

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

Pauperizing or Enriching Posterity.

In calling the meeting of the governors of all the states to confer at the White House May 13-15, Pres. Roosevelt said: "There is no other question now before the nation of equal gravity with the question of the conservation of our national resources and it is the plain duty of us who, for the moment, are responsible, to take inventory of the national resources which have been handed down to us, to forecast the needs of the future, and so handle the great sources of our prosperity as not to destroy in advance all hope of the prosperity of our descendants."

Comparing our industries with those of the whole world we find the following astounding facts: The area of the United states is six per cent and our population is five per cent; yet we produce annually 79 per cent of the corn of the world, 71 per cent of its cotton, 21 per cent of its wheat, 31 per cent of its tobacco, 42 per cent of its pig iron, 63 per cent of its petroleum, 56 per cent of its copper, 22 per cent of its gold, 36 per cent of its silver, 36 per cent of its sulphur, 37 per cent of its coal, 54 per cent of its phosphate rock; and have 21 per cent of the cotton spindles and 40 per cent of its railroad mileage.

Our country is the greatest workshop in the world. With only six per cent of the world's land and five per cent of its population, we are steadily gaining in agriculture, manufactures, and railroads, that is, in the three fundamental processes of civilization, namely, transmutation, transformation, and transportation.

Much of this is due to the energy, genius and adaptability of our sturdy people, but, as a recent writer, Dr. G. E. Mitchell, of the U. S. Geological Survey, has said, "Our supremacy is based upon our unrivaled natural resources." History records no approach to the rapidity of our material development, our discoveries, exploitation, and quick exhaustion of natural resources. Within a generation we have destroyed a million square miles of forest, wasted nearly as many billions of tons of coal as we have utilized, sucked countless oil wells dry, used vast quantities of natural gas for mere pyrotechnics, perilously reduced the supply of valuable minerals, and by unscientific farming greatly lowered the productivity of millions of fertile acres, and have allowed invaluable water-power to run to waste and carry to the sea our richest soils. Marvelous prosperity coupled with stupendous folly! We are fattening on the seed-corn of posterity.

Fortunately our leaders begin to realize the danger before the day of famine. The supplies of coal, oil, gas, iron, copper, and precious minerals are definite and limited. Once exhausted they can never be replaced. They must be protected and their maximum utility secured, while substitutes are being

discovered. Our forests, our soils, and our water power may be maintained and their values increased by practical scientific methods. The first step must be to stop the exploitation of these resources for mere selfish and temporary gain, and cause them to serve the whole people in the most efficient way both for present and future generations. God expects each generation to pay its debt to the past by transmitting good to posterity. Every father acquires strength by putting his children's feet upon his shoulders so that they may reach higher and have a wider vision. The kingdom of heaven involves the kingdoms of this world. No nation meets its obligation to the greater kingdom that does not minister to the true welfare of both present and future generations. God has given us standing-room where the highways of the world converge. The ends of the earth have been drawn together by our prosperity, our greatness, and their larger opportunity. With superabundant gifts shall we devour them to satisfy our vanity and whims? Or shall we recognize our trust and meet the demands of weaker men and inferior nations for spiritual leadership in the conservation and utilization of our natural resources? Let us protect our forests from the ravages of fire and greed, restore our impoverished soils, drain our swamps, irrigate our deserts, harness our streams, gear the wind to our machinery, domesticate the lightning and enslave the sunbeams, and with these build a civilization that will endure, and above all establish a people in righteousness not afraid to draw heavily upon the Father's resources, because returning his own with large increase. Applying brain and brawn to the development of our land, let us with the fruits thereof improve our schools both public and private, thus increasing the efficiency of our children; then, teaching them that it is "more blessed to give than to receive," let us erect churches for the unchurched, orphanages for the fatherless, hospitals for the sick, refuges for the unfortunates, homes for the homeless; and send the gospel of Jesus Christ to the uttermost parts of the earth. God gives us the opportunity of the ages. Shall we not enter the wide-flung gates?

The Secret of Methodism.

John Wesley wrought a revolution in the English speaking world. His work was more than a reformation; it was a revolution. It was long the habit to regard the Wesleyan movement as a "revival." Perhaps Mr. Wesley himself would have given it no higher classification than to say that it was a great, wide-spread and continuous revival. Later years brought the verdict that a reformation had been in progress. Men have now begun to see that it was one of those deep movements in history that went to the root of national and racial life, involving the whole English-speaking race, in which both hemispheres, substituting a new conception of life,

of society and of man himself, and therefore, changing the whole course of national life. It came by ways more silent and by more gradual processes than did the French Revolution—the kingdom of God cometh not with observation;—but it dealt with the springs of life in the nation no less profoundly, and gave a new direction to the life of the English race no less certainly.

Historians of the first order, historians who discern the meaning of events, philosophers, as well as chroniclers, have come to know the significance of John Wesley in English history. They have come to know that the alternative for England in the latter half of the eighteenth century was either such a revolution as Wesley produced or some such revolution as Robespierre headed in France, a revolution in the hearts and consciences of men or a revolution that flamed with the hot fires of hell turned loose to sweep over English soil. Lecky sees an epoch in that movement when in Aldersgate street John Wesley felt his "heart strangely warmed." Buckle sees in John Wesley the first of ecclesiastical statesmen. Macaulay sees in him "a genius for government not inferior to that of Richelieu." Green recognizes him as the chief force that arrested and turned the tide of beastliness and brutality that was submerging all classes of English life, which had been growing steadily more dreadful for a hundred years. Matthew Arnold struck the keynote when he saw in Wesley "a genius for godliness." Here is a grand fact.

Mr. Wesley's latest biographer, Dr. Fitchett, has shown more insight than all the numerous biographers of Wesley who have gone before him. He sees in Wesley a great ecclesiastical statesman, as did Macaulay and as did Buckle; but he correctly says that Wesley was not a mere Leo X on English soil; that it was not statesmanship that did the work. It was something deeper, far deeper, than statesmanship; something higher, far higher, than genius of statesmanship. John Wesley had statesmanship undoubtedly. He had other great qualities as well. He had a physical being the like of which does not appear in the history of a thousand years. No man of whom we ever read made his body to be such a servant. A man who for more than fifty years had compelled his body to do on six hours sleep per day; who had scarcely lost one minute's time out of the eighteen hours remaining for each day, in all these years; who preached in that time 42,000 sermons, an average of fifteen a week; who traveled, by private conveyance 250,000 miles, or an average of nearly 5,000 miles a year, always reading as he rode; whose literary output, with what he himself wrote and what he edited and compiled, was seven books a year; who meanwhile carried on all sorts of practical Christian work, building churches, conducting publishing interests, directing all branches of an ever expanding work; a man

(Continued on page 3)

WESTERN METHODIST.

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

REVS. D. J. WEEMS and J. C. RHODES.....Field Editors

ANDERSON, MILLAR, & CO.....Publishers

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NOTES AND PERSONALS.

Methodist Calendar.

White River Conference W. F. M. S. Annual Meeting, Searcy, May 15-19.
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.
Henderson College Commencement, May 24-27.
Paragould District Conference, Marmaduke, May 28.
Guyton 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.
Galloway College Commencement, May 31-June 3.
Weatherford District Conference, Sayre, June 3, 8 p. m.
Woman's Foreign Missionary Society, Little Rock Conference, May 11.
Oklahoma City District Conference, McLoud, June 15-18.
Morrilton District Conference, Morrilton, June 25-28.
Arkadelphia District Conference, Arkadelphia, June 30 to July 2.
Little Rock District Conference, Bryant, June 30-July 3. Laymen's Meeting, July 2.
Monticello District Conference at Monticello, July 6-9.
McAlester District Conference Caddo, June 2-4.
Choctaw & Chickasaw District Conference, Salem July 22-26.
Jonesboro District Conference, Earle, July 7, 8 p. m. to July 10.
Camden District Conference, Bearden, June 25-27.
Texarkana District Conference at College Hill, July 9, at 9 a. m. to July 11, 5 p. m.
Searcy District Conference, Cabot, 9 a. m., July 28.
Little Rock Conference Laymen's Meeting, Hot Springs, Sept. 4-6.

On Tuesday Dr. C. J. Chapin, of Searcy, paid our office a pleasant visit.

Prof. U. C. Barnett of Clarksville, Ark., called on us Tuesday.

A private note from Rev. S. F. Goddard says that the work moves nicely and smoothly on Ada district.

Rev. H. Young, of Appleton circuit, Arkansas Conference, called Tuesday while passing through the city to Hot Springs.

A note from Rev. J. C. Fowler of Weatherford, reports a fine revival meeting in the church at that place.

Mr. J. W. Oneal, wife and son, from the Maumelle Mission, were in our office on Sunday school business Tuesday.

Rev. F. F. Harrell and Dr. Sidney Harris, both of Wilmar, Ark., spent some time with us last Tuesday.

Dr. and Mrs. A. J. Vance of Harrison, Ark., while attending the State Medical Association, paid us an appreciated visit.

Rev. W. C. Toombs of Wilmot and Parkdale, passed through the city Monday on his

way to visit relatives at Muskogee, Okla. He had just closed a good meeting at Wilmot.

Rev. H. H. Hunt, of Cabot, has been assisting Bro. Halton in a meeting at Argenta. There is unusual interest. Many have already been converted and have united with the church.

The Woman's Home Mission Society of First Church, Little Rock, gave a reception last week to the members of their church. It was given at the parsonage and was attended by several hundred people.

Mr. Thos. Williams and wife of Batesville attended the meeting of the Grand Lodge of Knights and Ladies of Honor in the city last week and made the Methodist a pleasant and appreciated call.

Rev. W. F. Evans, who has been at Warren for a year and a half, has been by Bishop Hendrix appointed agent for Henderson College. He has a habit of success. We trust it will be kept up in his new relation.

The Daily Citizen of Searcy, reports that Dr. Wilson preached a great sermon last Sunday for the Woman's Foreign Missionary Society of the White River Conference, which was in session at his church.

While attending the meeting of the Arkansas Funeral Directors' Association, Rev. T. J. Brickell of Brinkley paid us an appreciated call. He made the response to the address of welcome.

Dr. T. E. Sharp has gone this week to Atlanta, Ga., to attend the meeting of the General Board of Education, of which he is a member. On his return next Sunday he will preach the commencement sermon of our Stuttgart Academy.

The General Conference of the Methodist Episcopal church, in session at this time in Baltimore, has decided to elect eight additional bishops. Six of their bishops have died during the quadrennium; one, Bishop J. W. Thoburn, the apostle of India, has retired.

We acknowledge, with appreciation, an invitation to the marriage of the daughter of Dr. and Mrs. Collins Denny, to Rev. Eugene E. Vann, on the 20th inst., in the chapel of Vanderbilt University. We understand that they go to Brazil, and we heartily wish for them prosperity in that field.

We have just received information of the death of April 7 of Mrs. Margaret A. Gullledge, mother of Rev. H. C. Gullledge of the Oklahoma Conference, stationed at Texmo, Okla. Mrs. Gullledge was the wife of M. T. Gullledge and resided at Smithfield, Texas. We extend sympathy to the bereaved.

We are sorry to learn that Rev. L. L. Johnston, Mangum district, has been sick for some two weeks. He is reported as better. A prominent layman over there says that some large things are going to happen this year on the Mangum district, "sure as you live and Bro. Johnston has health."

The Southern Baptist Convention, in session at Hot Springs last week, decided by an enthusiastic vote to raise \$600,000 for its Theological Seminary at Louisville, Ky. This institution, largely patronized, is a source of great power to the Baptist denomination. It is a unifying factor.

We are in receipt of resolutions of condolence passed by the Woman's Home Mission Society of Vinita Avenue, Sulphur, Okla., on the death of Mr. S. S. Satterfield, a consistent member of the church and friend to every good cause. The Methodist would extend sympathy to the bereaved and commend them to the love and prayers of our people.

The Arkansas Anti-Saloon League held a great meeting at Ft. Smith last Tuesday night. About a thousand people were in at-

tendance. Rev. Marion N. Waldrip made the principal address—a great speech—and this editor made the best short speech he could. On the night of the 27th Father Jas. T. Coffey of St. Louis will speak to the people of Fort Smith. He is to make several speeches in this state.

Our field editor, Rev. D. J. Weems, will be at the following District Conferences:

Ada, at Ada, Okla., May 27-31.

Ardmore, at Kingston, Okla., May 27-31.

McAlester, at Caddo, Okla., June 2-4.

We shall be very thankful if all the pastors will attend to the business of the Methodist in their several charges before the meeting of the conferences and be prepared to settle with Bro. Weems.

The property of the Arkansas Military Academy, located in the southern part of Little Rock, has been sold to Bishop Morris of the Roman Catholic church. He announces that a college to be known as Little Rock College, will be opened under the care of his church and will be conducted as a first-class college. Prof. Hall announces that the Military Academy will be continued in some better location in the city.

The people of Clarendon, Ark., are in great distress. On last Tuesday night a party of young people were boating in a gasoline launch just below the city; the gasoline caught fire, and seven were drowned, including two of our Galloway girls of former years, Miss Mattie Counts and Miss Lillian Winfield. The other dead are Dr. L. Houston and Mr. Joe McManus of Clarendon; Miss Bessie Palmer of Kansas City; Miss Alma Peete of St. Louis, and Miss Aline Burton of Helena. There were seven who escaped, including Mr. J. A. Youngblood. We deplore the sad accident, especially as nearly all the families involved are connected with our church.

Mr. T. S. DeArman, president of the Church Extension Board of Mangum district, Oklahoma conference, writes that church extension is moving well in that district. On last Sunday he was at one of the good country churches, nine miles out from Mangum, and secured in cash and good paper \$126; on the second Sunday in April, at another church rather a school house, where we have only fourteen members, he secured \$50. Obligations are coming in all around, and DeArman feels assured that they will secure the \$5,000 special which the Mangum district set out to raise. They expect to report eight new churches by the meeting of the Annual Conference. We desire to add that this is splendid work, and to emphasize that fact that it is chiefly the work of one or two very active laymen. It is a striking demonstration of what laymen can do when they set their heads and hearts to do.

The Legislature of Arkansas.

Last Monday a majority of the members of the Arkansas Legislature were in the capital city, but, after caucusing, less than a majority appeared in the respective chambers. The members of the Senate by resolution decided that as the call for a special session had been revoked by Governor Pindall, they would not consider themselves in session, but would simply disperse. In the House, after some discussions, learning that the Senate would not meet, the members present adjourned sine die. Some of the House members expect to present vouchers for mileage and per diem to the Auditor, so that the legality of the pseudo session may be decided by the courts. As we last week expressed the hope that the session would terminate by speedy adjournment, we are, of course, pleased with the outcome. Now, let us be done with such petty politics.

The Secret of Methodism.

(Continued from page 1.)

who could do all this and say when he was about eighty years of age that it had been a dozen years since he had felt a sense of weariness; and say that he had never lost an hour's sleep in all these years—his man was a most marvelous bit of human flesh. He had also a remarkably balanced mind, and that mind was trained as thoroughly to do his bidding as was his body. But it was not statesmanship residing in such a body and using such a mind that did his work.

Key put his finger on the precise spot where he said that it was that moment in Aldersgate street that dated the epoch. It was at that moment that John Wesley came into definite, conscious and confessed relations with the infinite. It was at that moment that the power which was to turn the world upside down came in upon that marvelous body, took definitely possession of those splendidly balanced faculties and his trained scholarship; it was the incoming, out of the eternities of the power of the living God upon an instrument which had been marvelously prepared, both by inheritance and by training, for one of the mightiest works of these modern ages. God met him there and spoke to him there in Aldersgate street, as surely as he met Abraham before his tent door at Mamre, as surely as he met Jacob at Bethel or Peniel, as surely as he met Saul of Tarsus on the road to Damascus.

It was not that God had never spoken to Wesley before; it was the specific form of his revelation that made the difference. John Wesley had sounded before this all the depths and shoals of every type of religion known by the name of Christianity, except the type which has as its center a personal and conscious knowledge of forgiveness of sins and of acceptance with God. He knew the religion of childhood, which is too immature for the business of life; of Oxford, he knew all the virtue there is in mere churchliness, the religion of punctilious observance of all the decent forms of church life; he had tasted to the core sacerdotalism, reliance on priestly ministrations; he knew by rigid and exhaustive experience what virtue there is in legalism, binding the yoke of God's law upon the neck for salvation; and he knew, finally, the full value of asceticism, "salvation by starvation." No man ever made a more thorough test of all these forms of religion. But John Wesley in the use of any or all of them was but what every other such man must ever be—a blind blunderer. In no one of these forms did he come in sight of what even the world calls success.

But when God led him into the light of the doctrine of a conscious salvation, attested by the joint witness of his own spirit and by the Spirit of God, it was then that Wesley began to be. As with Paul at Damascus, from that moment all life was different, men were different, heaven and earth were different, and even God was a different Lord. To know that I am a son of God! To be commissioned to preach to all men that they may know that they are the sons of God! To witness the revolution which such preaching actually and instantly works in the lives of men! This is the beginning of the re-birth of all things. This is precisely what happened. This is precisely the secret of Wesley and of Methodism. It was the new breath of God blowing through Wesley and through Methodism upon a besotted world. It was because Wesley became the apostle of this doctrine, because he

became a very prophet of God to proclaim it and uphold it and defend it and propagate it in the earth, it was precisely this that made Methodism. All else in him, all else about him was the mere aggregation of instrumentalities—this was the very heart of the whole great movement. It was this that brought the new conception of man, the fact that he rises out of his shame and sin and became a son of God, and knows he is a son of God. This is the sign infallible that there is worth and dignity in man. This is the divine compulsion upon man to go out after his fellow-man. This will irrepressibly stir the missionary impulse. It will found eleemosynary institutions. It will create Sunday Schools. It will reform prison laws. It will create trade societies. In short, it is God moving by every known method upon the needs of men. It is precisely by such means that God through Wesley revolutionized the English-speaking race, not only creating Methodism, but communicating a divine impulse to every church in Christendom.

It is the beginning of "the revival season." Shall Methodist preachers and Methodist people forget these things? Wherever Methodist preachers do plainly preach these things, and Methodists, preachers and people, so live as to maintain in their own hearts an experimental knowledge of a conscious acceptance with God, wherever we do these things we shall yet see, and until the end of time, the triumphs of the gospel. If we forget these things, we have lost all that really differentiates Methodism, or ever did differentiate it, from other forms of religion. It is the definite, direct and conscious impact of the Spirit of God upon our spirits, it is this that we need, it is this for which we must stand. Give us this, and all things are ours. For this is a definite and direct alliance with infinite grace and wisdom and power.

Rev. C. L. Canter, our pastor at Woodward, Okla., was married to Miss Laura Belle Shook of that city April 19, at 7:30 p. m. The ceremony was pronounced by J. F. Lawlis the presiding elder of Guymon district, at the home of the bride's sister, Mrs. Peoples. Many of their friends were in attendance, including all the pastors of the town. Bro. Canter is one of our leading young men in the Oklahoma Conference. Miss Shook is a graduate of the school of osteopathy and has a good practice in Woodward.

Hon. Joshua Levering, president of the Southern Baptist Convention, received the highest honor in the gift of Southern Baptists. Mr. Levering is a prominent coffee merchant of Baltimore, Md. He has always taken an active interest, not only in the church affairs of his own city and state, but is a regular attendant upon all sessions of the Southern Baptist Convention as well. He has been for a number of years president of the Board of Trustees of the Southern Baptist Theological Seminary at Louisville, Ky. Mr. Levering has just returned from a six months' tour of the various missionary stations which are maintained by Southern Baptists. He was an unsuccessful candidate for president of the United States in 1896, his race having been made on the Prohibition ticket. Mr. Levering is at present vice president of the American Baptist Publication Society and also a member of the International Committee of Young Men's Christian Associations.

Dr. Sharp is having a year of prosperity at First Church, Little Rock. The prayer meeting has grown until it is one of the largest in the city, the Epworth League and the Young

Ladies' Home Mission society each organized about two months ago, are both doing good work. The Sunday school has reached an attendance of 325. Congregations on the Sabbath are large. On the conference collection assessment of \$1212.00 subscriptions amounting to \$1,750 were received; part of this, however, will go to pay the deficit on this fund last year. Salary of the pastor was advanced to \$3,000, and is being paid by regular contributions. The debt of \$12,000 has been provided for and there have been nearly 100 additions to the church. Surely old First Church is renewing her youth. We congratulate the pastor and his people.

A Distinguished Wesleyan Methodist.

By his promotion to the House of Lords Sir Henry Fowler has made a second record among the sons of the Wesleyan Methodist Church. He was the first Wesleyan to attain to Cabinet rank and the first to enter the upper house. Born seventy-eight years ago he is the son of a distinguished Wesleyan minister, Rev. Joseph Fowler, a contemporary of Dr. Jabez Bunting and an efficient secretary of the Conference. Sir Henry secured a good education, became a lawyer, studied municipal problems, at thirty-three became an alderman and later mayor of Wolverhampton. As an ardent advocate of free trade he entered Parliament, and after four years became Under-Secretary of the State for Home Affairs. Under Gladstone he became Financial Secretary, and later President of the Local Government Board. Later under Lord Rosebery as Secretary of State for India he achieved his greatest triumphs. Under Premier Campbell-Bannerman he became Chancellor of the Duchy of Lancaster with a seat in the Cabinet, and retains the position now under Premier Asquith. He represented one town twenty-six years. He has been intimately associated with Methodism, and was one of the leaders in securing lay-representation in the Conference. He is said to be "a humble-minded Christian, whose faith in the all-conquering energy of the Gospel is unfailing." He has been blessed with a noble wife and two brilliant daughters.

Changes in Dates of the Arkansas Conferences

Mr. Editor: The brethren of the Arkansas Conference prefer the announced date, Nov. 4th, although a year ago they deemed it quite early by two weeks. The effort to get ready by the announced time had such a wholesome effect last year that they now prefer the earlier date. I have sought to extend the conference year for both the Little Rock and White River conferences so as to give full twelve months to each. The dates will stand as follows:

Arkansas Conference, Van Buren, Nov. 4th.
Little Rock Conference, Little Rock, Nov. 25th.
White River Conference, Jonesboro, Dec. 16th.

Yours cordially,

E. R. HENDRIX.

Preserve Our Forests.

It has been suggested by some of those who attended the Governors' Meeting at Washington that a Forestry Commission should be organized to propose plans for the preservation of Arkansas forests. It is a good suggestion and in harmony with the ideas frequently advanced in these columns. Our forests constitute one of our greatest sources of wealth. They are being rapidly destroyed. Let us take steps to preserve them. Our next legislative session could do no better work than to provide for that desirable end.

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A Missionary Address.

By Rev. J. C. Weaver.

"Go teach all nations;" "Preach the gospel to every creature," are the last words of our ascending Lord. He knew the world's needs and desired that the world should have what it needed. His command to us to preach the gospel to every creature carries with it the proof that we are able. Jesus never commanded the impossible, and we will never have our duty done, as a church, until we have preached to every creature. We have the ability and the responsibility is upon us. What will we do with our Lord's last request?

"God so loved the world that he gave his only begotten son that whosoever believeth in him might not perish, but have everlasting life." What did God do? God loved and God gave. Brethren, God has no place in his kingdom for a person who cannot love and give. How much did God love? He loved so much that he gave. What did he give? He gave what the world needed. He gave the nearest, dearest and the most precious gift he had. And God's love in our hearts will make us love what he loved and as he loved. If we were, as a people, to give a tithe of what God gives us we would do much more than we are doing. But even that might not be enough; we ought to love God's cause like God loved our cause. He loved and gave what we needed and we ought to love and give as long as we have and God and the world need. A preacher who does not give a tenth of his income is a poor specimen of the gospel he preaches. We will never get the church to the tenth until we get there ourselves. The tenth of one's income is the minimum of the Bible plan. More than the tenth if it is needed should be our motto. Give what is needed.

A man with a three hundred dollar estate with an annual income of two hundred dollars who pays \$20.00 is no bad specimen. A man who has an estate of \$25,000 and an income of \$5,000 and does not pay \$500 is an imposter. We ought to measure what we can do by what has been done. Take the church at Pentecost with an hundred and twenty disciples that went out from Jerusalem to Judea and Samaria and to the uttermost part of the earth in the days of St. Paul: They believed they could do what their Lord commanded them to do. How much wealth had they? Jesus had to work a miracle to pay his and Peter's poll tax. No schools, no colleges, no money, and the civil government opposing them and all hell was enraged against them; but they preached the gospel in all the world in the first century; still we Methodists, 30,000,000 strong, with thousands of schools and hundreds of colleges and scores of universities and billions of wealth and preaching the gospel to less than forty per cent of the inhabitants of the globe.

Hundreds of men and women have been called of God to the foreign field and have prepared themselves for the work, but are held back because the church has failed to furnish the money to send them. Perhaps thousands of others have felt the call but have not responded because of the uncertainty of the finances. Brethren, God has never called a man or woman to the foreign field whom the church is not able to send if her membership would lay the Lord's money they justly owe him on his altar. For instance: the cotton crop and the grain crop and the fruit crop of the South alone, and let this repre-

sent the wealth of the churches of the United States only; as shown in the government report of 1907, and one-tenth of these three crops would amount to ten times more than we have paid in any year of our history. We waste more than we are paying for the salvation of the heathen. With proper economy and a special effort we would surprise ourselves. I knew one woman to add \$12.45 in one year to her former contributions by feeding a dollar pig the dish water. I knew another who devoted an hour in a special way each week and added \$27.50 to her former contributions and never felt the loss of time. Another woman who had been paying \$1 per year decided to give the proceeds of one hen to the mission cause and instead of paying \$1 she paid \$7.50. So we see the missionary hen is beating what many of us are doing. What wonders could be accomplished with special effort in these small things.

Something is wrong. What is it? Do we understand this message of love God has sent us for a lost world. What is love? Love at its best is help. What is help? Help at its best is Christianity. Loving help is the profoundest inspiration of life. Love is life's richest reward. Its earthly culmination and dream of immortality and the crowning diadem in heaven.

We need a passion born of love for lost souls and for a world of unsaved souls. It is begotten in the heart of the church by the spirit of Christ given unto her. The spirit of Christ working in us develops a clear vision of the world's needs and produces a deep heartfelt compassion for the world's woes, and an actual effort for the world's redemption. Great is the need for the spirit of Christ in the heart of the church that she may have a heart of flame and a tongue of fire. We must know to love. We can not love a being we do not know, neither can we sympathize with suffering we do not know, and when the church and the preachers learn that underneath and above is the eternal obligation to do the will of God the greatest problem of the world's redemption is solved, and we will find we have plenty of men and money for the evangelization of the world in less time than a century.

What we need is to come face to face with the sufferings of Christ for a lost world, and his sufferings become ours. We shall rest neither day nor night until we, like Christ, in his garden prayer, pour out our souls unto death for the lost and suffering of mankind. Lord, lay this burden upon the heart of the church and especially upon the heart of our ministry until the dividing lines of denominationalism shall be wiped out and the burden of every heart, a song, a prayer and a sermon of the universal church shall be, Save or I perish, give me a lost world saved by grace or give me death! Then the kingdom will have come and the divine will will have been done.

Philosophy of Christian Science.

By Borden P. Bowne, LL.D., Professor in Boston University.

I am asked to say a word about the philosophy of Christian Science. I am the more willing to do this, as I find I am frequently referred to by leaders of this cult, not, indeed as holding their view, but as having a philosophy which readily lends itself to it.

The claim we commonly hear in this connection is that pain, disease and evil in general are unreal, and hence exist only in our thought. We have only to correct our thought

then, and they vanish into their native nothingness. In this claim the Christian Scientist falls a prey to the confusion which infects the word reality—a confusion continually manifesting itself in philosophical literature.

Without stopping to recite the various meanings of this word, it suffices to point out that all our thinking about life and the world must begin with experience, and that experience itself must be accepted as real. But when we speak of the reality of experience we do not mean to say anything metaphysical, but simply to state that the objects of experience, these things and persons about us, whatever may be their ultimate nature, are facts with which we have to reckon and to which we have to adjust ourselves in order to live. The order of external nature is something we can not ignore, and the order of our physical dependence is something we can not escape. Now experience in this sense makes up the great contents of life, and the knowledge of experience in this sense and of the way in which its factors hang together is the sum of practical wisdom. Whether we shall call it real or not is a matter of very little moment, provided we observe that, whatever we call it, it has to be recognized just the same, and that we have to adjust ourselves to it, under whatever name, if we are to live. In this sense, then, experience is real, and practically this is a most important sense and no metaphysics would make it more or less real for practical purposes. To illustrate:

We find on studying this order of experience that there are certain ways of being and happening in it. Things coexist in certain ways and events succeed one another according to certain laws. If we decide to call these things phenomena the experience is not changed. If we call them illusions still the experience is not changed. If we call them nothings still the experience is not changed, and material science remains just what it was before. Or suppose we were agnostics with regard to the physical elements, and should say we have no idea what the true nature of say, oxygen and hydrogen can be. We still know that a certain quantity of what we call oxygen can be united with a certain quantity of what we call hydrogen to form a certain quantity of what we call water, and that we can use this thing we call water in a great many ways of practical importance. Or if we should call these things ideas we still know that the hydrogen idea can be united with the oxygen idea to produce the water idea and the water idea can be manipulated so as to produce a lot of other ideas. Or, finally, if we should call them nothings we know that the hydrogen nothing can be united with the oxygen nothing to form the water nothing, and the water nothing may give rise to a good many other nothings, and life remains just what it was before.

It is, then, a great mistake to fancy that our metaphysics is the source of experience, or that it in any way makes the experience real or unreal. The experience stands absolutely in its own right, whether the metaphysicians can make anything out of it or not. And the experience remains the same under one system of metaphysics as under another. Thus Berkeley, Mill, and Hume, and Reid and Hamilton differed widely in their metaphysics, but practically they had to live in the same way. Kant, with his ideality of space and time, found it no easier to get around in the world than an ordinary realist; on that subject, Berkeley found his butcher's

bill and his grocer's bill just as important a matter and just as difficult to pay, as Reid. So on the plane of experience we are all alike and the philosophers can not help us. Neither can they molest us or make us afraid. If the philosophers can do anything it must be in the way of interpreting experience, not in the way of producing or verifying it.

In this sense, then, experience is real and carries its truth or verification in itself. It may be that the study of experience would compel us to go behind it to find its causal explanation and this would carry us out into the field of metaphysics, but it can never lead us behind it in a way of denying the experience, for experience is both first and last, first as the foundation of our theorizing and last as that by which the theorizing must be judged.

Now this fact is overlooked by a great many philosophers and also by the Christian Science speculators. They point out that matter is unreal, and various other things are unreal, and then conclude that this unreality in some way affects the experience. In truth the affirmation is a metaphysical one. Thus we may say that disease and pain are not realities, meaning thereby that they are not substances. We can also say that sin is not a reality, evil is not a reality, death is not a reality, and as substantive facts, of course, they are not real. Or we might say with certain pantheistic philosophers that the finite is not real, meaning thereby that over against the infinite substance finite things are transitory or dependent. But all of these statements are metaphysical, and have no bearing upon the reality of experience. Pain is not real as a thing, but is an actual occurrence in experience. Disease is not a substance but it is a condition, nevertheless, from which we suffer. Death is only an event, but still it is appointed unto all men once to die. It is plain that these things remain, whatever name we give them, and we have to adjust ourselves to them, whatever our metaphysics may be. Hunger may be an illusion, but the only known way of effectively dealing with it is by securing certain other kind of illusion, known as food, and applying the latter to the removal of the former. So with cold and divers other unpleasant facts, they may be illusions but they will be very grievous illusions unless we apply other illusions known as shelter, clothing, warmth and the like. Arsenic may be an illusion or non-existent, but we must not swallow it, nevertheless. A live wire may be an illusion, but we must at least treat them in certain ways, otherwise certain other unpleasant illusions will be sure to arise. If they were absolutely real we should not be more bound by them than we are.

It is plain, then, that the order of experience is something which we can not produce at will or dismiss at pleasure. Whatever our metaphysics, it is practically as real for the most determined idealist as it would be for the most besotted realist. If anyone is in doubt on this point let him make the experiment. Let him consider whether he could stand out of doors in scanty clothing through a January blizzard, whether he could safely swallow strychnine in large doses, handle a live wire, put his hand in the fire, chop off his fingers, sit comfortably on a cake of ice, renounce food, and so forth. Here is a large field for experiment for anyone who doubts and wishes to try and see. And before long it will appear that there is an order of experience which for all practical purposes is real. That is, we do not produce it and we can

not escape it. We have to adjust ourselves to it whether we like it or not, if we expect to live. Now a Christian Scientist who admits this differs practically from the rest of us in nothing but words. His theoretical difference, if there be any, lies in the field of metaphysics, and that is purely a matter of speculation. By keeping this point in mind we shall at least escape the confusion that arises from the ambiguity of this word reality, and we may have a chance to test the validity of our notions. In the long run the death rate seems to be about one apiece for all of us, Christian Scientists and other folk alike.

Apart from this misplaced metaphysics, the doctrine appears to be simply an emphasis of a truth quite overlooked in the recent materialistic period, and never until lately duly emphasized by the medical science, namely, that the state of mind has great significance for health and disease, and that, therefore, the wise thing for all persons to do, who hope to live, is to maintain as much cheerfulness and hopefulness and courage as possible. With this understanding Christianity is probably the best prescription for successful living that can be given. Trust God, do your best and be not afraid. This is the gist of the matter, and this calls for no expensive outlay for healers or other persons financially interested.—New York Christian Advocate.

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BOTH IN ROUND OR SHAPE NOTES

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Spaulding College Commencement

Beginning with an expression and piano recital Friday evening, May 8th, and concluding with the graduating exercises Wednesday morning, May 13th, another commencement occasion of Spaulding Female College has passed.

The baccalaureate sermon was delivered by Rev. W. J. Sims of Oklahoma City, who is doing splendid work as educational commissioner of the Oklahoma conference.

Dr. Jas. A. Anderson of the Western Methodist gave a great address Wednesday morning on "John Wesley." Would that every Methodist in all the land might have such an appreciation of our great founder as the Doctor eloquently evidenced in his forceful deliverance.

The six diplomas and two certificates were happily presented by Bishop Hoss in his own inimitable way. We congratulate ourselves on the rare good fortune of having him with us.

All things considered it has been a session which bespeaks promise for the future. Coupled with this hopeful condition comes the glad news that the parent board of missions at its recent meeting authorized the transfer of the property to the Oklahoma Conference, which through its educational commission and Board of Trustees appointed

at the last session of the Conference to found a woman's college, has already projected plans looking to the development of Spaulding College into a great woman's college.

The new board of trustees have pledged themselves to provide additional equipment this summer. The new president has secured a fine body of skilled Christian teachers, and is planning to make an active canvass for students.

If our Oklahoma Methodists will only do their duty and be loyal to Oklahoma instead of persistently sending their girls away to Texas, Missouri and Arkansas, there is no good reason why the next ten years should not witness the rise and growth of a truly great woman's college here. Such an institution is destined to be somewhere in this great Southwest. Shall we seize the opportunity and build a great educational monument which on through centuries shall be a perpetual blessing to our glorious Methodism. X.

Missionaries.

It is not without significance that on successive days two statesmen so eminent as Mr. Taft and Mr. Bryce should be discussing the work of missionaries in non-Christian lands in the same spirit, and that spirit favorable to the missionaries and severely critical of the classes among whom the missionaries are most often decried. Both these gentlemen, it must be remembered, have in the course of their work in public life had to deal with the countries to which missions are sent and to deal with them in a responsible manner. Mr. Bryce has been a member of the British Parliament and of the British Government. He has also been extensively a traveler and has been a careful student of the affairs of the British Oriental possessions and dependencies. Mr. Taft has had to concern himself with the Philippines and their varied tribes of natives, some Mohammedan, some pagan, and some Christian, and has had to study the general Oriental question. Both agree that the missionaries have, as a class, been faithful, pure, disinterested and purely benevolent.

Both agree in substance that it is the non-religious and irreligious among the Occidentals who have been directly or indirectly responsible for the hostility that has been developed against the Christians. This has come about largely through the covetousness, the cruelty, the unscrupulousness of the foreigners having to do with a weaker and, therefore, with a more or less despised race. And both urge the duty, which seems plain enough in the light of mere morality, resting upon the so-called civilized governments to control and restrain, as far as possible, their own people in their intercourse with the natives. Happily this now is the spirit of Occidental Governments, our own and those of Europe, far more than it was even a generation since. The practical application of this spirit is at all times difficult. Has not Mr. Taft discovered that the most un-Christian motives he has had to contend with in seeking justice for the Filipinos prevail in the breasts of the beet sugar planters of the West and of the tobacco growers of the Connecticut Valley? And the British Government has had like experiences in connection with its attempts to control the opium traffic. But it is to be noted, on the other hand, that Messrs. Taft and Bryce are actually assuming the role of missionaries to their own people, and are preaching the gospel of doing unto others as we would have others do unto us.—New York Times.

THE SUNDAY SCHOOL.

May 24. Jesus' Death and Burial.

Golden Text.—Christ died for our sins according to the Scriptures. 1 Cor. 15:3.

Time.—Friday, April 7, A. D. 30, from 1 a. m. to 3. p. m.

The events of our present lesson took place at several places in and around Jerusalem.

Lesson Text.—John 19:17-42.

Some important events intervene between this and the last lesson. The trial of Christ is a matter of very great importance. We give the following outline:

1. The formal trial before Annas, which occurred about 1:30 a. m.
2. The trial before the Sanhedrim under Caiphas, the high priest before sunrise.
3. The formal promulgation of the verdict by the Sanhedrim after sunrise.
4. The trial before Pilate in the early morning.
5. The trial before Herod about 7:30 a. m.
6. The scene shifted again about 8:30 a. m. and Pilate decides to carry out the wish of the people.

It is very plain that he was not convicted on evidence but by prejudice. The charge before the Sanhedrim was blasphemy, before the Roman authorities it was insurrection. They vehemently accused him of exciting rebellion and when the opportunity was given they chose Barabbas who had been already convicted of insurrection. He was not placed on trial for his life once but several times. Three times was he before a Jewish court and as often before the Roman authorities. Testimony was lacking and they resorted to the expediency of calling upon him to give evidence against himself. His accusers cried against him instead of giving good reason for his conviction.

Jesus, knowing that his hour had come and that he must be offered up, faced his accusers with the greatest of dignity and calmness. He awaited with patience the process of the several trials and at last the verdict of death that was given.

The custom of releasing a prisoner at the passover is known only by the Gospels. There was such a practice known among the Romans in connection with their feasts and as the conviction was secured before a Roman judge it is quite likely that it had its origin from that source and was not a practice of the Jews.

There are many legends about the trial and crucifixion of our Lord that we are not inclined to mention in this connection. This account given by the New Testament writers is an authoritative account that is quite sufficient. He was subjected to repeated indignities both during the trials and while on the cross. These he laid not to the charge of those who were guilty of them neither do we think it edifying to parade them at this time. It is however important that we understand the irregularity of the legal procedure. His humiliation was severe, his suffering was intense. He was innocent. He had violated no law, human or divine. If he had the Jews could easily have proved it.

Those who passed by wagging their heads and reviling the sufferer had no adequate conception of the tragedy that was being enacted. Those who foolishly and lightly exclaimed "Let his blood be upon us and upon our children" could have had but a faint conception of the true import of their speech. His heart was full of love and forgiveness for those who spoke and acted thus but the con-

fusion and undoing that followed have lasted to the present day.

Our Lord spoke but few words after his speech in the upper room. While on trial and on the cross he was very reticent. We may well mark the import of the utterances on the cross. We give them as follows: "Father, forgive them; for they know not what they do." "Woman, behold thy son!" "Behold thy mother." "It is finished." "Father, into thy hands I commend my spirit."

It is important to note that our Lord had said that no man could take his life but that he would lay it down for the sins of the world. Crucifixion produced a slow, lingering death and the sufferer became very weak. This was not true in this case as Jesus cried with a loud voice and gave up the ghost. The sword thrust in his side brought fresh evidence that he did not die from the wounds in his feet and hands but of a broken heart. The water and blood showed that death had already occurred in this way.

Sunday School Notes.

By W. J. Moore, Chairman.

Don't Fail.

If you did not observe "Children's Day" last Sunday, May 17, don't fail to do so at some future time. Of course, it is not possible for all the schools to observe the day fixed by the Discipline; but the same Discipline says, "as near thereto as possible." That gives every school a chance. Don't fail to observe it, if it takes you until Nov. 1.

About 175 schools have ordered programs for "Children's Day" service. What about the other 204 schools that have not ordered? Not too late, brethren. Order them yet, and now.

Dr. McMurtry writes that the Church Extension Board will help to build an extra church in that District whose Sunday Schools collect the largest amount of birthday offerings. Such a church would be a blessed monument to the interest and zeal of some district. It looks like everybody is trying to encourage us and to help us. And shall we not help ourselves?

In the Mangum District seventeen Sunday Schools have pledged \$470 for the support of a missionary. There are twenty-two more yet to hear from.

**

Doing Good Work.

I see in report from Talihina, Okla., that in a recent revival twenty-four members of the Sunday School were converted and all joined our church. The pastor has taken in thirty-eight members since conference. The superintendent adds: "I wish I could urge upon all our churches the importance of the Sunday School to any community. From it we get the very best results." To be sure! About eighty-five per cent of our membership come from the Sunday School. No wonder that superintendent adds, "I do hope our laymen will awake to this opportunity." That Sunday School is doing good work.

Have It.

Pastor, superintendent, have that "Children's Day" service for your Sunday School, if one of you, or both, have to work it up and train the children. Yes, have it, "if it takes all summer."

One district in the conference has thirty

Sunday Schools that are taking birthday offerings for Church Extension.

A Request.

Will the pastors drop this chairman a card when his Sunday School has held the "Children's Day" service; or when any other matters of interest occur in his Sunday School let him know.

The Lawton Sunday School observed "Children's Day" last Sunday—the day set apart by the Discipline. The program was quite interesting, and was well rendered. A large audience witnessed the exercise. A liberal offering was made—which is now in the hands of the Teller. Next!

Put missionary thought and spirit into your Sunday School. Read again that book which Dr. Cook sent you, "Sunday School and Missions." Then send to him and get those sets of books for the various grades in your school. Get the "Missionary Programs" Nos. 1, 2, 3 and 4; and arrange a short, spicy program to be rendered each Sunday morning during the Sunday School hour. Set aside some of the preliminaries, if necessary. It will bear fruit and will pay you.

If you, pastor or superintendent, are not doing anything in your Sunday School toward generating the missionary spirit, send to Dr. Cook and get "The Sunday School Missionary Speaker," and have a nice recitation or two on each first Sunday. Anybody can do that much.

Lawton, Okla.

Sunday School Notes—Oklahoma Conference.

The Children's Day programs have been delayed this year because the house at Dallas did not get their shipment in time to send when ordered. Because they have been delayed let no one be discouraged; but hold your Children's Day as soon as you can. I have sent every order to the publishing house at Dallas, Texas, and am not responsible for the delay.

Those who have not ordered programs, will please do so at once; as it is very important that every Sunday School observe the day. Brethren, let us not be negligent in this, most important department of church work.

I will furnish Children's Day programs to all Sunday Schools in the Oklahoma Conference. I have received several orders from Sunday Schools in Arkansas, but of course, could not fill them. I only represent the Sunday School Board in Oklahoma.

I write this for the information it may give, and to urge all who have not ordered programs to do so at once. Yours for success,

R. A. CROSBY,

Secretary S. S. Board, Oklahoma Conference.

The Southern Baptist Convention and Prohibition.

Resolutions presented by E. E. Polk of Tennessee were unanimously adopted as follows:

"Whereas, One of the very greatest obstacles in the way of the advancement of God's kingdom in the world, both at home and abroad, is the legalized liquor traffic, ruining homes, blighting characters, blasting lives, damning souls and neutralizing to a large extent the work of pastors and missionaries in home and foreign fields.

"Whereas, It is a fight between the church, on one side and the liquor traffic on the other side, the churches standing for good

and for God in the world and the liquor traffic standing for evil in the world; be it

"Resolved, That we, the Southern Baptist Convention, representing a constituency of over 2,000,000 members, hereby declare our determined and uncompromising opposition to the liquor traffic in all of its forms.

"Second, That we respectfully and very earnestly request the proper officers of our national government not to issue privilege taxes for the sale of liquor where its sale is prohibited by laws of the state.

"Third, That we urge our senators and representatives in congress to pass some measure to prevent the shipment of liquor into dry territory.

"Fourth, That we will preach temperance, practice temperance, pray for temperance, vote for temperance.

"Fifth, That we urge our people everywhere not to vote for anyone for any office who is known to be in sympathy with the liquor traffic.

"Sixth, That we express our joy and our gratitude to God because of the fact that since the last meeting of this convention, the prohibition territory in the bounds of this convention has very largely increased, and we declare our purpose as Southern Baptists of joining hands with our brethren of other denominations, and with everyone who loves the churches and the home and the school, not to cease our efforts until every vestige of this accursed liquor traffic has been entirely banished from our land.

"Seventh, That this convention appoint a standing committee of fifteen members, to be known as the committee on temperance, whose duty it shall be to serve as a board of information and to promote in every possible way the cause of temperance till there shall not be a licensed saloon in the land, and till the whole liquor traffic is driven not only from our land, but from all lands.

"Eighth, That a copy of these resolutions be furnished to the presiding officers and chairmen of the proper committees of each branch of congress, to the governor of each state in the South, and that the press be requested to publish them."

From Rev. J. E. Caldwell.

Dear Brother Anderson: I do not just now know your age in the ministry, but sure I am it is sufficient to afford you opportunity to indulge in backward glances to the first years of your service in that holy calling. Perhaps you had your first circuit, and with what feelings you went to it, and how you often trembled beneath the weight of your responsibility and how you felt the need of all the help possibly available, and, above all, how you leaned on the exceeding great and precious promise of your Master, "Lo I am with you alway." This now wornout and totally deaf preacher frequently sees in the columns of the Western Methodist references to persons and places that fairly thrill him with treasured memories of his early ministry; indeed they are dear to his heart.

For instance, Brother Greathouse's communication in last week's issue. Now it happened that his mother was then (1854) one of my faithful parishioners, holding her membership at B. V. King's on the Cadron, only a few miles from where Conway now stands. Sunday evening she attended service, bringing with her her then little son, Bennie. The incident he has since related to me in a personal letter, as having occurred that evening has faded from my mind. I do rejoice tonight that his Lord, in after years, captured him in his infinitely higher sense than the preacher captured him that evening on the bridge, and by great grace made him what he is today, a very efficient, useful Methodist preacher. My heart glows now as I go back over the years to the blessed times of refreshing the Lord did bless us with at that and

many other appointments on the Lewisburg circuit, my first. The dear people did love to go to church then, and when there, evidenced their appreciation of the gospel in a way that almost made the young preacher preach—liberty is the word. Again I say, how dear to my heart are these fond recollections. O what singing we did have then and there. The membership of that society no doubt have all been transferred to the church above. God be with you Brother G. till you meet mother in that thrice happy "over there." By grace I hope to see you there.

J. E. CALDWELL.

Tulip, Ark.

Spaulding College Commencement.

Rev. W. J. Sims, our able and efficient commissioner of education, preached the commencement sermon May 10. His deliverances were timely, forceful and highly appreciated by all concerned. Dr. Jas. A. Anderson's literary address on Wesley was a masterpiece. Without any effort at display of linguistic pyrotechnics, he stirred his audience with a lucid recital of that wonderful life. Dr. Anderson is in great favor in these parts. President Staples is showing himself an educator of ability. He is up to date, thorough, honest, and will no doubt do a work of which the Oklahoma Conference will be justly proud. Now that the Board of Missions has turned over this property to the Oklahoma Conference, there ought to be renewed effort on the part

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of every pastor to fill this school with girls next year. There will be additional equipment put in this building, the building will be made more comfortable, and the opportunities for good work in every way improved. Let all our people send their girls here and they will be well cared for.

O. E. GODDARD.

American Bible Society.

The Board of Managers of the American Bible Society has received an offer from Mrs. Russell Sage of \$500,000, conditional upon the Society's raising before January 1, 1909, a like sum (\$500,000), the whole amount to be invested permanently and interest only used for work of the Society. Mrs. Sage's proposition is intended to secure thus a larger endowment for the Society. The Board of Managers has taken action thanking Mrs. Sage for her generous offer and has appointed a special committee to take immediate steps for raising this \$500,000. All subscriptions to this half million dollar fund should be made to the Treasurer, Mr. William Foulke, Bible House, Astor Place, New York, and all correspondence relative thereto may be addressed to the Secretaries.

Do You Have Family Prayers?

A clergyman, occupying a prominent place as an educator, and who has opportunity to know something of the home life of many American families, deprecates the absence of the family altar in the majority of homes. In fact, he declares that in comparatively few is the usage of family worship continued.

At one time it was the rule in most Christian families to have prayers either morning or evening every day, but now you rarely find a family where this is done. How is it in your home? Another thing this clergyman says is that he despairs of ever seeing the Church really alive as it ought to be unless de-re-establish the custom of family worship.

Children need it. Parents need it. The guest needs it. God must be acknowledged and honored in the home.

The warmth of family piety dies down unless there be this daily rendering of homage to the Lord of the family. What is there to hinder your reading a few verses from your Bible and saying a prayer with your family tonight? Timid about it? Do not know just how to begin? There is a form of family prayer in every prayer book. You have your Bible. Begin with the Beatitudes, St. Matthew 5th. Only a few minutes and you have started your family altar.—American Church S. S. Magazine.

"I accuse," says Anne Baumerman Sedgwick Hill, dressmaker, in a big Chicago daily. "I accuse the women of leisure, the wives of the business men whose business is spending their husbands' income—conserving it. I believe it is called—I accuse them of being the most inhuman monsters in the world. I accuse this class of women of a genius for traffic in the life-blood of the women who sew which the greatest industrial oppressor might envy, and which would put a slave-driver to blush. Taken together, they are a composite octopus which crushes the hope and spirit and health of women who work with the needle."—Central Advocate.

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The Plan of Episcopal Visitation.

First District—Bishop A. W. Wilson.
Virginia Conference, Norfolk, Va., Nov. 11.
South Carolina Conference, Laurens, S. C., Nov. 25.
North Carolina Conference, Durham, N. C., Dec. 9.
Baltimore Conference, Baltimore, Md., Mar. 24, 1909.
Second District—Bishop C. B. Galloway.
St. Louis Conference, Charleston, Mo., Sept. 16.
Illinois Conference, Moberly, Mo., Sept. 24.
South Georgia Conference, Quitman, Ga., Dec. 2.
Florida Conference, Miami, Fla., Dec. 16.
Third District—Bishop E. B. Hendrix.
Western Virginia Conference, Webster Springs, W. Va., Sept. 2.
Kentucky Conference, Middlesboro, Ky., Sept. 9.
Louisville Conference, Owensboro, Ky., Sept. 16.
Arkansas Conference, Van Buren, Ark., Nov. 4.
Little Rock Conference, Little Rock, Ark., Nov. 25.
White River Conference, Jonesboro, Ark., Dec. 16.
Fourth District—Bishop J. S. Key.
New Mexico Conference, Portales, N. M., Sept. 24.
German Mission Conference, Castile, Tex., Oct. 22.
West Texas Conference, Gonzales, Tex., Oct. 28.
Northwest Texas Conference, Waco, Tex., Nov. 11.
Fifth District—Bishop Warren A. Candler.
North Texas Conference, Greenville, Tex., Nov. 18.
Texas Conference, Beaumont, Tex., Nov. 25.
Cuban Mission Conference, Matanzas, Cuba, Jan. 15, 1909.
Mexican Border Mission Conf., Laredo, Tex., Feb. 4, 1909.
Central Mexican Mis. Conf., Mexico City, Mex., Feb. 11, '09.
Northwest Mexican Mis. Conf., El Paso, Tex., Feb. 25, '09.
Sixth District—Bishop H. C. Morrison.
Denver Conference, Artee, N. M., August 13.
Missouri Conference, Hannibal, Mo., August 26.
Southwest Missouri Conference, Warrensburg, Mo., Sept. 6.
North Alabama Conference, New Decatur, Ala., Nov. 18.
North Mississippi Conference, Walter Valley, Miss., Dec. 2.
Mississippi Conference, Yazoo City, Miss., Dec. 9.
Seventh District—Bishop E. F. Hogg.
South Brazil Mission Conference, Porto Alegre, Brazil, July 4.
Brazil Mission Conference, Juiz de Fora, Brazil, July 25.
Hobson Conference, Knoxville, Tenn., Oct. 7.
Tennessee Conference, McMinnville, Tenn., Oct. 14.
Memphis Conference, Covington, Tenn., Nov. 11.
North Georgia Conference, Gainesville, Ga., Nov. 18.
Alabama Conference, Greensboro, Ala., Dec. 2.
Eighth District—Bishop Seth Ward.
Japan Mission Conference, Arima, Japan, Sept. 2.
Korea Mission Conference, Seogdo, Korea, Sept. 16.
China Mission Conference, Shanghai, China, Sept. 30.
Louisiana Conference, Leesville, La., Dec. 9.
Ninth District—Bishop James Atkins.
Montana Conference, Butte, Mont., Sept. 10.
East Columbia Conference, Milton, Ore., Sept. 16.
Columbia Conference, Portland, Ore., Sept. 24.
Pacific Conference, Stockton, Cal., Oct. 7.
Los Angeles Conference, Redlands, Cal., Oct. 15.
Oklahoma Conference, Oklahoma City, Okla., Nov. 4.
Western North Carolina Conference, Asheville, N. C., Nov. 18.

WESTERN METHODIST.

Unseen Protection.

12:4-12.

In the world we are not orphans; in the universe we are not without protection. One is our Father, even Jehovah, the great God, who has "been our dwelling place in all generations." In Jesus Christ he has made our defense doubly sure, and the promise of it is too plain to be mistaken. "I will never leave you nor forsake you" and "Lo, I am with you alway, even unto the end of the world," are the sure pledges of the Son of Man to his disciples.

“God moves in a mysterious way
His wonders to perform.”

A Morning Vision.

filled with horses and chariots of fire round about Elisha and standing between him and the Syrian soldiers. Unseen were these fiery defenders save by the prophet and the young man, but so real was their presence that the servants of God were delivered with victory and great honor.

If only we had eyes to see, what wonders might we behold! It is our short-sightedness and our too often lack of faith that shut out from us the vision of the King and the armies with which he delivers his people. There is never any risk in putting our trust in God. The more we depend upon him while ourselves striving to do his will, the more is he pleased with us. "They that trust in the Lord shall not lack for any good thing."

“Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.”

Our second Scripture portion is part of one of the Master's discourses to his disciples. In it he first points out to the disciples the supreme power of God. He is not only able to kill the body, but is able to punish the soul in hell. Such power is not only to be feared; it is to be trusted in as well. If we make this power our friend, we then can build upon it with all confidence and self-surrender.

“As the marsh hen secretly builds on the wa-
tery sod,
Behold I will build me a nest on the great-
ness of God;
I will trust in the Lord as the

I will fly in the greatness of God, as the
marsh hen flies
In the freedom that fills all the space 'twixt
the marsh and the skies."—The Marshes
of Glynn.

n.
The Parable of the Sparrows.

The Parable of the Sparrows.
God is not only a great Judge and King who is to be feared and trusted because of his terrible power, but he is a Friend, a Father who condescends to the little. "Five sparrows," said the Master, "are sold for two farthings." The smallest piece of money divides itself in the purchase of one sparrow. "And yet," declared the gentle Christ, "not one of these is forgotten before God." Will God remember sparrows, and forget his children made in his own image? Such reasoning would shame even a fool. A mother may forget her child, but the Heavenly Father cannot forget his own. The very hairs of our heads are numbered. One saint is of more value than all sparrows.

The Test of Confession.

The Test of Confession.
Our trust in God must be confessed. It is the way in which the Father will test his children. Proclaim yourself a servant of the King, and let him show you his favor and deliver you from your adversaries. Confess Christ before men, and he will confess you before his Father and the holy angels. To deny the Master is to forfeit all claim upon his protection. Deny him, and he will deny you. Trust him, and you will never be confounded.

Trust Him for Words.

The protection which Jesus gave his early disciples reached to the uttermost of their needs as ambassadors. When they were taken before magistrates and powers, they were divinely given the words which they needed to show that the message which they bore was from God. Their utterances were helped of the Spirit. All Christians have a right to expect a similar help in teaching and de-

declaring the truth of salvation. We should diligently inquire of the Master, prepare ourselves as best we may be able, and then trust that the Holy Ghost will speak through us. This is a most comforting thought for the leader of the devotional meeting, and indeed for every member of the League who earnestly takes part in the devotional or testimony meeting.—The Era.

This is what the child has when it comes in-
to the world. Is this the thing that is to be
trained, in the way it should go? This is not
an inquiry of criticism, but one for light. The
claim is common that the child is not a sinner,
till it sins, and it does not sin till some law of
which it has sufficient knowledge as to the
law's moral right, or wrong is violated, will-
fully and knowingly. Then, and there is per-
sonal sin in the child. Here we have the Ad-
amic sin, and the personal sin combined. Re-
generation and justification are the remedies
for the actual sin. Now when is the remedy,
or what is the remedy for the Adamic sin? It
seems to me we are confronting a state of
moral things like this, and if the modern the-
ology of training a child into Christ, and
Christ into a child is the true way of salva-
tion, then it is up to the promoters of this
theory to write a creed that will eliminate the
Adamic sin, and keep it out of all posterity
for all time to come. A trained mule is no
more a horse than if he had not been trained.
His nature is unchanged, and training is ut-
terly impotent to change it. It can only di-
rect it, but never correct it. So in the child
training can direct, but not correct. Conver-
sion is a divine act, and not a human, nor the
result of human power, but a result of human
and divine in full accord with the divine. I
remember seeing in a series of articles written
by Rev. Jesse L. Massey full thirty years ago
a statement like this: "God, or Jesus never
did preach repentance to children, but to ad-
ults, he said ye must repent and be born
again." All of which I steadfastly believe,
but it only brings me back to my question,
what is there in the child to be trained up in
the way it should go? Who answers? Let on
the light. Who has it, please?

AN ITINERANT.

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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.)

Haskell, Okla., April 25, 1908.

Dear Methodist: I will write for the first time as I enjoy reading the Children's Page. I am twelve years old. I have been going to school since last September. My teacher's name is Miss Crane. I go to the Methodist Sunday school every Sunday. My teacher's name is Miss Glascock. I like her very much. Our superintendent is Mr. C. R. Martin. My papa is pastor of the Methodist church here. He has six appointments. This is our second year here. I only have one sister—no brothers. We are getting along very nicely. I have just read Miss Ruth Carr's letter. It made me feel sad. I like to read her letters. Your new cousin,
LINA ASKEW.

* *

Elmore, Okla., May 3, 1908.

Dear Methodist: I am a little girl ten years old. I go to Sunday school every Sunday. My papa is a Methodist preacher. Our presiding elder's name is Bro. Freeman. I go to school and I am in the fifth grade; my teacher's name is Professor French. I have four little brothers; their names are Bob, Jim, Waller and Tigert. I have no sister. For pets I have a canary bird. I am going to raise some little banties. Well as this is my first time, I will close. Your new cousin,
LORA FLEETWOOD.

* *

Erick, Okla., April 29, 1908.

Dear Methodist: I am a little girl eleven years old. I am in the fourth grade at school. My deskmate's name is Tressie Sealey. I have three sisters—their names are Lula, Dora, Hattie; and two brothers—their names are Elias and Newt. 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 Dora. I live in the country; we have lived here seven years. I like to live in the country all right. I like Ruth Carr's stories fine. If this escapes the waste basket I will write again. Your new cousin,
MARY E. DUNCAN.

* *

Tuskahoma, Okla., May 4.

Dear Methodist: This is my second attempt to write to the Children's Page. The other time I wrote I lived in Arkansas. Now I live in Oklahoma. I liked Arkansas better than I do Oklahoma, but we have a nice place out here; we live on the edge of a prairie. There are woods behind the house and a prairie in front. Every time I look out on the prairie for cows I see one at least and most of the time more. There is a fine range out here—fine grass. I go to Sunday school most every Sunday. Mattie Edwards, I know some Colberts. We can see their house from where we live. I will close. Your cousin,
LELA FEATHERSTON.

* *

Rosston, Ark., May 5, 1908.

Dear Methodist: I am a little girl eleven years old, but will be twelve on the twelfth of June. We had a four-months' school last winter; it closed the thirtieth of March; Miss Lalla May was our teacher. I liked her fine. We live a mile from the church. I go to Sunday school there. I am in the junior class. My aunt is my teacher. I think she is the best one we ever had. I have a doll and a cat. It will be nearly a month until we will have ripe apples. I don't think we will have as many as we had last year—the frost killed some of them. I will answer Carrie Bearden's question: "How old was Moses at his death and where did he die?" He was 120 years old and he died on Mt. Nebo. I will close by asking a question: Which is the shortest verse in the Bible? Your cousin,
MARY SHELL.

* *

Altus, Ark., May 3, 1908.

Dear Cousins: As my other letter missed the waste basket, I will write again. I attended quarterly conference at the new church at Altus. Bro. Wallace is our preacher here; he is the best

preacher I ever heard preach. I will answer Elma Waldrop's question. The word Lord appears in the Bible 4,277 times; and I will answer Carrie Bearden's question. Moses was 120 years old at his death. He died on Mt. Nebo. I like to read Ruth Carr's stories. I wish she would write again. Good-bye cousins,
EDGAR PENDERGRASS.

* *

Searcy, Ark.

Dear Western Methodist: I thought that I would write a short letter, as I have not seen any from this part of the country. I am a little boy nine years old. My papa is the pastor of West Searcy church. I go to Sunday school. My Sunday school teacher's name is Miss Nannie Morris; we like her fine. I go to school and I am in the third grade; my teacher's name is Miss Lettie Reeves; she is a good teacher and I like her fine. I have no pets. I have two brothers and one sister. Well for fear of the waste basket I will close for this time. Your little cousin,
HUGHLEY TALKINGTON.

* *

Little Rock, Ark., April 11, 1908.

Dear Methodist: This is the first time for me. I have just been reading the Children's Page. I like to read it fine. I am in the fifth grade at school. My teacher's name is Miss Eda Butler. I like her fine. I have three brothers, one sister and one sister dead. I shall close, or my letter will go to the waste basket. I am truly yours,
EVA WILDER.

* *

Vandalia, Ark., April 5, 1908.

Dear Methodist: I am a little girl twelve years old. I thought I would write for the first time. I go to Sunday school when I can. Our pastor's name is Bro. Sewell. Our superintendent's name is Bro. Tommes. I like our pastor. I have two sisters that are members of the Methodist church, and papa and mamma and myself. I had Tallula Wolfe and the ones that led her in were Bertha Baker and Lucile Terry. My chum at school was Bernice Roland; I like her—she is a nice girl. I will write again. Your new cousin,
DORA HORTON.

* *

Paoli, Okla., March 30, 1908.

Dear Methodist: I will write a short letter for the first time. I am a little girl five years old; have one little sister; she will be three in September; her name is Gladys. I like to go to Sunday school but had to stop on account of measles. Our pastor's name is Bro. Smith; we like him fine. I remain your cousin,
CLETUS GIBSON.

* *

Ada, Okla., April 11, 1908.

Dear Western Methodist: As I have not seen any letters from here I will try and write one. Papa takes the Methodist and I always try and read the Children's Page. Hazel Young asked in her letter who had her birthday. I have—I am twelve years old and am in the fifth grade. It has been raining here for nearly a week and it is so muddy. I have three brothers. I am the only little girl. Well I will close by asking a question. How many times does the word "Lord" occur in the Bible? I will have to close as my letter is getting too long and I am afraid of that dreadful, dreadful waste basket. Your new Methodist cousin,
LEONA CHAUNCEY.

* *

Sulphur, Okla., April 8, 1908.

Dear Western Methodist: I am a little girl nine years old. I go to school every day; my teacher's name is Miss Sagan. I like her fine. There are over 200 pupils attending our school. My papa takes the Western Methodist, and I always enjoy reading the little cousins' letters most, especially Ruth Carr's letters. I have two sisters and two brothers—Boulah, Mamie, Holmes and Elmer. My youngest brother and I are twins. We are in the third grade. Our pastor's name is Bro. Weaver; we like him fine. I live in Sulphur, Okla., about one block from the beautiful Platt National Park. I am a little Indian girl; I own over 200 acres of land adjoining Sulphur. My papa has twenty-five acres of land in orchard. Come over, little cousins, this summer and eat fruit and drink sulphur



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Cooling and Crisp as frost.
Relieves fatigue.
Deliciously thirst-quenching.
Absolutely wholesome.

GET THE GENUINE
5c. Everywhere

and bromide water with me. I weigh ninety-five pounds, so you see this is a healthy town to live in. Well as this is my first attempt to write I will close and if this escapes the waste basket I will come again. Your little cousin,
EFFIE COLBERT.

* *

Sulphur, Okla., April 7, 1908.

Dear Cousins: I have been thinking for a long time that I would write a letter to the Methodist. I am only a little girl thirteen years old. My mother takes the Methodist and I enjoy reading the letters so much, I look for the Children's Page first of all. I have one little sister six years old and one little brother waiting for us in heaven. We have just been moved to the farm about a month. We came to Sulphur two years ago for mamma's health. She was a weakly woman; all the doctors had given her up to die, and the waters here have done so much for her. We have many friends in Sulphur. I went to Sunday school, church and League while in Sulphur, but since we have moved so far from town we can not attend church regularly. My teacher's name is Mrs. Guy. I like her fine for a teacher. We all belong to the Methodist church. Well I will close and if this misses the waste basket I will try again. I would be proud to see a letter from my friends at Sulphur. Cousins do your best, your very best, And do it all the way, And in your hearts there'll be
A bright and shining ray.

LINA SWAIN.

* *

Pine Bluff, Ark., May 17, 1908.

Dear Methodist: My papa has been taking the Methodist ever since I can remember and we don't see how we could get along without it. I especially enjoy the cousins' letters and Ruth Carr's writings. I wrote to the Methodist once, and I was very glad when I saw my letter in print. I am eleven years old and in the fifth grade. Our school is out but I study at home. Our school teacher's name was Miss Mary Watson. Our pastor is Bro. M. O. Barnett. We all like him fine. He was our pastor last year and we certainly were glad to have him back again this year. Our presiding elder is Bro. W. W. Christie. We like him, too. I have two brothers—David and Dean White. David is nine years old and Dean is seven. I hope to see my letter in print. Your cousin,
PEARL WHITE.

* *

Bentonville, Ark., March 24, 1908.

Dear Methodist: I am a little girl eight years old. I am in the third grade. My teacher's name is Miss Minnie Seaton. My Sunday school teacher's name is Mrs. Jackson. I have two brothers and two sisters. My father is a South Methodist preacher. I like to read the Children's Page. I go to church nearly every Sunday. I was a star pupil all last year and got a gold star. I will close for this time. Your little friend,
NINA BEARDEN.

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Wynne Station.

I hope it will not be considered out of place for me to give you a field note from Wynne station. First of all I desire to say I am well pleased with my new charge. We have received eighteen members since conference. I began my revival meeting the last Sunday in December, 1907, and the Lord willing will continue till we start for conference next fall. We have regular evangelistic services each Sunday night. The Lord is blessing the work in the salvation of souls and our church is at high tide. It is nothing out of the ordinary to have an overflow congregation on Sunday night. Our prayer meetings are well attended. The meetings are always led by some one of our faithful laymen. Our Epworth Leagues are doing first class work. Our long talked of \$18,000 brick church is beginning to materialize and if nothing happens more than financial panics and political elections, we will have completed all the outside work within the next ninety days. The Sanballets and Tobiahs are not citizens of Wynne, therefore the good work will go right on.

Our energetic presiding elder never fails to reach his quarterly conference and gives us a push in the right direction by his wise counsel and real soul-stirring sermons. More anon.

J. D. SIBERT, P. C.

May 15.

USE ALLEN'S FOOT-EASE.

A powder to be shaken into the shoes. If you have tired, aching feet, try Allen's Foot-Ease. It rests the feet and makes new or tight shoes easy. Cures aches, swollen, sweating feet. Relieves corns and bunions of all pain and gives rest and comfort. Try it today. Sold by all druggists and Shoe Stores, 25c. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

Ada District Conference.

The committee on examination and those to be examined will please meet Wednesday, May 27, and do their work in order to be ready to report Thursday.

Rev. W. J. Moore will preach the opening sermon Wednesday night. He will conduct a Sunday school institute Thursday morning. Let us all pray for a baptism of the Holy Ghost on our conference.

S. F. GODDARD.

W. F. M. S. Little Rock Conf.
 Edited by Conference Officers and
 District Secretaries.
 Sara McKee Vance,

Our Conference corresponding secretary has kindly sent the following notes from the Board meeting:

Texarkana, Ark., May 14, 1908.

My Dear Mrs. Vance: Thinking perhaps you might like some notes from the Board, for your column in the Methodist next week, I write this.

The meeting of the Woman's Board of Foreign Missions, recently held in New Orleans, was in many respects the best meeting ever held. It was a pleasant and profitable meeting throughout. The hospitality of New Orleans was lavish, nothing being left undone for the comfort and pleasure of the delegates and visitors. This was a very busy session—very little time left for sight seeing. We met at 9:30 a. m. and were there until 5 p. m., with only one hour intermission for lunch, which was served by the ladies of the Methodist churches of the city in the basement of the church. So abundant were these luncheons, they might be called feasts. The meetings were held in the First Methodist church (the old Carondelet street church). This is a new, up to date church, with all the modern conveniences and very complete in all its departments. Miss Gibson presided with much grace and dignity and dispatched business with ease and rapidity. Her message was full of encouragement and earnest exhortation to greater activity and greater achievements in the future. The reports of the corresponding secretary and treasurer showed marked growth and progress. The growth in the membership has not been as great as desired, but contributions have increased \$51,995 over last year, total collections being \$226,192.

Mrs. J. B. Cobb, the associate secretary, who has been traveling in the mission fields, acquainting herself with conditions and strengthening the bond between the home societies and the mission fields, was present and added much by her splendid addresses on the various fields.

Dr. Ed F. Cook's presence was a benediction. His daily Bible lessons and talks on the model prayer were helpful and uplifting, drawing all who heard him into closer relationship with the Father.

Eight returned missionaries added much interest by their talks on their respective fields.

Nine new missionaries were accepted and given appointments. This consecration service was beautiful and inspiring. Miss Gibson's address to the outgoing missionaries was tender, motherly and impressive. At the close the consecration prayer was offered by Miss Culler White. The scene was one of tenderest loveliness.

Miss Davis, the traveling secretary for young people, has done much of effective work and will be continued in her present position this year. Thirty-six young people have decided for definite work in foreign fields under her influence during the year. She said, in her report, "Let us get hold of the young people at any cost: Set before them some object in life, something

attractive as well as instructive. Show them the best side of life and enlist them in missionary work. "Lay hands on them for service."

The annual sermon was preached by our beloved Senior Bishop Wilson. His subject was the "All Sufficiency of Christ to meet the Spiritual Needs of Mankind." It was a masterful effort and laid responsibility heavily upon those who know this all sufficiency to make it known to those who know it not.

Bishop Moss was also present, and brought the needs of priest-ridden Brazil very near to our hearts and consciences by his splendid address.

MRS. J. E. GILES.

Hampton Circuit.

We have just closed a twelve days' meeting at Hampton. Our congregations were good; oftentimes the house would not hold the people at the night services. The gatherings were fully good at the eleven o'clock services. Interest was extra good. Five additions to the church, and others will follow. Baptized two babies. The names of those received: Dr. Tobin, Bro. Hersh and wife, Bro. Billberry and wife. I don't think that I ever labored in a church where the revival was any hotter than the one here at Hampton. Our church is in fine working order now. Those good women in the town of Hampton have not left a stone unturned. And those faithful old fathers are like the patriarchs of old. They are standing by the guns. Bless God, every home is a home of well drilled and armed soldiers. We are ready, and when the enemy approaches we propose to turn every battery in town base on him.

I have preached twenty five sermons during the twelve days; but fever five days out of the twelve, but I rejoice to say that God gave me strength and while writing this morning I am clear of fever and feeling very well.

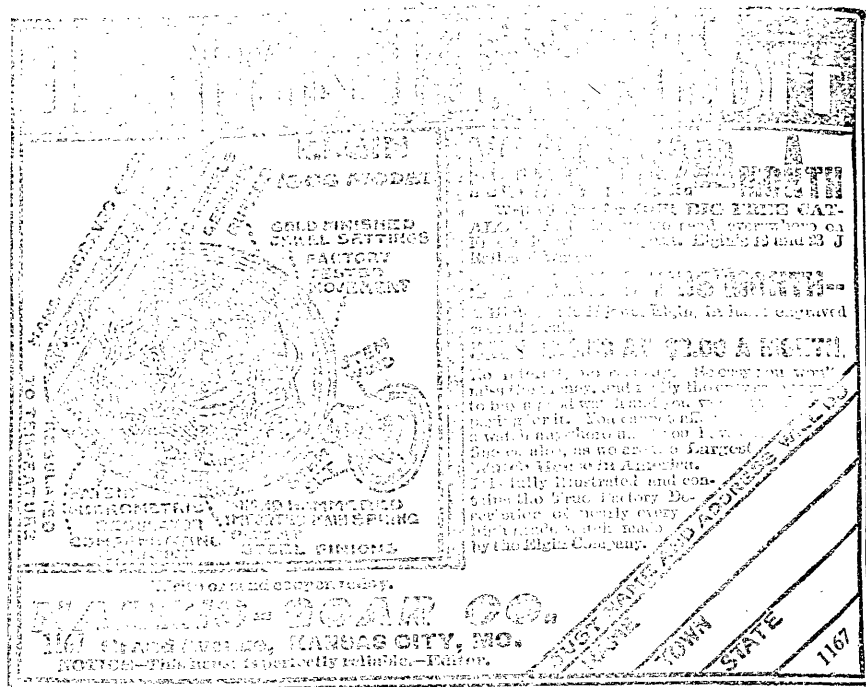
I answer for the town of Hampton
and myself when I speak thus.

Sister Minnie Holdens of Paddyce and Sister Lilly Martin of Warren were with us in the meeting; they attended to the choir service; it was well managed; it was good. And when I say good I mean as pure as gold. God bless those noble Christian girls.

Saturday evening about 3 o'clock it would have seemed to one that the people had changed their place of service. The parsonage was crowded with women and children. And such a pounding—my! my!—as this preacher and his family got. The stewards brought five dollars in cash also, and just before service hour our well-beloved little doctor Bro. Jones, placed a cow and calf in our lot. I think that ought to cool any man's fever, don't you?

J. C. WILLIAMS.

May 11.



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San Antonio District Conference.

The Hamilton district conference convened at Berryville, May 7, with all the preachers present and a goodly number of laymen. Rev. F. S. H. Johnston, presiding elder of the Ft. Smith district, preached the opening sermon to the edification of all the hearers. Rev. E. H. McGeary, presiding elder of the Do. to follow district, spoke in the interest of the Board of Missions. He has been for three years presiding elder of this district, was received with delight. Rev. D. E. Adams spoke and worked to the interest of the Western Methodist. Rev. J. S. Haecker an "old timer" of this second district, was with us with his genial smile. The regular business was transacted, special stress being put on revivals, missions and preachers' salaries. At least 65 per cent of the contractual claims are well secured, but only about 35 per cent of the preachers' salaries. The preachers seem to be better collectors than the stewards. Gline and Davidson were elected on claims.

Rev. J. C. Eaton spoke as a representative of the former's meeting of Christian men. He has a district laymen's meeting planned for the middle of July. Rev. W. T. Martin gave a personal address on temperance.

The Nashville Institute fund was made an endowment fund for Hendrix College. Loans from the Harrison district to be the beneficiaries. We are hopeful, for God is with us.

J. J. GALLOWAY.

El Paso Circuit.

I wish to say that we are moving off nicely on this charge. Our field is a very large one, consisting of eight appointments located in three counties, and we have members in four counties. It is eighteen miles long and thirteen miles wide. We have over 400 members, four-fifths of whom own their own homes. We preach two and three times every Sunday, by the help of the Lord, and a good swift horse. We are assessed for presiding elder and pastor in charge \$480. At three or

four of our appointments our people are growing in interest. At Vilonia where the parsonage is located, we have a growing interest in Sunday school work. The revival which Bro. Rorie held here for me in March is bearing fruit now, and we are sure there are many good seed sown, to reap later.

At Mt. Olive my people are very much interested in the work of the church. They are also not forgetful of their pastor. On last Sunday the ladies of Mt. Olive presented us with a nice and very beautiful "friendship quilt" as a token of their appreciation of the efforts of their pastor, for which we are very thankful. Our people at New Mt. Carmel are improving also. At Cypress Valley, 16th section, and Mountain Springs, church interests are increasing. We are very much in love with all our people, and feel confident that they will meet the assessments for all purposes this fall. The Vilenia Training School is having closing exercises. The pupils are rendering an excellent program, of which their teachers may well be proud. There are twelve graduates.

The Holiness school closes next week. Pray for us.

W. F. BLEVINS.

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Itching, redness, and pain are quickly relieved and the germs of skin and scalp disease destroyed by the use of TETTLERINE, the fragrant antiseptic and healing ointment. Following baths with Tett-rine Soap. This splendid remedy is a boon to sufferers from Eczema, Tetter, Itching Piles and all diseases of the skin and scalp. Costs 50c at your druggist's or by mail. Address, The Shuptrine Co., Savannah, Ga.

An Old Story.

"Prohibition does not prohibit," says the whisky advocate. Two saloon keepers in the capital of Tennessee have been sentenced to the rock pile for violating the tipping law. They appealed to the State Supreme Court, which affirmed the sentence. They now go to the United States Supreme Court. They are having a taste of justice, but of course it is only fun.—prohibition does not prohibit.—EpworthEra.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Harrison District Conference.

This body convened at Berryville, Ark., May the 7th. Rev. J. J. Galloway, presiding elder, in the chair. All the pastors were present and a good delegation of laymen. Rev. J. S. Hackler of Pea Ridge circuit, Rev. J. H. O'Bryant, presiding elder of Dardanelle district and Rev. F. S. H. Johnston, presiding elder of Ft. Smith district, were present, and added much to the conference by their speeches and sermons. Several of the preachers brought their wives and children. Mrs. Seawell presented the Home Mission society in a very beautiful and interesting way. The Laymen's Movement was well presented by Prof. J. C. Eaton, who had attended the Laymen's Conference at Chattanooga. The reports of the preachers were encouraging. They expect full collections and gracious revivals. Brother Galloway's health has not been good, but he is very zealous and is in loving favor with his preachers and everybody. Rev. W. B. Wolf, the pastor at Berryville, and his kind people did all that was possible for the comfort of the conference. The good effects of the revival were still apparent. They have built two new rooms to the parson-

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 23rd, 1906. Serial Number 5098. AN OLD AND WELL TRIED REMEDY.

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**Dudley E. Jones
Company.**

Little Rock, Ark.

age, bought a nice chapel pipe organ and advanced the pastor's salary. Berryville is the county seat of Carroll county and is a prosperous town. We added seventeen new subs. to Western Methodist. The most delightful pleasure I had while at the conference was the privilege of baptizing Margaret Wolf, the beautiful babe of Rev. W. B. and Mrs. Jessie Wolf.

Rogers.

Sunday was spent with Brother Bates at Rogers, a town of about 4,000 people. This is indeed a delightful climate. The weather is like spring. It is in the heart of this great fruit country, and is very prosperous. The Methodists are getting a strong hold on the town. The M. E. church are finishing a \$12,000 house. We have secured a central lot and will begin in the near future to build a modern brick church. If Brother Bates remains four years he will get the church in first class shape. He is doing a noble work and his cultured wife is a great help among the ladies. The young preacher that has recently come to the parsonage is requiring considerable attention. Brother Brown who is recognized as one of the best evangelists in the South is to hold a meeting at Bentonville and Rogers in the near future. We added nine new subs. to the Western Methodist, which makes 600 new subs. this year. We had good congregations, though there was special services at the Baptist church near by.

Bentonville.

Since my first visit to Bentonville twenty-five years ago, it has been to me a most delightful place. There is not a more moral town, nor a better class of people in our state than Bentonville. Methodism has a strong hold here. Though they have an elegant brick church they are planning a \$5,000 addition to accommodate the increasing demands of the Sunday school and congregation. So much for having a popular preacher. Rev. R. E. L. Rearden is in his second year and is doing a noble work. His praise is in the mouth of every one. He has taken rank with our best preachers. He and his consecrated wife are training some nice children. He has a beautiful daughter almost ready for Galloway College. Brother Traylor and Brother Torbet, our superannuated preachers, have homes here. They are coming to the sunset of life gracefully and with bright prospects of the heavenly home. Thirty copies of Western Methodist are taken and all in good shape.

Springdale.

Brother Ledbetter and family have just returned from a seven weeks' visit to Louisiana. He has improved in health but is not stout. All speak well of him. There is some talk of a new church. The success of Methodism demands a new church. Springdale is a beautiful town. Has splendid country around it, and is a fine fruit and stock center. Good schools and churches.

Prairie Grove.

This town is situated in one of the richest parts of Washington county. Having been pastor here two years, it is much like going home to visit Prairie Grove. There are no better people to be found than here. They have an elegant brick church, and a very popular young preacher in the person of Rev. J. E. McConnell. They have just closed

SEARCY SANATORIUM, Searcy, Ark.

Has its own water works. Also good cistern, steam heat, hot and cold baths, electric lights, beautiful natural shade, 3 1-2 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.

an excellent meeting conducted by Rev. L. P. Law and E. G. Phillips. Results about eighty-five professions and forty-about twenty to the other churches. We five accessions to Methodist church and shaped up the old and added ten new subs. Had a delightful service on short notice.

FITS easily permanently cured by Dr. St. Vitus' Dance and Nervous disorder. Kline's Great Nerve Restorer. Send for FREE \$2.00 trial bottle and treatise. Dr. R. H. Kline, Ltd., 931 Arch St., Philadelphia, Pa.

Warren Station.

Dear Methodist: Our pastorate comes to a rather sudden end in Warren, where we have had a pastorate of eighteen months of as pleasant work as any man ever had with a people. We have found much work to do in all departments of the church, but we followed a man who is a bulider, preacher and pastor, and had educated his people to work and pay. We have had many strong arms upon which to lean, which has made our success possible. The heavy church debt, without suitable pews or pulpit furniture, has furnished grounds for our best and wisest thought and deepest solicitude. Our energy has been given without stint to this work.

We have received 171 members; baptized forty infants, and have a Sunday school with more than 700 on the roll, and is a live wire in every sense of the word. Our Baraa class was organized last November with sixteen members, and has grown to more than sixty, and among them we have some who had not been in Sunday school for fifteen years. This class is what its motto says, "Young men at work for young men." "The Knights of the Baraa," which is a class of boys at work for boys, is composed of the larger boys of the Sunday school. This class has more than twenty-five on roll and often registers 100 per cent at roll call. We have organized an afternoon Sunday school with over seventy-five in number, which is run by one of our Baraa boys who has been converted and joined the church since the class was organized.

We are now arranging to have our new church, which is well furnished with new pews, pulpit furniture and organ, dedicated before I take up my work with Henderson College, which will be June the first. To this work Bishop Hendrix has appointed me, and as a loyal Methodist preacher I go to do my best in that line, and to give the work my undivided time and energy as I have done for the pastorate for the past twenty years. I ask that your prayers follow me and my work. I leave the pastorate with a sad heart and a deep abiding love for my people, but I go to give my life for the young men and young women of Arkansas and for a greater Henderson. My successor has not yet been appointed.

I am greatly indebted to Rev. W. F. Packard, D. D., of Marshall, Texas, who has been with me for ten days

assisting in revival work. His preaching was of the highest order of pulpit power, seasoned with the divine spirit. He is a great man and a great preacher, and enjoys the confidence and love of all who know him.

I am yours with unshrinking faith in God and his work,

W. F. EVANS.

Little Rock Preachers' Meeting Notes.

T. E. Sharp, chairman, presided.

Hunter Memorial: Forney Hutchinson, pastor, had 168 at Sunday school. Good audience at night. Contract soon to be let for new church.

Capitol Hill Church: P. R. Eaglebarger, pastor, had 75 at Sunday school, which is an increase from about thirty the first Sunday of the conference year.

Henderson Chapel: R. G. Rowland, pastor, two additions on profession. Good audience.

Winfield: S. H. Werlein, pastor, had ten additions; 318 at Sunday school. Large audiences. Raised about \$45 on church extension fund in excess of general assessment.

Asbury Church: W. A. Swift, pastor, had 185 at Sunday school. Good audiences.

First Church: T. E. Sharp, pastor, had five additions, having increase in prayer meeting attendance. Pastor will leave today for Atlanta to attend annual meeting of Board of Education.

J. F. Taylor, chaplain of state penitentiary, made a report of his work.

W. A. SWIFT, Sec.

May 18.

Octaha, Okla.

We have recently organized a Methodist church here and are now struggling to build a house of worship, but as our people are poor and nearly all new comers it is going slow. But however, we are making progress. We have secured the lots and have a part of the material on the ground but if a few of our friends who live on Gold avenue will turn the points of their shovels this way if only once or twice with Methodist measure well filled, shaken down, heaped up and running over with gold dollars it would greatly relieve a struggling people and I assure you in advance will be appreciated. Thanking you for any favor you may give us.

O. S. SNELL, Pastor.

Cobor Circuit.

Our second quarterly conference was held at Jacksonville. Every thing in full. The different appointments were well represented, while showed interest on part of stewards.

Dr. Dye was present and preached some helpful sermons. We are planning for great revivals on our work. Pray for us.

H. H. HUNT.

May 18.

Fino Piano Cheap.

I have a fine piano for sale at greatly reduced price. Satisfaction guaranteed. Description and price on application. W. H. Hardin, Altheimer, Ark.

Report of the Teller of the Oklahoma
Conference on Missions to May
8th, 1908.

Domestic Missions.

Hartshorne and Haileyville ...	\$20.00	Elk City Station	20.00
Illinois Circuit	8.00	Adair Circuit	5.25
Euchie Circuit	8.00	Marietta Station	20.00
Seminole Circuit	20.00	Woodford Circuit	10.00
Mangum Station	105.00	Martha and Blair	49.00
Lindsay Station	10.00	Capital Hill	12.00
Tyrone Circuit	5.00	Chelsea Station	30.00
Wilburton	27.00	Sugar Loaf Circuit	15.00
Okmulgee Circuit	20.00	Okemah and Weleetka	50.00
Sapulpa Circuit	18.00	Ada Station	10.00
Granite and Gotebo	42.00	Hollis and Dryden	20.50
Sulphur, Vinita Avenue	45.00	Grant Circuit	9.00
Headrick	23.00	Fort Sill	2.00
Owl Circuit	5.00	Stroud and Davenport	16.00
Rufe Circuit	5.00	Pontotoc Circuit	19.00
Howe Circuit	22.00	Vinson and Deer Creek Circuit	49.00
Okeema Circuit	10.50	Geary Station	10.00
Canadian Circuit	23.00	Pioneer Circuit	10.00
Lindsay Station	22.00	Roll Circuit	15.00
Hugo Station	31.00	Bailey Circuit	25.00
Colbert Circuit	23.00	Lone Grove Circuit	12.50
Mount Scott Circuit	3.00	Gip Circuit	9.00
Cement Station	20.00	Hammon Circuit	5.50
Cloud Chief	15.00	Brushy Mountain	5.00
Durant Station	37.00	Warner	8.65
Roff Station	10.00	Muskogee Circuit	20.00
Paoli Circuit	5.35	Stigler Station	23.50
Temple Station	10.00	Rocky	19.00
Wetumka Station	25.00	Pioneer Circuit	15.00
Moral Circuit	15.00	Blue Jacket and Cent.	36.00
Beggs Circuit	3.80	Cowlington Circuit	17.80
Elmer Circuit	29.61	Eufaula Station	17.50
Cowden Circuit	20.00	Salisaw Station	43.00
Weatherford Station	30.00	Altus Station	70.00
Bristow Station	36.00	Long Creek Circuit	1.88
Tyrone Circuit	22.00	Wetumka Station	12.00
Mill Creek Station	25.00	Durant Station	37.00
Wanette Circuit	10.00	Purell Station	35.00
Berlin Circuit	22.00	Eufaula Circuit	3.90
Claremore Station	20.00	Ioland Circuit	3.50
Duke Circuit	20.00	Erick Circuit	11.50
Paoli Circuit	7.50	Tablequah Station	60.00
Bethel Circuit	5.00	Bearden Circuit	10.15
Impson Valley Circuit	8.00	Boynton and Morris	10.00
Okmulgee Station	20.00	Kiamitia Circuit	4.63
Woodward Station	25.00	Chickasaw Circuit	25.00
Earlsboro & Seminole	35.00	Chickasha Station	30.00
Wood Circuit	39.00	Total	\$2723.82
Cloud Chief Circuit	10.00		
Paoli Circuit	29.15		
Madill Station	59.00		
Calvin Circuit	27.00		
Temple Station	10.00		
Bethel Circuit	10.00		
Wagoner Circuit	19.00		
Roff Station	10.00		
Davidson & Sanford	25.00		
Reed Circuit	10.00		
Snyder Circuit	8.50		
Cherokee Circuit	15.00		
Broken Arrow Circuit	16.00		
Cheyenne Circuit	5.00		
Asher Station	37.00		
Long Creek Circuit	5.72		
Custer City	43.00		
Mangum Circuit	21.35		
Elmer Circuit	6.39		
Duke Circuit	15.00		
Caddo & Sterrett	26.00		
Wewoka Circuit	18.00		
Ardmore, First Church	110.80		
Mangum Circuit	10.00		
Comanche Station	10.00		
Atoka Circuit	29.00		
Antlers Station	27.00		
Wanette Circuit	12.00		
Stonewall Circuit	6.00		
Konowa Station	37.00		
Wewoka Station	15.00		
Stigler Station	13.50		
Long Creek Circuit	4.40		
Texmo Circuit	17.00		
Grnad Circuit	8.49		
Okmulgee Station	54.00		

Foreign Missions.

Mangum Station	\$ 75.00
Granite and Gotebo	30.00
Rufe Circuit	5.00
Mt. Scott Circuit	3.00
Owl Circuit	5.00
Sulphur, Vinita Avenue	25.00
Madill Station	40.00
Howe Circuit	15.00
Reed Circuit	5.00
Custer City	32.00
Moral Circuit	10.00
Atoka Circuit	15.00
Claremore Station	20.00
Antlers Station	16.00
Calvin Circuit	18.00
Konawa Station	25.00
Cement Station	27.00
Berlin Circuit	10.00
Chelsea Station	30.00
Martha and Blair	14.00
Sugar Loaf Circuit	8.00
Headrick Circuit	9.00
Fort Sill	3.00
Vinson and Deer Creek Circuit	35.00
Rufe Circuit	5.00
Bristow Station	24.00
Cloudechief	14.00
Elmer Circuit	14.00
Wetumke Station	25.00
Okmulgee Circuit	4.20
Seminole Circuit	14.00
Wewoka Circuit	13.00
Kiamitia Circuit	3.08
Chickasaw Circuit	15.00

Total

"D. M. Special."

A. M. Brannon

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SAM JONES' GREAT BOOK OF SERMONS

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A. M. Brannon	47.15
Pauls Valley	50.00
A. M. Brannon	92.05
A. M. Brannon	201.00
L. L. Thurston, Sec.	17.50
A. M. Brannon	17.50
A. M. Brannon	92.40

Total

T. L. RIPPEY,
Conference Teller.

Texmo, Okla.

We have just closed a meeting at a school house where until two months ago we had no appointment. We held two weeks, preaching only at night, had eleven professions of faith in Christ. Organized a class with 17 members. Eleven of them received on profession of faith. We have received 33 members this year and have six more meetings to hold, have held three. In the beginning of the year the stewards fixed the assessment for the preacher in charge at \$400.00 an increase of \$143.00 over last year's assessment. Our people are live people and delight in taking care of their pastor. This is my second year at Texmo and we expect at Oklahoma City to be able to say as we did at Durant, we have had a good year at Texmo. We pray for the success of Zion.
H. C. GULLEDGE, P. C.
May 12.

BLOOD POISONING POSITIVELY CURED—

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Diseases. If you have exhausted old time methods and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well.
A. A. BROWER, M. D.

Talihina, Okla.

Dear Methodist: I will tell the Methodist readers something of our work at this place. We are serving our second year on this work. It has been very pleasant indeed.

When I came to Talihina we had about sixty members. We had a real good revival here last year and quite a number of valuable members were added to the church. We have just closed a good revival here, which resulted in about twenty conversions and twenty-seven additions to our church. Making a total of thirty-seven addi-

tions at Talihina this year. The work is in very fine shape. The first Sunday in May we had 125 in the Sunday school and last Sabbath there were 144 present. The Sunday school is fine with an excellent superintendent. We have some of as good Sunday School teachers as can be found anywhere. Miss Cora McNally deserves special mention. She was given a class without members and she went into the street and other places and gathered in the boys from fifteen to twenty-five years of age. The class has grown to about eighteen and they have all been converted and joined the Methodist church. Our W. H. M. Society is among the best. They have added greatly to the comfort of the preacher and family. Besides this they have papered our church, put three coats of paint on the floor and restrained our pews, and they have also bought a nice piano for the church.

Rev. I. K. Waller of Madill Station, helped us the first nine days of our meeting. Waller is a great preacher. He captured our people. Rev. C. P. Cox of Antlers was with us the last four days of the meeting. Cox is an excellent preacher and did us good service. The first six days of the meeting it rained till people could hardly get to the church. We almost decided to close the meeting at the close of the first week on account of the rain.

There is a better day ahead for Talihina. They will ask to be made a station at our next conference.

We have taken seventy members into the church since I came here, and I have more on the string. This means at Talihina alone. I have two other points and I hope to have a great revival at each of them.

T. F. ROBERTS, P. C.

May 14, 1908.

Attention Preachers—Oklahoma Conference.

I lost a letter the other day which contained a check from some preacher. I do not remember name or place. All receipts have been mailed out. If any preacher fails to get his receipt, please notify me at once, so we can trace the matter up.

T. L. RIPPEY,
Conference Teller.

A Great Revival at Purcell, Oklahoma.

On the 22nd of April I began a meeting in Purcell, with Rev. R. A. Clark, of Okolona, Mississippi—brother of our fellow townsman, B. C. Clark, and Rev. W. D. Sauls of Cumberland, Oklahoma, as helpers.

The former as preacher, the latter as singer. There was not a dull service during the whole nineteen days. We had two services each week-day, and three each of the three Sabbaths. Business houses, banks, barber shops, and even pool halls closed from 10 to 11 o'clock each morning except Saturdays. The attendance at the week-day services ranged from forty to 100. The attendance at the evening services was measured by the capacity of the building, and it is the largest in town.

Bro. Sauls, assisted by two instruments and two excellent musicians, Mrs. Lemoster and Mrs. Calhoun, led the great choir with fine results. We had changed the pulpit from the end to the side of the church, and re-arranged seats prior to the meeting. This arrange-

ment gave space for a large choir and brought all the audience equally to the preacher.

Bro. Clark is a good preacher, with a good appearance, a fine voice and a good delivery. He is also a good manipulator. His presence and work inspired his brother B. C., who has the best influence of any man in town.

The whole town was stirred as never before. People came through rain, mud and cold. We tried to stop the meeting Monday evening after the second Sunday, but people would not hear to it, and it ran another week.

All Protestant denominations took hold. People of Campbellite faith were converted at the altar, and joined their own church. There were about 100 professions and seventy additions to the church. Just fifty even joined our church, and twenty divided between four other denominations. Others will come in yet. I have special request to give an opportunity next prayer meeting night. Some valuable material was received.

Among them six good solid men of families, four single men, seventeen married women, nine young ladies, and fourteen bright boys, most of whom are old enough to work in the church, and one of these is to lead the Junior League next Sabbath.

Our Sunday School is in excellent shape. The attendance has doubled since my arrival. I found a very weak Junior League with no superintendent. Not being well at that time, and also wishing to get the people to work, I did not undertake the superintendency. Two months ago I organized and we now have an excellent growing Junior League with nearly members, and a good superintendent in the person of Mrs. Jeff Brown. Bro. Sauls could not be with us the last week and Bro. Clark had to make a trip to St. Joseph, Mo. to meet the Church Extension Board. This left me in the lead for five services at a very critical time in the meeting with no ministerial help, save the pastors of the other churches in the city. Bro. Clark returned in time to spend three more days with us and we closed out last Sunday night, May 10, with a great service. The people without any begging or pleading contributed \$300 for the helpers. We now have a new Purcell "clothed, and in her right mind," and there's rejoicing in many homes. I know of no better help than Brother Clark and I cheerfully commend Bro. Sauls to any brother in this conference who may be in need of a singer for a meeting. "The Lord hath done great things for us whereof we are glad."

C. F. ROBERTS.

BETTER THAN SPANKING.

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

Camden District Notes.

Dear Methodist: I am just finishing my second round. We have had rather bad weather, but when the weather would permit there has usually been good attendance and splendid interest. A few of the preachers are poorly paid. I doubt if the stewards at these places are aware of the smallness of the amount these preachers have been com-

pelled to live on. A preacher cannot do his best while his family suffer from bare necessities. I wish every one who reads this would find out if his or her pastor is paid a living. Most of the charges are doing well. Several churches are planning new churches; some others ought to rebuild. At Camden there has been no revival but a steady flow into the church. This is the best way.

At El Dorado and Fordyce there have been great revivals and large gatherings. At Stamps there has recently been a most gracious revival in the church and a good addition all by an ex-P. E. He is very much beloved and that church is growing fast. At Thornton and Hampton we hear there have been fine meetings. Both are important places. I wish I had space to say all the good things I could say of the District. We are now half way through the year. Half the salaries should be paid, all the collections provided for, and every department of the church thoroughly organized. Has this been done? If not, why not? If so, the last half of the year will be easy.

Our land is rather poor and we have no large cities or manufacturing plants save our sawmills but we have a fine lot of consecrated men and women who love God and the church and I feel that great things will be done this year. God expects great things of us, the unsaved here depend on us. Shall we all measure up to our full responsibility? We are on the last half of the year. Let us all do our best.

Sincerely,
R. W. McKAY.

What Do You Think of This?

Four years ago our son Rufus had a stroke of paralysis which rendered him totally helpless. A few months later he took consumption. We had the best physician in the country, who finally gave him up, saying he could do nothing for him. Having kept and used Gregory's Antiseptic Healing Oil in our home, I, his mother, asked the doctor if we might try the Oil? He said "Try anything you choose, I can see no chance for him." We began using it by giving small doses, increasing amount of doses and bathed him over the spine and his limbs down to feet, rubbing vigorously. Before we got through the rubbing he began to work his toes, which he had not been able to do for several weeks. The doses cut loose the mucus in his throat and lungs and caused easy expectoration. He began to improve at once; we kept up this treatment and he was soon able to sit up. He is now a healthy strong young man. Our neighbors said it was a miracle.

(Signed)
A. B. GIBBONS,
MRS. A. B. GIBBONS,
MISS SUE GIBBONS.

I, C. H. Gregory, President of Gregory Medicine Co., state that the above is the genuine statement of the persons whose signatures appear to the above, and that I am personally and intimately acquainted with the family and made frequent visits to their home during the sickness of the young man named. We do not claim that it will cure in every case, but do know that a consumptive or a paralytic may derive great help from its use, and do know from experience and the statements of numbers of people in letters and other ways that there is nothing we have found that cures a cough so

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Write us today, we can save you money.

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quickly as Gregory's Antiseptic Healing Oil. A sample bottle by mail to any address for 25 cents stamps. Drug-gists keep it in stock. Address

GREGORY MED. CO.,
Little Rock, Ark., 317 Center St.

Mangum Station.

Second quarterly report. Quarterly meeting May 14th.

Additions during quarter	76
Dismissals during quarter	20
Net gain during quarter	56
Infants baptized	1
Pastor's and presiding elder's salaries paid	\$437.49
Conference collections paid first quarter—	
Special for domestic missions paid	\$187.00
Special for missions by Sunday school	36.25
Sunday school supplies	60.00
Church furnishings	25.40
Special subscription to Anti-Saloon League	99.75
Special subscription to Epworth University	1,500.00
To the poor paid	11.72
Incidentals paid	100.36
Other purposes	32.87
The spiritual condition of the church is good, all the services well attended.	
J. S. LAMAR, P. C.	

Help in Meetings.

I wish to say that my neighbor, the Rev. W. D. Sauls, informs me that he can help in a few meetings. If brethren need help write him at Cumberland, Okla. He is a good revivalist, but prefers to do the singing and work in the altar, if you have some one to do the preaching. I can say he did us fine service here. I. K. WALLER.

Madill, Okla., May 19.

Go to Europe this Summer.

Round trip from N. Y., \$170 (includes expenses), sailing on S. S. Cedric (21,000 tons), July 16. Visiting England, Holland, Belgium and France. Places: Liverpool, Chester, Stratford-on-Avon, Oxford, London, The Hague, Amsterdam, Antwerp, Brussels, Paris, etc.; 34 days from N. Y. Extension of time, year or less. Address immediately, W. A. Swift, 924 Marshall St., Phone 3445. Little Rock, Ark.

HEISKELL'S OINTMENT

is the one infallible remedy for all skin diseases. Relief is instant. The cure, quick and permanent. It quickly cures the worst case of ECZEMA. Use Heiskell's Medicated Soap for bathing the affected parts. Heiskell's Blood and Liver Pills tone up the liver, purify the blood. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a box. Sold by all druggists or sent by mail. Testimonials free. Johnston, Holloway & Co., 531 Commerce Street, Phila.

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It Has No Equal
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It Has Passed The Test

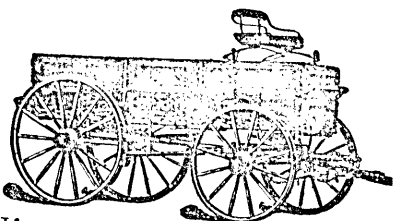
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Confederate Women of Arkansas in the Civil War, 1861-65.

Memorial Reminiscences—a volume of 250 pages. The memorial volume of reminiscences of the Arkansas Women of the Confederacy has just been issued by the committee of the Arkansas division U. C. V.: J. M. Luecy, chairman; Jonathan Kellogg, secretary; V. Y. Cook, J. H. Berry, Dan W. Jones and Chas. Coffin. It forms a book of considerable size and is well printed and handsomely illustrated. The following are leading features of the work: It embraces more than fifty letters from prominent Arkansas ladies giving a description of their own experiences or those of their mothers in the civil war period. These letters are fine specimens of the epistolary style of writing, as the writers present facts in a clear and straightforward manner. Each letter contains one or more events of historic value, and the whole will be useful material for the future historian.

There is given in it what can not be found in any other known publication—a brief sketch of the origin of those organizations and institutions which have become so familiar to Southern people, viz: United Confederate Veterans, The United Sons of Confederate Veterans, The United Daughters of the Confederacy, the Southern Cross of Honor, the Confederate Flag and Uniform, the Confederate Museum at Richmond, etc.

There is to be found here a selection of those songs and poems that have become so dear to the Southern heart: "The Conquered Banner," by Father Ryan, with his own statement of the circumstances under which it was written; the original form of "Dixie;" The "Homespun Dress," etc.

It is illustrated with half tone cuts of many of the well known Confederate women of Arkansas, of the memorial committee, Judge Rogers, General Cabell (Old Tige) and others.

A large number of anecdotes are given of Confederate camp life, which not only give relief to the heavier reading of the book, but open out a side view of the life of the Confederate soldier that could not otherwise be caught.

Finally, the miscellaneous pieces which can not well be classified under any of the above headings, as: General Lee's Farewell Address, The True Story of Barbara Fritchie and correction of John G. Whittier; a personal letter of Mrs. Jefferson Davis, the decoration of graves, etc.

This valuable book is published for the purpose of gathering a fund with which to erect in Arkansas, probably on the grounds of the new capitol building, Little Rock, one of the monuments to the Women of the Confederacy, which the general committee of the U. C. V. organization has planned to erect in all of the states of the South. The record of the Confederate women of Arkansas is here partly given and from original sources, and no one can read this volume without coming to the conclusion that this monument has been well merited long ago.

The book contains 250 pages of interesting reading matter. The paper bound costs 50 cents per copy with 6 cents added for postage, if sent by mail; the cloth bound costs \$1.00 per copy with 12 cents for postage, if sent by

mail. Every Confederate camp in the state is requested to order 25 to 100 paper bound copies for general distribution, so that the record of our glorious women may become known. All prominent Confederate women and men are asked to order one or more cloth bound copies of the work for their private libraries and for presentation to schools and public libraries, and ten or more copies paper bound for general distribution. These books will be valuable for presentation.

All orders should be addressed to
JONATHAN KELLOGG, Sec.,
309 W. Second St., Little Rock, Ark.

OKLAHOMA LANDS.

If you contemplate moving to Oklahoma, write me and I will help you to secure a home with a clean legal title to the land. N. B. AINSWORTH.

Prairie Grove, Ark.

At Prairie Grove Sunday, May the 10th we closed a very successful meeting conducted by Lovie P. Law, evangelist, and Ed. G. Phillips, musical director. In spite of the rainy weather and the closing exercises of the high school during the first week of the campaign, we had a great meeting. We had over a hundred professions and reclamations, there being about seventy-five who lined up for the Master for the first time. On the closing I received six into the church and shall receive a few more yet. I think there will be about forty-five additions as a result of the meeting. A number will be received into the other churches of the town. While it was not planned as a union meeting the people of all the churches entered heartily into the campaign and were greatly benefitted. Aside from the conversions and additions the meeting was a grand success. The church was revived as it has not been for several years. The meeting was in every way the greatest the town has had for years. With such men as Law and Phillips conducting a campaign, victory is sure. As an evidence of how the people of Prairie Grove appreciated their labors, they gave the evangelists and their wives free entertainment and paid them \$200 after bearing all other expenses of the meet-

ing. In addition to this, the pastor and official board presented Law with an elegant gift, while the choir remembered Philips with a similar present.
J. E. McCONNELL.

May 18.

The Purcell Meeting.

Dear Methodist: I left home at the invitation of Rev. C. F. Roberts on the 22nd of April to lead the song service for him and his good people in their recent revival meeting. I shall not give any of the details of the meeting, as I suppose the pastor will furnish them. Bro. Roberts, as you all know, is stationed at Purcell, Okla., a little city of about 2,500 inhabitants. Our church there is easily the leading congregation of the place.

The old church building has grown entirely too small for the rapidly growing membership and the official board is seriously considering the early erection of a handsome new brick building located well for our people. Bro. Roberts is very popular with all the people, both in and out of the church, and the character of work done by him is well known by all the members of this conference. He is very conservative, a good preacher, an excellent pastor (so say his people) and has all of the auxiliaries of the church well organized. Bro. Roberts is one of the old guard and has served his Lord and his church well in every capacity. He carried up my recommendation and represented me at the Annual Conference in 1895. He was my first presiding elder and gave to me much help and advice. It was a great pleasure to me to have the privilege of helping him as best I could. Sister Roberts showed me much kindness and treated me so much like her own boy I shall never forget those few days with them. W. D. SAULS.

A CHANCE TO MAKE MONEY

I have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or cook the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident anyone can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any one of your readers for 21 2-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address: Francis Y. Turner, 221 Seventh Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at \$1

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

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MAIN STREET, AT SEVENTH.

Arkansas Headquarters for "Columbia" Graphophones and Records.

"Our Barbarous Fourth."

Mrs. Isaac L. Rice, founder and president of the New York Society for the Suppression of Unnecessary Noise, declares—basing her claim on reliable, if grim, figures—that our Fourth's statistics "probably furnish a sadder commentary on human folly than that afforded by any other celebration in the world." The June Century will publish her condemnation of "Our Barbarous Fourth," with her suggestions for a saner and safer observance of the national holiday. Dr. R. O. Beard, of the University of Minnesota, will have an article in the same number on the pathological aspects of "Noise" and an editorial article will treat of "Offenses to Ear and Eye."

Wanted.

A preacher for Hamburg circuit. Will pay about \$174 or \$200 from now until conference. Bro. Wright had to give up the work on account of his health. Everything is moving well in this country. Yours,
J. W. HARRELL.
Monticello, Ark., May 18.

DAISY FLY KILLER



placed anywhere, at once and kills all flies. No odor, clean, ornamental, convenient, cheap. Lasts all season. Absolutely harmless, cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents. HAROLD SOMERS, 149 DeKalb Ave., Brooklyn, N. Y.

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to become contaminated. It is strictly pure and wholesome. Our factory is as clean as your kitchen.

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1 quart milk.
1 package JOH-O ICE CREAM Powder.
Mix, and freeze without cooking.
Simple, isn't it?

This makes two quarts of smooth, velvety ice cream, deliciously flavored, in 10 minutes at cost of about 1 cent a plate.

Flavors: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

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The Genesee Pure Food Co., Le Roy, N. Y.

QUARTERLY CONFERENCES.

Arkansas Conference.

FAYETTEVILLE DISTRICT—2ND ROUND.
Elm Springs Ct., at Ebenezer May 25-26
Wm. SHERMAN, P. E.

DARDANELLE DIST.—THIRD ROUND.
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. 1-2
J. H. O'BRYAN, P. E.

FT. SMITH DISTRICT—THIRD ROUND.
Van Buren Ct., at Mt. View May 23-24
Midland Heights May 24
Huntington & Mansfield May 30-31
Huntwood May 31
Ft. Smith Ct., at Spring Hill May 31
Central Church June 6-7
Mulberry Ct., at Dyer June 13-14
Dodson Ave. June 21
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., at Bethel July 11-12
Hackett Ct., at Bethel July 18-19
Hartford July 19
Albott Ct., at Life Chapel July 25-26
Booneville Station July 26
Washburn Ct., at Washburn Aug. 1-2
F. S. H. JOHNSTON, P. E.

MORRILTON DISTRICT—THIRD ROUND.
Houston & Perry Ct., at Perryville May 23-24
Springfield Ct., at Friendship May 30-31
Adena Ct., at Casa June 6-7
Punnettville Ct., at Lewisburg June 20-21
Morrilton Station June 27-28
Holladay Ct., at Union Valley July 4-5
Bea Branch Ct., at Morganton July 11-12
Pottsville Ct., at Pleasant Grove July 18-19
Russellville Station July 19-20
Cleveland Ct., at Clinton July 25-26
Clinton Ct., at Salem Aug. 1-2
Conway Ct., at Salem Aug. 8-9
Conway Station Aug. 9-10
Quinnan Ct., at Plants Chapel Aug. 15-16
Quinnan Station Aug. 16-17
Atkins Station Aug. 22-23
The District Conference will convene at Morrilton, June 25-28. Committees: License to Preach and Admission on Trial, J. B. Stevenson, J. C. Floyd, George McElhenny, Deacons and Elders Orders, J. M. Hughey, W. K. Johns, A. J. Cullum.
JOHN H. GLASS, P. E.

HARRISON DISTRICT—THIRD ROUND.
Lead Hill at Omaha May 23-24
Harrison May 30-31
Bellefonte at Marshall June 6-7
Green Forest June 13-14
Yellville Station June 20-21
Yellville Circuit at Eros June 27-28
Cotter at Cotter July 4-5
Mountain Home at Rock Dale July 11-12
Fair View at Fair View July 18-19
Huntsville at Cross Roads July 25-26
J. J. GALLOWAY, P. E.

FAYETTEVILLE DIST.—THIRD ROUND.
Gravette Ct., at Decatur May 30-31
Gentry Station May 31-June 1
Falling Springs Ct., at Cherokee June 1
Viney Grove Ct., at Cincinnati June 6-7
Siloam Springs Station June 7-8
Lincoln Ct., at Evansville June 13-14
Farmington & W. Fayetteville at Hubbard June 20-21
Springtown Ct., at Robinson June 27-28
Pca Ridge Ct., at Buttram's Chapel July 4-5
Rogers Station July 5-6
War Eagle Ct., at Coal Gap July 7-8
Parksdale & Winslow at Brentwood July 11-12
Centerton Ct., at Hebron July 18-19
Bentonville Station July 19-20
Springdale Station July 25-26
Goshen Circuit Aug. 1-2
Fayetteville Station Aug. 2
Prairie Grove Station Aug. 8-9
Elm Springs Ct., at Thornberry Aug. 15-16
WILLIAM SHERMAN, P. E.

Oklahoma Conference.

WEATHERFORD DIST.—THIRD ROUND.
(In Part.)
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 7-7
Opening sermon on Wednesday evening, June 3rd, by Rev. C. A. Burris.
WM. D. MATTHEWS, P. E.

MCALISTER DIST.—SECOND ROUND.
Pocah 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.

ADA DISTRICT—THIRD ROUND.

Sulphur, First Church May 17-18
District Conference at Ada May 27-31
Konowa May 23-24
Moral Ct., at Hill's Chapel June 6-7
Wanette Ct., at Mount Zion June 7-8
Tishomingo & Ravia at Ravia June 13-14
Roff Station June 14-15
Holdenville Station June 23
Twelve Mile Prairie Ct., Emmett June 27-28
Wapanucka & Coalgate at Milburn June 28-29
Byars Ct., at Byars July 4-5
Ada Ct., at Pickett July 5-6

Hickory Ct., at Palmer July 9-10
Nell Creek July 11-12
Ada Station July 12-13
Okemah & Wicketta at Okemah July 26-27
Barden Ct. July 28
Cherokee Ct., at Yazzer July 30
Maud Ct., at Fair View Aug. 1-2
Asher & Oak Grove at Oak Grove Aug. 2-3
Ponotoc at Jesse Aug. 8-9
Ponotoc Ct., at Ponotoc Aug. 9-10
S. F. GODDARD, P. E.

MANGUM DISTRICT—THIRD ROUND

(In Part.)
Snyder at Ernest June 6-7
Headrick at Friendship June 13-14
Metha and Blair at Martha June 14-15
Duke at Duke June 20-21
Olahee & Eldorado at Eldorado June 21-22
Frederick Circuit at Harst June 27-28
Davidson and Sanford at Davidson June 28-29
Frederick Circuit at Gop Hill July 4-5
Frederick Station July 11-12
Lone Wolf at Lagert July 18-19
Robert July 19-20
Vassar and Deer Creek at Vassar Aug. 1-2
Lilly at Bethel Aug. 15-16
Hicks and Hayden at Hayden Aug. 2-3
Mt. Park at Mt. Park Aug. 8-9
L. L. JOHNSON, P. E.

ARDMORE DISTRICT—SECOND ROUND.
Whitehead and Mayfield at W. May 23-24
Overbrook Ct., at Mardian May 24-25
W. T. FREEMAN, P. E.

MUSKOGEE DISTRICT—SECOND ROUND.
Okemah Ct., at Okemah May 23-24
Hackett and Bixby, 7:30 p. m. May 24
Cherokee W. F. DUNKLE, P. E.

CHICOTAW AND CHICKASAW DISTRICT—THIRD ROUND.

Bethel Ct., at Bethel May 23-24
Kathinka Ct., at Kathinka May 30-31
Aloha Ct., at White Sand June 6-7
Owl Ct., at Perry Springs June 13-14
Chickasaw Ct., at Gaylesburg June 20-21
Rice Ct., at Abbeys Chasara June 27-28
Kathinka Ct., at Old Cedar July 4-5
Deer Creek Ct., at Oak Chasara July 11-12
District Conference at Sayre July 23-26
C. M. COPPEDGE, P. E.

TENABEANA DISTRICT—THIRD ROUND.
First Church May 23-24
Fair View May 24-25
College Hill May 31-June 1
Mena June 6-7
De Queen June 7-8
Texarkana Ct. June 13-14
Gillham June 20-21
Jaussen 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
Leeksburg 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.
Piedmont Station May 23-24
El Reno Station May 24-25
A. L. SCALES, P. E.

DUNCAN DISTRICT—THIRD ROUND.
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
Mingo & Tuttle at M. June 14; a. m. 15
Carmichael & P. Cobb at P. 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 11-12
Alex at Chitwood July 11-12
Bailey, at Bailey July 18-19
Comanche July 19-20
Duncan Station July 25-26
Duncan Ct., at Roseland July 26-27
Lawton Station July 26-27
C. H. MCGHEE, P. E.

GUYMON DISTRICT—THIRD ROUND.
Guymon May 23-24
Grand Valley May 30-31
Tyrone June 6-7
Boyd June 13-14
Cartledge June 20-21
Midwell June 27-28
Gresham July 4-5
Postham July 11-12
Grand July 18-19
Inland July 25-26
Mutual Aug. 1-2
Woodward Aug. 8-9
Beane Aug. 15-16
Optima Aug. 22-23
J. E. LAWLES, P. E.

WEATHERFORD DISTRICT—3RD ROUND.
Foss City at Prairie View June 13-14
Foss at Foss June 14-15
Berlin at Blue Ridge June 20-21
Roll at Hamburg June 22-23
Cheyenne at Washita June 24-25
Hammon at Bethel June 27-28
Texmo at M. K. & T. July 4-5
Gip at Burnah July 6-7
Cowder at Friendship July 11-12
Doxey at Ural July 18-19
Wood at Heifer July 19-20
Cloud Chief July 25-26
Cordell Station Aug. 1-2
Rocky at Sentinel Aug. 8-9
Pastors are expected to have a written report in answer to Question 17.
WM. D. MATTHEWS, P. E.

GREEN AND CHEROKEE DISTRICT—THIRD ROUND.
Cherokee at Butler Chapel May 23-24
Seminole at Salt Creek May 30-31
Wewoka at Springfield June 6-7
Hitchita at Broadman June 13-14
Hilmois at Rose June 20-21
ORLANDO SHAY, P. E.

Little Rock Conference.

PRESCOTT DISTRICT—SECOND ROUND.
Prescott May 23-24
Emmett May 27-28
Fairfax May 28-29
Mineral and McNab May 24-25
Mineral Station May 30-31
Washington and Ozan May 31-June 1
Harmony June 6-7
Curdan June 13-14
Linton June 20-21
Chidister June 27-28
THOS. H. WARE, P. E.

LITTLE ROCK DISTRICT—SECOND ROUND.
DeVall's Bluff and Des Arc, at D. A. May 24
Carlisle Miss., at Hamilton May 30, 31
MILLAR, P. E.

PINE BLUFF DIST.—SECOND ROUND.
O'Brien, at Huber's Chapel May 23-24
Kingsland, at Camp Springs May 30-31
Rison June 6-7
Redfield June 6-7
Sheridan, at New Hope June 13-14
W. W. CHRISTIE, P. E.

ARLINGTON DIST.—SECOND ROUND.
Cassery Ct., at Friendship May 23-24
Central Avenue May 31
Malvern Ave May 31
H. M. BRUCE, P. E.

LITTLE ROCK DISTRICT—THIRD ROUND

(In Part.)
Asbury, 11 a. m. June 7
Capitol Hill, 8 p. m. June 7
First Church, 11 a. m. June 14
Winfield, 8 p. m. June 14
Henderson, 11 a. m. June 14
Harker, 8 p. m. June 21
Lynch, 8 p. m. June 21
District Conf., at Bryant, June 30-July 3.
Lynch's Conference, at Bryant, July 2.
Lynch June 5
A. C. MILLAR, P. E.

MONTECELLO DISTRICT—THIRD ROUND.
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 City July 4-5
Hemphill July 11-12
New Edinburg Ct. July 18-19
Selma Ct. July 25-26
Snyder Ct. August 1-2
Hamburg Ct. August 8-9
Collins Ct. August 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.

CAMDEN DISTRICT—THIRD ROUND.
Waldo Ct. May 30-31
Lewisville June 6-7
Stephens June 13-14
Junction City June 20-21
Hampton June 27-28
Thornton July 4-5
Pordyce July 11-12
Eldorado Ct. July 18-19
Eldorado Station July 19-20
Magnolia Ct. July 25-26
Magnolia Station July 26-27
Camden Ct. Aug. 1-2
Camden Station Aug. 2-3
Stamps Aug. 9-10
Atlanta Ct. Aug. 15-16
Shang Ct. Aug. 22-23
The District Conference will be held at Bearden, June 25-27. A full delegation is desired.
R. W. McKAY, P. E.

White River Conference.

SEARCY DISTRICT—SECOND ROUND.
Raid Knob Ct., at Kensett May 23-24
West Point Ct., at Higginson May 24-25
JOHN H. DYE, P. E.

WELFEN DISTRICT—SECOND ROUND.
Welfen 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.
Vandale & Cherry Grove May 23-24
Blytheville Ct., at Varbra May 30-31
Blytheville Station May 31-June 1
Monette and Lake City, at Macey June 6-7
Manilla and Dell, at Dell June 7-8
Ray City June 13-14
Cotton Belt Ct., at Ebers June 20-21
District Conference.
Jonesboro District Conference at Earle, July 8-10. Opening sermon at 8 p. m., July 7th by Rev. W. C. Davidson. Program later.
CADESMAN POPE, P. E.

NATTSVILLE DISTRICT—THIRD ROUND.
Batesville, Central Avenue May 30-31
Swifton Ct., at Swifton June 6-7
Smithville Ct., at Rock Cove June 13-14
Jump Ct., at Jessup June 14-15
Cave City, Cave Creek June 20-21
Sulphur Rock Ct., at Mt. Hermon June 27-28
Living Shade Ct., at Hickory Flat July 4-5
Ash Flat Ct., at Pleasant Hill July 7

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Shaw Pub. Co. Grand Rapids, Mich

Newark Station July 11-12
Calico Rock & Mt. View at Mt. V. July 18-19
Melbourne Ct., at Philadelphia July 25-26
Bexar Ct., at Mt. Pleasant July 26-27
Salem Ct., at Viola Aug. 1-2
Wolf Bayou Ct., at St. James Aug. 8-9
Desha Ct., at Rosie Aug. 15-16
Pleasant Plains Ct., at P. P. Aug. 22-23
Bethesda Ct., at Guion Aug. 29-30
District Conference at Mt. View, June 23-26
Opening Sermon Tuesday night, June 23.
Examining Committees: For License and Admission, J. F. Jernigan, J. D. Kelley, W. D. Ellis; For Deacons' and Elders' Orders, S. L. Cochran, R. C. Morehead, I. D. McClure.
A. F. SKINNER, P. E.

SEARCY DISTRICT—THIRD ROUND.
West Searcy Ct., at Smyrna June 6-7
Searcy Station June 7-8
McRae Ct., at Stoney Point June 13-14
Wiville Ct., at Union June 20-21
Augusta Station June 21-22
El Paso Ct., at Mt. Carmel June 24-25
Tuckerman Ct., at Tuckerman June 27-28
Newport Station July 4-5
Auerne Ct., at Auerne July 5-6
Pangburn Ct., at Pangburn July 11-12
Heber Station July 18-19
Gardner Memorial July 25-26
Dye Memorial July 26-27
Cahot Ct., at Cahot July 29-30
Bebe Station Aug. 1-2
Cato Ct., at Antioch Aug. 3-4
Bald Knob Ct., at Bradford Aug. 8-9
West Point at West Point Aug. 15-16
The Searcy District Conference will convene at Cahot, Ark., Tuesday, July 28, 9 a. m. The opening sermon will be preached at 11 a. m. by Dr. R. P. Wilson, subject, "Missions." An adjournment will be had in time for preachers to return to their pulpits and superintendents and teachers to their Sabbath schools for the Sabbath. Full particulars later.
JNO. H. DYE, P. E.

From Bro. Rorie.
Meeting at Smithville good. Bro. Copeland is in great favor with the people. We are now in the midst of a fine meeting at Parkin. We are taking some of the best stock in town into the church. Am glad the brethren keep me going.
T. O. RORIE.
Brinkley, Ark.

Osceola Station.
I had recovered sufficiently to occupy my pulpit yesterday morning, but not at night. Preached to a house full at 11 o'clock. The Baptist minister kindly brought his congregation over. It was an excellent service. The Sunday school is growing every Sunday in numbers and in interest. We are getting ready for a great revival. Spiritual interest better. We are going to try to respond to every call of our general board on the subject of finances.
H. B. COX.

Married.
ROBERTS-MATHIS.—At the residence of the bride's father, Mr. Henry S. Mathis, in Holdenville, Okla., May 14, 1908, by Rev. T. L. Mollen, Mr. Charles F. Roberts and Miss Gertrude Mathis, all of Holdenville.

COLLIER-WELLS.—Sunday, May 17, D. D. Collier to Miss Lillie Wells, both of Texarkana, Ark., Rev. Frank Hopkins officiating.

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

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WOMAN'S H. M. SOCIETY.

EDITED BY

Mrs. A. L. Malone, White River Conference.
 Mrs. V. S. McLellan, 1818 Chestnut St., Pine Bluff.
 Mrs. G. G. Davidson, Little Rock Conference.
 Mrs. Tom McSpadden, Greenwood, Arkansas Conference.
 Mrs. Tom McSpadden, Chelsea, Okla., Oklahoma Conference.
 Send all communications to the editors.

Arkansas Conference W. H. M. S.

The annual meeting of the Woman's Home Mission society of the Arkansas conference will be held in Harrison, May 28-31.

The Frisco train that leaves Fort Smith at 5:30 Thursday morning is the only train that will connect with the Harrison train that leaves Saligman, Mo., at 11:15 a. m. All delegates on the Missouri Pacific start Wednesday and you will be entertained over night in Van Buren: all who are on branch roads running into Fort Smith arrange to go there on Wednesday and you will be entertained till morning. Send names to Mrs. E. R. Steel, 1311 B St., Ft. Smith, if you go to Fort Smith. Miss Belle Bennett, president of the board, and one of the most helpful women in Southern Methodism, and Miss Stella Womack, the first deaconess from Arkansas, consecrated in Louisville last month, will be present to instruct and inspire. Harrison is planning to make this the best meeting ever held, so let every auxiliary be sure to have a representative present.

If you want to be a wide-awake society, and not a "pokey," don't fail to get your share of instruction and inspiration.

Friday, May 22, will be observed as a day of fasting and prayer for God's spirit upon the meeting.

STELLA TOLLESON, Cor. Sec.
 Arkansas Conference.

The Storm Near Grand, Okla.

Sunday evening at about 5 o'clock, the tenth of May, one of the most disastrous storms ever known in Oklahoma passed over this section. The press reports are more or less exaggerated, but the truth is bad enough. The storm began its work in the Texas Panhandle and advanced eastward taking occasional houses, completely destroying them, severely injuring two children near Little Robe P. O. and passing to the vicinity of Grand, where it began a clean sweep some three miles north of town. From there eastward the track of the storm was one and a

half to three miles wide, totally destroying everything in its path for a long distance. Then a raise and a subsequent dropping to its work of devastation again. One town—Vici—is said to be totally wrecked.

Near Grand one woman was killed instantly: her husband can not live and a score more people were more or less seriously hurt. At Vici Dr. Hauser is reported fatally wounded. One or two of the injured, outside the two men, may possibly recover, but no fears are entertained at present. The people were in caves and visiting. Clothing, household goods, implements and fences are a total loss. Between fifty and sixty families and some 300 people are thus destitute. They are all poor too. The neighboring towns held meetings immediately and the way funds were subscribed would touch the hardest heart. Altogether over \$1,000 has been raised and a part distributed. Clothing and groceries also have been added. The different towns were represented at Arnett. Tuesday evening and organized a joint relief association with the writer as secretary and G. M. Rader (sheriff, Grand, Okla.) treasurer. Through the treasurer all funds will be distributed. We can hope to do no more than assist in preparing to tide the people over, the loss is so great.

Accompanying the storm was heavy hail in different localities. Great slugs of ice fell, destroying everything. Some measured as much as ten and twelve inches in circumference. Our new church, Tierce chapel, that we have had such a hard struggle to get built and which is not entirely paid out yet, had almost every window broken. The sash are large too. Bro. Tierce, on whose land the church is built, and many others, had a reported damage of as high as ninety per cent to wheat crop. We are all glad we are alive. Brethren remember and pray for us. Yours in Christ.
 CHAS. A. LONG.
 Grand, Okla., May 16.

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Program Ardmore District Conference.

Ardmore district conference, Kingstons, May 27-31.

Wednesday, 8 p. m.—Devotional exercises.

9 a. m.—Roll call and organization.

9:30 a. m.—Call of charges for reports of pastors and delegates.

11 a. m.—Sermon on christian education by W. J. Sims, commissioner of education.

2 p. m.—Devotional exercises.

2:15 p. m.—Call of charges concluded.

3:30 p. m.—Preaching. The conditions and need of a revival, by W. M. Bran-non, conference evangelist.

4:30 p. m.—Meetings of committees.

Friday, 8:30 a. m.—Devotional exercises.

8:45 a. m.—Discussion of the general state of the church, led by I. K. Waller.

9:45 a. m.—Sunday schools and Epworth Leagues. Discussion led by W. J. Moore and W. G. Ditzler.

11 a. m.—Sermon on church extension by N. L. Linebaugh, assistant secretary board church extension.

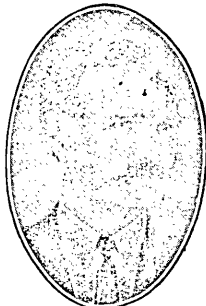
Friday, 2 p. m.—Devotional exercises.

2:15 p. m.—Finances—the relation of

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praying and praying or money and religion. Discussion led by G. C. French.

From 3 to 5 p. m. the Woman's Home Mission Society will have charge, led by Mrs. J. M. Gross and others.

8 p. m.—Sermon on missions by O. E. Goddard, conference missionary secretary.

Saturday, 8:30 a. m.—Devotional exercises.

8:45 a. m.—Laymen's movement, led by N. B. Ainsworth, J. Hamp Willis and T. P. Howell.

9:45 a. m.—Reports of examining committees; reports of local preachers; passage of their character, and renewal of license.

10:45 a. m.—Selection of the place for the next district conference.

11 a. m.—Preaching.

2 p. m.—Devotional exercises.

2:15 p. m.—Report of committee on missions. Discussion led by J. W. Sims and L. L. Thurston.

3 p. m.—Any unfinished business.

3:30 p. m.—Election of delegates to Annual Conference.

The above outline program is only for a working basis and will be subject to change as occasion may demand. Let me urge every pastor to see to the following things:

(1) That the recording steward, who is a member, is present with his quarterly conference record for examination. (2) That the local preachers are present if possible, but if not that they furnish a written report of their work. (3) That your delegates attend this conference. (4) That your Home Mission Society is represented by at least one or two delegates on Friday afternoon. I shall be glad to give to the editors or their representative all the time wanted to represent the interests of the conference organ. Connectional men and representatives of our confer-

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