

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

Vol. 27.

Little Rock, Arkansas, and Oklahoma City, Oklahoma, June 11, 1908

No. 24

## EDITORIAL

### A Significant Movement Toward Methodist Union.

In the years preceding the year 1828 there arose no small agitation in American Methodism over the alleged too great power of bishops and presiding elders. The upshot of the agitation was the organization of the Methodist Protestant Church. Its constitution was made more democratic than that of the Methodist Episcopal Church. The lay element has always figured largely in its affairs.

The recent General Conference of the Methodist Episcopal Church made a direct and rather urgent overture to the Methodist Protestant Church, inviting that body to return to them, alleging that the points on which the separation was based are now dead issues, being no longer matters of controversy. A deputation of the most honorable character, consisting of Bishop H. W. Warren, Dr. J. P. Goucher and United States Senator J. P. Dolliver, was appointed to bear this overture to the General Conference of the Methodist Protestant Church then in session in Pittsburgh, Pa.

What particularly impresses us is the manner and spirit in which this overture was presented and the spirit in which it was received. That our readers may see what we mean we take from the Methodist Protestant the following account of the scene:

"The Methodist Recorder" gives the following account of their addresses. Bishop Warren said in part:

"We may have sent this communication by mail, but it would not have conveyed the desired impression. When God wished to convey his message to a lost world He did not do so with tablets of stone. We come with warm hearts, brethren.

"This mission reminds me of one I took earlier in life. Now almost every one here has taken that journey. If not, they have my sympathy. It is not good for man to be alone.

"We invite you, brethren, into a church harmonious, contented and successful. We are essentially the same in policy; we are always the same in doctrine. Let us be united in Christ, and let no man put asunder what God has joined together."

Dr. Goucher was next introduced, and said in part:

"The Methodist Episcopal church feels that it ought to have insulation between the laity and episcopacy. We are all Methodists, let us have brotherly love, the tie that binds all differences. Let us get under one roof again and rid ourselves of all hair-splitting controversies."

Dr. Goucher continued by going into the history of the split between the Methodist Episcopal Church and the Methodist Protestant denomination, and declared that the Methodist Protestants, in leaving the mother church, were doubtless inspired by fear of the possible encroachment of the papacy, through the episcopacy, although there was no foundation for such a view.

When Senator Dolliver was introduced, President Lewis said:

"I wish to introduce Senator Dolliver, who comes from a state near our own."

"West Virginia," shouted a delegate, and there was great applause. Senator Dolliver said:

"This is the first time I have come to Pittsburgh that I have not been subjected to some temptation, and I can not say that I have always resisted."

"I come from Iowa, but as my friends from the mountains say, I also come from West Virginia."

"I find that all ecclesiastical differences seem to come from West Virginia, but I have concluded that the stubby and rocky soil is so barren that those who remained at all developed Christian graces."

"I followed the fortunes of the old saddle-bag from one circuit to another. A great portion of

my youth was spent at Morgantown and I could never understand why we had two Methodist churches there. I tried to get my old father to explain it to me, but he could never get beyond the time 'just before the war.' But why these differences? I have never complained because we have been made so dense in mind and purpose."

"The differences in churches are the differences of people. We fight better when we fight for our principles. Therefore, I have never been anxious for Methodists to get together with Baptists and Congregationalists. It would take one hundred years for us to get together because of the doctrines of the Baptist church."

"There is one thing you can tell about a Methodist a mile off, and that is his everlasting grip on the principles of Christianity. The Methodists have been saved from schisms by having a death grip on religious principles. It is that that is going to help us get together. They tell me that I don't know anything about theology. I have a few first principles, and in the last twenty years I have been too busy to learn, but I doubled my contribution to the preacher and told him if there were any more principles to let us know."

"Today there is so little difference between the Methodist Episcopal Church and the Methodist Protestant Church you would need a microscope to see it. I say that as a matter of fact there is no difference between the churches today. I am only sorry the churches ever broke apart. It was simply the permeation of democracy that led to this."

"I think we should have licked you folks twenty-five years ago as we are doing now. I suppose Methodist Protestants were afraid that with the bishops and elders we were getting too near the papacy, but there was no danger of that. In the old days the bishops were circuit riders. They never allowed the episcopacy to exceed its power, because the church kept its eye on such things. The bishops were afraid of nothing except God."

Dr. Lewis handed the gavel to Bishop Warren and asked him to preside, and replied to the addresses of the deputation in a most cordial and fraternal spirit, assuring them that the subject matter of their communication would have due consideration by the conference.

At the conclusion of the addresses the conference adjourned and an informal reception was tendered the visiting deputation.

In order to fully understand the significance of the reply of the General Conference of the Methodist Protestant Church to this overture it is necessary to remember that for some years there have been pending negotiations between this church and the Congregational Church and the United Brethren Church with reference to the formation of a Tri-Church Union. It will be observed that in delicately declining to pursue these negotiations further as to the Congregational Church the Methodist Protestant Church assigns as its principal reason for so doing the call that has come to them by this overture from the Methodist Episcopal Church, which they pronounce "a duty nearer to us and which we cannot refuse without abandoning our past." But here is the answer of their General Conference:

"The General Conference of the Methodist Episcopal Church assembled in Baltimore May, 1908, has sent a deputation to present resolutions adopted by the conference proposing the renewal of organic fellowship with them as the beginning of a movement for a reunited and common Methodism in America."

"The General Conference of the Methodist Protestant Church hails with joy these tokens of the triumph of love and unity in the church of the living Christ, and it is our earnest desire to prove ourselves worthy of the honor conferred upon us by being made the recipient of these proposals. It is our conviction that the church is learning new lessons and is being prepared for new duties by the movement so unmistakably beginning in many directions towards a common center. Rejoicing in all these as we do, it will not seem strange that the movement for a reunited and common Method-

ism in America should be most attractive to us and most nearly concern our own obligations."

"All our history and traditions are connected with Methodism, and while we are few in numbers compared with the two great bodies of Episcopal Methodism, we have an advantage over both of them, perhaps, in that we are distributed over all sections of the country. And it may be that this circumstance constitutes an obligation upon us to respond to the powerful and loving appeal of the Methodist Episcopal Church with loving and appreciative heartiness, and to carry on this appeal to the Methodist Episcopal Church, South, and to other Methodist bodies in America, until the sun shall rise no more upon the divided and scattered children of Wesley, but our united country shall rejoice in a united church that will need no other name than the Methodist Church of America."

"We, therefore, solemnly dedicate ourselves to this service, and praying for the divine blessing upon the effort and for divine guidance in all the steps that may be taken, we, the General Conference of the Methodist Protestant Church, hereby resolve:

"1. That we express our affectionate esteem for the brethren of the Congregational Church and for the deep interest they have shown in the movement for church union; but that we deem it inadvisable at this time to send back the 'Act of Union' for revision, for the reason, principally, which we offer in the assurance that that great church will appreciate, that a call has come to us to duty nearer to us and which we can not refuse without abandoning our past."

"2. That we respond heartily and unreservedly to the proposal of the Methodist Episcopal Church, not unmindful of the difficulties to be overcome before a satisfactory conclusion can be reached, but ready to go as far and as rapidly in consummating a union of Methodism as the integrity of our own denomination and its interests will permit and to pray continually for the full realization of their and our hope."

"3. That a commission, consisting of nine members, be appointed by this conference for the purpose of meeting with a like commission of the Methodist Episcopal Church, of the Methodist Episcopal Church, South, and of other Methodist churches in this country, to promote and complete so far as may be possible the re-union of Methodists in America."

"4. That since we have had such assurance from the United Brethren Church of their cordial feeling for us and their deep interest in church union, evidenced by their inauguration of the movement which culminated in the 'Act of Union' already referred to, we hereby empower this commission to meet with a like commission of the United Brethren Church with the view of promoting organic union with them, and of enlisting them in this movement."

"5. That this commission shall report to the next meetings together with their suggestions for further General Conference a full account of their proceedings of this General Conference."

"And may the blessing of Almighty God, in His wisdom, grace and power, be with this commission and with the churches they may visit, 'for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ.'"

We have given this full account not only because the affair is one of interest to Methodists generally, but especially because if this movement embraces the avowed purpose to press for the union of all American Methodism, making special mention of union with the Methodist Episcopal Church, South. Of the sincerity of the overture and of the manifest cordiality with which it was received there can be no doubt at all. We venture to predict that the union of the Methodist Episcopal Church and the Methodist Protestant Church will be consummated and that as rapidly as such things can be done. It is entirely probable that the United Brethren, who are really a Methodist body under another name, will also go into the consolidation. What

(Continued on page three.)

## WESTERN METHODIST.

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

REV. S. D. J. WEEMS and J. C. RHODES.....Field Editors

ANDERSON, MILLAR, &amp; CO. ....Publishers

Published every Tuesday. Entered as second-class matter, January 3, 1907, at the post office at Little Rock, Arkansas, under the Act of Congress of March 3, 1879. Subscription in Advance.....\$1.50 a year. The address label shows date to which subscription has been paid. Paper is sent until ordered stopped and all arrears paid.

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

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

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

The Foreign Advertising of the Western Methodist is in the hands of THE RELIGIOUS PRESS ADVERTISING SYNDICATE, JACOBS & CO., CLINTON, S. C.

J. F. Jacobs.....Mgr. Home Office, Clinton, S. C.  
Thornwall Jacobs.....85 Arcade, Nashville, Tenn.  
C. C. Little.....613 Mutual Bldg., Richmond, Va.  
D. J. Carter.....132 LaSalle St., Chicago, Ill.  
R. J. Ritter.....413 W. Katherine St., Louisville, Ky.  
J. Whitman Smith.....Spartanburg, S. C.  
E. J. Barrett.....Dallas, Tex.  
R. B. Johnston.....281 Houston St., Atlanta, Ga.  
Miss M. R. Middleton.....150 Nassau St., New York, N. Y.

## NOTES AND PERSONALS.

## Methodist Calendar.

Hendrix College Commencement, June 14.  
Woman's Foreign Missionary Society, Little Rock Conference, Malvern, June 11.  
Oklahoma City District Conference, McLoud, June 15, 8:30 p. m.  
Batesville District Conference, at Mt. View, June 23-26.  
Morrliton District Conference, Morrliton, June 25-28.  
Camden District Conference, Bearden, June 25-27.  
Arkadelphia District Conference, Arkadelphia, June 30 to July 2.  
Little Rock District Conference, Bryant, June 30-July 3. Laymen's Meeting, July 2.  
Pine Bluff District Conference, DeWitt, July 2 at 9 a. m. to July 5.  
Prescott District Conference, Emmett, July 7, 8:00 a. m.  
Monticello District Conference at Monticello, July 6-9.  
Mangum District Conference, Frederick, 8:00 a. m., July 9.  
Texarkana District Conference at College Hill, July 9, at 9 a. m. to July 11, 5 p. m.  
Helena District Conference, Cotton Plant, July 16-18. Opening sermon at 8 p. m., July 15.  
Kiowa District Conference, Mt. Scott, July 22. Opening sermon 8 p. m., July 21.  
Choctaw & Chickasaw District Conference, Salem July 22-26.  
Jonesboro District Conference, Earle, July 7, 8 p. m. to July 10.  
Searcy District Conference, Cabot, 9 a. m., July 28.  
McAlester District Conference, Caddo, Aug. 15-21.  
Little Rock Conference Laymen's Meeting, Hot Springs, Sept. 4-6.

We are obliged to Judge W. C. Smith and Mr. Jno. B. McCaughey, of Camden, for an interesting visit on yesterday.

Rev. J. P. Lowry has just returned from Marked Tree, Ark., where he helped the pastor in a good revival meeting.

The typewriter copy of Senator La Follette's filibustering speech weighs nineteen pounds and is said to be the weightiest speech ever delivered in the United States senate.

Bishop Candler is off to England and Ireland; Bishop Hess has gone to Brazil, and Bishop Ward goes in just about one month to the Orient. Journeying mercies to them all!

Rev. W. L. Oliver, our pastor at Corning, Ark., spent a few minutes in our office last Friday while attending Sunday School Convention. He reports his church in good condition.

His former comrades in the Arkansas Conference will be glad to be told that Rev. J. B. Winsett, now of Trimble circuit, Memphis Conference, is doing well. So runs a recent report.

Rev. W. M. Hayes, of Stamps, Ark., has recently been to Reidsville, N. C., rendering service as a commencement preacher. The local press of Reidsville is enthusiastic in praise of his service.

We are always glad to see Dr. C. C. Godden. He was with us a while on yesterday. He is living with his daughter, Mrs. Snipes, in Searcy, enjoying the old age of a life well spent thus far.

Rev. A. F. Smith, for the last five years the successful president of Central Female College, Mo., has resigned, and Rev. R. H. Cooper of the Missouri Conference, has been chosen president.

Rev. L. H. Eakes, of Alma, Ark., passed through the city this week on his way to Rochester, Minnesota, whither he goes for a surgical operation. We trust that it will be entirely successful.

The friends and acquaintances of Rev. Jacob Ditzler will be glad to know that he is, as usual, enjoying good health. A card from him states that he expects to spend next Sunday in Jonesboro, Ark.

We must remind our brethren once more that we cannot, except in cases of emergency, publish their appeals for help to build churches and parsonages. Take your appeals to the Board of Church Extension.

Brethren of the Oklahoma Conference will regret to learn that Mrs. E. W. Crump, who was for several years mistress of a manse in that conference, has been confined recently to an infirmary in Memphis for several weeks.

The old friends of Rev. N. E. Gardner, formerly of the White River Conference, will be glad to learn that he is doing well in Moody, Texas, where he is living in a brand-new four thousand dollar parsonage and preaching in a new brick church.

Rev. S. E. Kirby, who has been attending Hendrix College since conference, would like to make engagements to sing in revivals during the summer. He is a magnificent singer and will render valuable service in other ways. Write to him at Conway.

Mr. George D. McCarroll, one of our valued laymen from Alma and Prairie Grove charge, who has been a constant reader of this paper all his life, called to see us yesterday. He did not forget to take home some valuable Methodist books for his children.

A note concerning a great meeting in progress at Newport, and which was handed us personally last week by Rev. A. T. Galloway, was mislaid. We are glad to note that the meeting still goes forward, and that more than two hundred people are said to have been converted.

Rev. James Thomas dropped in on us one day last week, returning from Galloway College, whither he had gone in pursuit of his duties both as Commissioner of Education and as trustee of that institution. It is generally understood that he will re-enter the Little Rock Conference this fall.

In the death of Capt. W. F. Wright, which occurred at Little Rock last Friday, Arkansas has lost one of her distinguished citizens. Related to historic families, he was born in 1845 in La Fayette county, and served with great credit in the Confederate army, being in Stonewall Jackson's celebrated Valley campaign, later serving under Gen. Tappan, Gen. Marmaduke and Gen. Churchill. He became a successful planter and business man.

The friends of Rev. Mike A. Cassidy of the Oklahoma Conference, will be glad to know that he is doing good work in both Argenta and Little Rock. He has recently delivered two addresses before the Central Y. M. C. A. in Little Rock besides his regular work for the railroad Y. M. C. A. in Argenta.

Rev. C. N. H. Brent, Protestant Episcopal bishop of the Philippines, who has been elected bishop of Washington, D. C., in succession to the late Bishop Satterlee, wires the following apostolic message: "Must decline. I would have gone, but God bids me stay. John 5:30. Brent."

The Arkansas State Sunday School Convention was in session last week at our First Church, Little Rock. It was well attended and the program was good and well executed. Mr. W. D. Young, of our Central Church, Ft. Smith, was elected president for the year and Rev. W. F. Long, the present efficient corresponding secretary, was re-elected.

The funeral of R. H. Lusby was held at Hunter Memorial Church last Saturday. It was fitting that he should be buried from the church in which for years he had been a faithful member and Sunday school superintendent. He moved to Hot Springs about two years ago and engaged in the drug business, but failing health compelled him to seek relief in the West, where he died a few days ago. He will be greatly missed.

The United States Brewers Association, lately in session in Milwaukee, has given notice to the country that they intend to clean out the low dives and disreputable(!) element among saloon keepers. We should like to serve notice on them that when they have cleaned out such elements as they are now forced to look after, the temperance people are going to clean them out also, together with those they consider reputable. They must all go alike!

Last week the following brethren, who were attending the State Sunday School Convention, did what all Methodists ought to do when they come to Little Rock--called on the Western Methodist force: Rev. J. H. Glass, Rev. Hugh Revelly, Rev. Jesse Leonard, Rev. T. Y. Ramsey, Rev. M. N. Waldrap, Rev. W. W. Christie, Dr. Geo. McElmurry, Rev. D. P. Forsythe, Rev. M. K. Irvin, Rev. R. P. Wilson, Rev. F. E. Dodson, Rev. J. D. Hammons. We want it understood that this is Methodist headquarters and our brethren are never in our way.

The message of Dr. Collins Denny to the Northern General Conference is a very able document. He was sent to bear fraternal greetings; and this he did in terms broad, full and definite. We think he made a distinct contribution to the cause of fraternity by what he said also concerning the whole course of matters in the South since 1844. He pointed out clearly the glory of the South before the civil war and the indescribable horrors brought upon the South by the war and by reconstruction; how that no great people were ever so hurled from the heights of prosperity and happiness to the depths of poverty and humiliation and misery. Our record since the war must be judged in the light of this great hiatus, and our brethren of the North can never understand us, nor sympathize with us, except as they take account of these things. The speech was, in effect, a saving of the facts of history for the South. Both the North and the South will appreciate the service.

Anderson, Millar & Co. guarantee all their Bibles. Order from them.

## A Significant Movement Toward Methodist Union.

(Continued from Page One).

then will the Methodist Episcopal Church, South, do?

To one united Methodist church, under one General Conference for the whole United States we are unalterably opposed. The reasons for this opposition we shall not give at this time. But we should rejoice to see all American Methodism in one body, nevertheless, only let it be divided into several administrative units or General Conferences. American Methodist Churches are now divided into so many Annual Conferences as may be best for convenience of administration. We would have one American Methodism whose General Conferences should sustain a relation to the one church somewhat analogous to the relation which an Annual Conference now sustains to its appropriate General Conference. If we can fix one constitution for the whole of American Methodism the several General Conferences might well be allowed liberty in minor matters. It is no chimera. It is the only thing the Methodist Episcopal Church, South, is at all likely to agree to. The thought of union is very pleasing to us, but we shall not tie up—now—with a majority whose notions in many things do not suit us, and which would likely take away our liberty in many directions. The Southern people like local self government too well for that. This is a large country and there is a strong presumption that there will always be peculiar conditions in the several sections which cannot be ignored.

But it must be admitted that when the union of these three churches has been effected, the moral effect of it will be to put the M. E. Church, South, on the defensive. This editor introduced into our last General Conference a definite plan for union. This plan may not have been the best, but we regard it as a monumental mistake that our church did not take the lead with some plan. The only thing that can save us will be a definite plan presented by our next General Conference. To this end the Western Methodist intends to labor.

It is said that prohibition takes away personal liberty. Liberty to do what? It takes away the liberty of some persons to destroy the liberty of the community. In a saloon-ridden community how much liberty is left to the wives and children of men who debauch themselves and who make life a burden for these helpless ones? And how much liberty is taken away from people who are left to bear all the civic and social burden of the liquor traffic? Is it no abridgement of liberty to allow a few men to conduct a business which is a perpetual menace to the welfare of all the rest of the community. When personal liberty is directly at war with civic liberty, which ought to be sustained? In such a case "personal liberty" is a misnomer, and this is a degradation of the noble word liberty—there is no such form of liberty; license, or more properly still, licentiousness is the real word. What a precious boon is that personal liberty which terrifies a whole community!

### Death of Major J. T. W. Tillar.

Last Friday at his home in Little Rock Major J. T. W. Tillar, after a brief illness, passed away. A brave soldier of the Confederacy, a good citizen, a loving husband and father, a true friend to his friends, he is mourned by many. With exceptional business ability, he had devoted himself to a bus-

iness career with such industry, economy, patience and sound judgment that he had established himself as probably the foremost financier of Arkansas. Acquiring his fortune by the slow method of legitimate business and not by doubtful speculation, he is entitled to be ranked among the great men of Arkansas. If he had entered the circle of Eastern financiers, he would have taken high rank. With a splendid constitution even at seventy-five he had an expectancy of many years. But grief over the death of a loved and trusted friend and the additional burden of business in this crisis proved too much even for the strong man. A regular attendant at First Church, of which his family are members, his funeral services were held there last Sunday at 4 p. m., a great multitude attesting by their presence their appreciation of him.

### Sunday at Stuttgart.

On an invitation to address the Chau tauqua at Stuttgart, the writer spent last Sunday in that near little city, speaking to about 600 people on Sunday night on the subject of Statewide Prohibition. The Stuttgart Chau tauqua is a new enterprise, backed by good men of the community, and has every token of success.

Our pastor at Stuttgart, Rev. T. P. Clark, rides in a big, high-wheeled automobile. He met me at the train, and during my stay was full of Christian courtesy. I had the pleasure of preaching to his people on Sunday morning. We had a good service. Improvements to the amount of \$4,000 are being made on the church. All things move well in the charge, the pastor and people believing in one another.

The Stuttgart Training School, under Prof. Orear, had just closed its best session. It was a real pleasure to spend a good part of my time with the Professor and his cultured wife. They are doing most excellent work, backed up by the community and especially by J. L. Porter, W. M. Price and a few others. Jas. A. A.

### OUR TEMPERANCE BANNER.

A Song

FOR STAINLESS FLAG DAY.

By J. L. Godbey.

Tune: The Star Spangled Banner.

Oh, say can you see by the light of the moon,  
Our Temperance Banner so gallantly waving?  
Like the emblem of hope and the heart's longing,  
To all whom the millions of Bibles are casting,  
It tells of the day when King Alcohol's sway  
Shall pass like a vision of terror away.  
And our Temperance Banner in triumph shall wave  
O'er the land of the free and the home of the brave.

Oh, say can you hear, from the mountain and vale,  
Even city and hamlet, the tramp of our legions?  
They are gathering in strength, the people for peace,  
And chase the full fiend to his own gloomy regions.  
And conquer we must, for our cause is just,  
And this is our motto: "In God is our trust."  
And our Temperance Banner in triumph shall wave  
O'er the land of the free and the home of the brave.

Ah! why should our method be so weak?  
A stain on the flag, a blot on the scroll?  
Let us wipe off the blood, let us boldly declare,  
"No more sin, no more death, but peace and good cheer."  
Then once more, on the day of our victory,  
No time shall the drums of Rome be heard,  
And the Star Spangled Banner shall float in air,  
O'er the land of the free and the home of the brave.  
Healy's College, June 6, 1908.

### Secretary Taft and Christian Missions.

The participation of President M. K. Taft and ex-President Taft in the Christian Missions Conference at Chicago, Ill., in 1907 was widely noted. The president of the same plant, under the auspices of the great assembly as "our Secretary of War and

Ambassador of Peace," and received with an enthusiastic greeting. Mr. Taft said he had known "good men who religiously refused to contribute to foreign missions." In his earlier days of "smug provincialism" he had sympathized with them, but when he went to the Orient he had realized the immense importance of foreign missions. "We have got to wake up," said he. "Christianity and its spread are the only basis for our hope of modern civilization. The spirit of Christianity makes for pure democracy." Saying that the religious point of view had been adequately presented, he took the political "the uplifting of peoples dependent on us." In the time of Philip II of Spain the proselyting of the Filipinos to Mohammedanism had been proven by the coming of Catholic friars, to whom it was due that the Filipinos were now the only Christian people in Asia. "Their ideals are western and Christian, and they are good material to make in two or three generations a self-governing people. Not so the Mohammedans there; they will never understand popular government till converted. As to our business in the Philippines, our business to help unfortunate people, it is said there is nothing in the Constitution to permit it. Well, there's nothing in the Constitution to forbid it," a remark vigorously applauded, and clinched by reference to our war for the liberation of Cuba. Mr. Taft said that every man, whether Catholic or Protestant, should hope for the prosperity of the Catholic Church in the Philippines, which he expected would always hold the majority of the people. The Protestant missions were doing good work, and would spur the Catholics to emulate them. "I am talking practical facts," said he, "of the effect of religion on civil government. The Catholic Church upheld the hands of the Governor." Mr. Taft then spoke of China. He denied that the Boxer outbreak was at all provoked by "meddling missionaries." Christian missions were "the nucleus of modern civilization for China in this epoch of transition. Their occupancy of the frontier posts of civilization is a more important fact than the number of their converts." Missionaries write the most reliable books on China. Our Ambassadors depend on them for helpful information. They, and not the agents of trade, are the true representatives of our country in the Orient. Mr. John L. Mott, who presided that evening, quoted the remark of a Chinese official that Mr. Taft had "done more than any other man to nationalize the work of the Young Men's Christian Association in China." The Laymen's Missionary Movement—the general theme of the evening—an interdenominational and international movement among English-speaking peoples, was presented in its religious aspects by Dr. Capen, President of the American Board, Mr. S. L. McBee, editor of The Churchman, and Secretary J. Campbell White. Its success in kindling a long dormant interest and unlocking hearts and coffers in many cities is auspicious of great results. "It roots," said Mr. McBee, "in conviction of the unity of Christ's kingdom and the liberty of the children of God." Outlook.

Beneath the pleasing show of outward morality may lurk a corrupt heart.

### "Spiritualizing the Material."

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

### Church Building in Mexico.

By Bishop Seth Ward.

Relatively Mexico is neglected; it is not sufficiently distant to be enchanting. The eye of the world is on the Far East, on Cuba, and even on Brazil.

One-fourth of all the territory of the United States was once the possession of Mexico. We got from Mexico more than 200,000 square miles more than Mexico has left. Mexico has been a profitable neighbor.

We have in the United States perhaps 200,000 Mexicans, and there are 8,000 or 10,000 of labor is very low, there is a great advance in nearly all their towns and cities.

During the 400 years since Cortez Mexico has had only about thirty-five years of opportunity. After Cortez was 300 years of oppression and suppression, in which the people were exploited and plundered. Then followed sixty years of revolution.

With only thirty-five years of opportunity Mexico has advanced rapidly. There is going on an industrial revolution. While the price of labor is very low, there is a great advance, and this advance carries an advance in social and economic conditions. The government has passed the experimental stage of government control of railroads. The policy of the government is to prevent the exploiting of the people by the roads.

The educational system of the republic is rapidly advancing.

The largest school our church owns in the world, Vanderbilt University alone excepted, is in Mexico. And our schools there are a great power in the land.

With all these advances, we are come to a day of vast opportunity in Mexico. No church in the world ever had a better opportunity than the Roman Catholic church had in Mexico. But the condition of the people shows an inglorious failure of Romanism. With a field white unto the harvest, we must have church buildings in Mexico. It is easier to have a revival at an Annual Conference in Mexico than it is at home. Our need of churches in many places is very great. Notwithstanding our growth in Mexico, we have built only one significant church in six years. We have not the church buildings to command the respect of those who give us their ears. We greatly need a good church in Mexico City, a great city of 400,000, a progressive city, a beautiful city. We need another church there in order to take care of our own sons. We are handicapped in other cities of Mexico for lack of churches. Guadalajara is a city where a church is greatly needed—imperatively needed. It has 125,000 people, and there is beauty and progress there, but we are handicapped. It has been shown in Mexico that when we go in and build we command the people.

The cry that is coming to our church extension department for help is a loud and an insistent cry. Oh that we had the money to send them!

The outlook in Mexico is bright with hope. We shall need to send but few more missionaries to that land. The kingdom of God is coming there. The profoundest sense of the Spirit's presence I have ever seen I have seen come upon an assembly in Mexico. It was most like Pentecost of anything I have known. There is a note of faith, of conquest, of optimism ringing through all Mexico today.

### A Pioneer Hero—Rev. Young Ewing.

In my search for material that might prove valuable to the Arkansas Conference History Commission, I have come into possession of

much interesting data relative to the character and eventful career of the late Rev. Young Ewing. It is a matter that has been rescued from almost oblivion—facts gathered from old letters, newspaper clippings, scrap-books, old minutes, and aged individuals. It is nothing short of pathetic that permanent record has not been made of the gospel heroism of such a man. It is almost criminal for a church to allow her heroic characters to pass from her annals without more than a mere minute record of their achievements.

Rev. Young Ewing deserves a permanent place among the good and great men who planted the gospel according to Jesus Christ and John Wesley in Arkansas and the Indian Country. From Rev. T. F. Brewer, of the Oklahoma Conference, I have secured several incidents connected with this old pioneer's life that are worthy of preservation. From others I have received important information.

Ninety-one years ago Brother Ewing was born in Adair County, Kentucky. Sixty years ago he was pastor at Pine Bluff. Fifty-four years ago he was pastor at Fayetteville. For twenty consecutive years he was presiding elder in the Indian Mission Conference. His



Rev. Young Ewing.

life-story is full of thrilling and heroic events. What a great debt of gratitude we of today owe to those grand old pioneers who suffered untold hardships and privations "for Christ's sake" and the love of the gospel!

From Mrs. J. M. Chandler, a daughter of Brother Ewing, I secured the picture from which the accompanying cut was made. I am desirous of obtaining further incidents connected with the life of this worthy man, and I hereby request that any one who can throw any light upon his career will do me the favor to communicate the fact to me. Among the valuable clippings I have secured is the one containing Bishop Galloway's eloquent tribute, written at the time of Brother Ewing's death, twenty years ago.

P. C. FLETCHER.

### Dr. W. J. Young's Word for Oklahoma.

Dr. Young said, in substance: God has provided the resources of nature, lands, often called waste and desert, iron, gold and such like; but these are usually undeveloped. We are to seek them out and utilize them. So it is that we are to discover and utilize the resources of the church.

There are many waste places in the rural

districts, in the mountains. These conditions call for better equipments, better houses, better preaching from better equipped preachers. Out of these places it often happens that our strongest men come, as the Venus of Milo was dug out of the dirt. Then there is the factory and the mine, where our brother men suffer and toil. They are our benefactors by their toil, and we owe them the gospel.

There is the West. Our fathers used to say we could never subjugate the West for Christ. But the gospel of Jesus Christ came to the world to work miracles.

Oklahoma in particular calls us. "Time's noblest offspring is the last." With the saloon banished, with the church invited, what an opportunity!

There is the foreigner who has come to our shores. We must give him our gospel, with all its equipments.

In all these waste places we must go, and they shall all bloom as the rose. It is to be done by the proclamation of the old gospel. No mere social reform will do it. It is the old gospel reaching with salvation the individual, and through the individual other individuals. Now the church building must be both an accessory and as an exponent, testifying of the presence of God among the people, and testifying of the instrumentalities of the scheme of redemption. Roman Catholicism maintains its hold upon Italy largely through the power of her great edifices over the people. Such is also the power of English churches over the Anglicans. The church is the power house of our religious life. It makes effective all the forces of religion. It is the place of inspiration. It is the place where all the forces of reform center. The day is coming when all the noises, and the clashing, all the groans of the world shall be woven by God into a universal symphony, pitched to the keynote of redemption.

### Spaulding Female College.

By W. L. Anderson.

As a member of both the Board and commission of education I feel able to speak with some definite authority concerning Oklahoma Annual Conference colleges. Likewise I realize a double responsibility to foster them to the utmost extent of my influence, to the end they may arrive at the high place they deserve in the esteem of the school patronage of our great state and church.

At present I address myself solely to our newly acquired property—Spaulding College, the Woman's College of Oklahoma Conference—at Muskogee.

Whatever history may have characterized Spaulding College during its past thirty years struggle to do the work of the church beset as it was by the crude and complex state of our undeveloped civilization, in which it has sustained a reputation for great usefulness, it has bravely battled through to the light of a new day and stands now on the threshold of a career of unexampled opportunity among Woman's Colleges of the Southwest. The marvel is its career of magnificent usefulness with so few and distant ties to foster it, which is only a prophecy of what may reasonably be expected during the decades or rapid development that must necessarily ensue consequent upon the new status it occupies as our very own Woman's College.

This means that 350 Local Preachers and 250 regular pastors and presiding elders are now loyal, active agents, among 42,500 faithful Methodists and even a greater number of friends and sympathizers. Who can foresee



the results if each does but a little for the increased patronage and financial prosperity of this favored college? And if each will do his best the most sanguine anticipation of the Board of education will be far surpassed.

It would now be simply puerile to appeal to church loyalty. That was hitherto Spaulding's only hope. But now decent self-respect dictates that we take care of our own, especially that which is to become the Alma Mater of our own daughters for generations to come. Besides, what we have to offer the public up to the degrees we are authorized to confer is equal to any thing to be had in the state or out of it. And it shall be the policy of your Board to see that this standard of excellence shall be established and maintained at all cost, without fear or favor.

The present Faculty, so far as is known to the Board, is entirely satisfactory to that end. Rev. O. B. Staples, A. M., the wide-awake President recently spent a Sabbath with this writer and impressed our people as the strong young man that is pre-eminently suited to the time and place. The record of the college during his connection with it has so far been highly satisfactory. We can trust him. What we need to do is to send him all the girls he can handle. He will take care of the work there. The newly selected faculty is composed of mature women, each specially chosen for her peculiar fitness and experience in her special department. The beautiful dormitory and campus valued at Seventy Five Thousand Dollars affords accommodations ample and modern in all points of equipment. The students of last session are arranging to return almost en masse, which is conclusive of the merit of the college and its management. Now a few words in conclusion. First, don't send your daughter away to college to other states. Her college work should be done at Spaulding and her Post Graduate work at Epworth University. Ample provision is made for both. Second, brother preacher, don't sit idly by and suffer agents of other colleges to persuade your people away from their own. This you will certainly observe if you are a faithful occupant of your part of the Lord's domain. And remember that President Staples cannot cover half the field in the brief time remaining to him. He is now greatly hindered by high waters. The matter depends on you and me! Catalogues will be sent you soon, and now let's go to work in earnest. Finally, the Board of Education of Oklahoma Annual Conference will deprecate more than ever the seeming lack of connectional courtesy hitherto manifested by colleges in other states and conferences in the matter of patronage. Are we common ground for the prey of irresponsibles? Are we expected to retaliate in kind? Let us be Christian and brotherly! Spaulding College has taken her place among the assuredly favored. Let us all show proper appreciation of this great fact.

Poteau, Okla., June 3rd, 1908.

#### Paper on Financial Problems Adopted by the Laymen at Chattanooga.

The following paper was offered at the Chattanooga Laymen's Missionary Conference by the committee on resolutions, and after discussion was unanimously and enthusiastically adopted. In obedience to the wishes of the body as expressed in the paper, and also because of its merits and timeliness, we give it to our readers:

"Whereas, Our Southland has been blessed with great increase of wealth, and

"Whereas, Riches will be a curse to us

unless we recognize our stewardship for God; and,

"Whereas, The only safe financial basis for the individual Christian and the church is that set forth in God's word, viz: For each to lay by in store as God has prospered him portion of his income which he recognizes as holy unto the Lord; and,

"Whereas, Such habit would settle our financial church problems, therefore be it

"Resolved, (1) That we urge each member of every church to adopt the plan of paying not less than one-tenth of his income to God's cause;

(2) That we request the Publishing House to furnish the literature and tracts on Tithing and especially Bishop Key's sermon in pamphlet form, and that our pastors aid and encourage all the lay leaders to begin a campaign of education and consecration on this subject.

(3) That the pastors be urged to preach the gospel of money; and, to the end that they be unhampered in so doing, we recommend the stewards wherever practicable to relieve our pastors of taking all collections.

(4) We believe the mission work is one, and that the best available men should be sent to mission appointments, and we urge the bishops and their cabinets to send the

## REVIVAL PRAISES

A New Song Book For Young People's Meetings, Sunday Schools and Revivals.

Compiled by Geo. R. Stuart, E. B. Chappell and others.

30c each in full cloth binding; Boards, \$3.50 a dozen, postpaid. \$25.00 per 100; \$3.00 per dozen, not postpaid.

### LEATHERETTE BINDING.

25c each; \$3.00 per dozen, postpaid; \$15.00 per hundred, not prepaid; \$2.50 per dozen, not prepaid.

BOTH IN ROUND OR SHAPE NOTES

Order of ANDERSON, MILLER & CO.

most efficient men possible to our missions at home and abroad. To secure this we pledge them our co-operation, both in supporting the workers and in sacrificing our personal preferences for particular men to serve our local churches.

(5) We call upon our young men to recognize that heroic service is needed in our mission work, and to volunteer for service in the mission field, at home and abroad.

(6) That our church papers publish these resolutions; and that the executive committee provide for putting a printed copy in the hands of all our laymen.

### The Men's Movement in the Churches.

Nothing in late years has so stirred the Christian church or given such promise for the future as the movement among laymen which amounts to a veritable uprising. This editor took part in a gathering in the First Church, Baltimore, under the auspices of the brotherhood of that church, and with Bishop McDowell, Dean Rogers, and the mayor of the city tried to show the significance of this awakening consciousness of duty and consecration among Christian laymen.

On every hand the signs of its activity are seen: In the Laymen's Missionary Movement, in the brotherhoods in the local church clubs for men, in federations for social service, in the association of Sunday school superintendents, in the alliances to increase min-

isterial salaries, in the annual lay conferences of our church, and the permanent lay conferences for promoting church work through the year. Where formerly the Young Men's Christian Association was about the only organized body of men, banded together for Christian work, now there is a stir and an energy manifested in every department of Christian activity.

Who can tell what this may grow into? Who can prophesy the glorious results which may be achieved when resolute business men combine to bring the same business methods, the same capacity, enterprise, audacity, expenditure of money, untiring zeal, and determination to the accomplishment of religious ends and the victories of Christ at home and abroad, as they devote to commercial success and great municipal improvements? Who can ever vaguely guess what colossal gains for the kingdom may be registered when men who rebuild a Baltimore or a San Francisco, equip vast navies, bridge wide rivers, tunnel the Hudson, make an underground New York, erect fifty storied skyscrapers, and pierce the Panama isthmus with a canal, shall turn all this skill, inventiveness, daring and generalship, with commensurate donations of capital, to the conversion of the world and the propagation of the gospel and all its humanitarian schemes among all the peoples of earth? It would seem as if the millennium might be brought on apace. Already Christian laymen, prominent in state, are equally prominent in church affairs. Like Governors Hanly and Hoch in the General Conference, they are among the file leaders of the temperance host in defying and opposing the liquor traffic.

Let no one drop into a pessimistic mood and ask for tokens of a revival; as well might the fish in the sea or the bird in the sky ask where the water and air were. There is going on around us a great revival of civic, commercial and social morality, and the ministers are not the only or the chief promoters of it. It is the great laymen's movement. President Roosevelt and Mr. Bryan are not by profession ministers of the gospel, but they are none the less most effectual preachers of righteousness. Formerly the minister stood very much alone as the propagator of gospel ideas and the advocate of the policies of Christianity. Gradually his lay brethren came to his support in some respectable numbers. But at present what we behold is a veritable tidal wave of interest on the part of the laity, both men and women. The women went before the men in the completeness and efficiency of many of their organizations. It has become contagious. The effect on the average mind unaccustomed, it may be, to doing things on the big scale that promoters and captains of industry have been displaying is almost bewildering as they think of what the Lord may do with this new army now enlisting. But their bewilderment is a gracious one and full of high expectation and a holy joy. They have no petty jealousies. Side by side with them in a great General Conference sit their ordained brethren. They rejoice in the reinforcement of the church's fighting force by this mighty and puissant host, thank God anew, and sound the battle-cry with increased vigor and courage.—Western Christian Advocate.

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

## THE EPWORTH LEAGUE.

C. W. Lester ..... Editor

Scripture for June 14: Jno. 14:1-17; Psal. 97.

Topic: The Father's Final Provision for His Children.

One of the questions that is constantly rising up in the mind of every man bringing more or less anxiety into his life, is the question about the future. It is an ever-present, all-important question. It is the ghost of many a life. Is there a future life, an endless life beyond the grave? Shall life with a man never cease though he die and his lifeless body be lowered into the grave? Is the spirit of man deathless? Is the real essential nature of man beyond the reach of the power of death? "If a man die shall he live again?" What is the correct answer to these questions? Again, what is the nature of that life, if there be a life? Is it a life of bliss or misery? Shall we be happy or unhappy?

Fortunate for us these questions are all answered for us. The first great assumption underlying and interwoven with the passage from John's Gospel is the affirmative answer to the question about the future life. There is a future life, a life that shall never end, a life over which death has no power. Whether or not that life shall be full of bliss or full of misery for each of us depends entirely upon our relation to Jesus Christ. To him who believes on the Son of God the question of the future has no terror in it, but to him who does not believe on him the question of the future is full of terror. Jesus Christ in the heart takes the terror out of death and the future. "Let not your heart be troubled: ye believe in God, believe also in me."

Our Father has prepared an eternal home for his children. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." Jno. 14:2. (See also Rev. 21:1-3; 22:1-5). In the midst of the many uncertainties of this life how sweet to know this with clearest certainty. There is no dearer word or place on earth to the normal man than home. It is the place freest from care and fullest of love. It is the place where the tired body and the tired spirit as well can rest. Born in every man's bosom is an instinctive love of home. Who is it that does not long sometimes at least for home? And if this be true of a home on earth how much more of the heavenly home? If home on earth can mean so much to us what will the home up yonder mean to us? God could have made no sweeter final provision for us than this, that he will gather all his children into one great, sweet, heavenly, eternal home. How the thought of this home with the privilege of looking upon the face of the Savior, of reunion with loved ones whom we have loved long since and lost awhile, of communing with all the glorified lightens many a burden and fills the heart with hope and the face with light.

"Afflictions may try me—they cannot destroy;

One vision of home turns them all into joy:  
And the bitterest tears that flow from mine eyes

But sweeten my hopes of that home in the skies."

## Church Building.

By Rev. Henry Trawick of Alabama.

Strictly speaking, religion is an individual matter, a direct approach of the individual soul to God. But speaking broadly, religion is also a social matter. It involves the father-

hood of God and the brotherhood of man. Jesus has made the whole ethical system of the gospel upon these two conceptions. As a social being man is called to perform social duties. Society is a religious matter and religion is a social force.

It is, therefore, true that religion must have a social manifestation. There is a place for private devotion, but there must be public worship. To demand a religion without a social function is to demand a cause which shall have no effect.

We are exhorted not to forsake the assembling of ourselves together. Jesus attended public worship and preached to assembled congregations. It was upon the assembly of the apostles that the Holy Ghost descended. Now, a religious congregation necessitates a home for the congregation. To be sure, God is not confined to any house—he is everywhere, may be worshiped anywhere. But if there is to be regular public worship, if we are to get out of it results, we must have places set apart for it. Only churches, set apart, with adequate equipment can supply the need of social religion. Such has ever been the judgment of Christian people. The early Christians were often too poor to build churches; when they built them Diocletian destroyed them; but they were speedily rebuilt.

We may worship anywhere, but the best place to worship is a dedicated church—filled with a sense of the presence of God. There are associations of the soul with the sacred place of prayer which are a mighty force in life. Bethel in the experience of Jacob was enough to make him clean up his household. The incense of worship seems to get into the very wood of God's house. There are so many sacred associations and holy memories that attach to a church for us all.

The church building is the center of community life. So God ordained that it should be. Men instinctively feel that a church building is different from all other buildings, and this very feeling makes it a power. The Tabernacle of Israel was the center of the camp. When it moved, the people moved. So the Temple was the center of national life.

But the church is also the rallying place of the workers for God. It is the armory, the place where forces are organized and the campaign is planned. And we are come to a time when great forces must be organized and great campaigns planned. There are in Southern Methodism 3,000 homeless congregations.

Our church is connectional. The concern of any place is the concern of all. These 3,000 homeless congregations are a matter of concern for every church in Southern Methodism.

The Church Extension Board is inspirational—it makes a church tiptoe to its best. It makes for the enlargement of all the finances of the church. The Board also inspires us to more beautiful and more costly churches. And shall we live in costly buildings, administer justice in costly buildings, and worship God in rough, wooden structures? Shall we use our gold for God or shall our gold use us and degrade us?

## The Unfinished Task.

The religion of Jesus Christ is pre-eminently missionary. There is no other word that so completely characterizes it. It is easier to conceive of a landscape without color, life without action, music without harmony, than it is to conceive of a Christianity as it was lived and taught by Christ and His

disciples, which does not reach out for the redemption of all men. It is impossible to understand how one can be loyal to Jesus Christ whose name he bears, and whom he professes before men to serve, and at the same time deny the obligation to do all in his power to evangelize the world. Loyalty demands this and will be satisfied with nothing else.—Christian Guardian.

## Board of Church Extension.

(Some things done at the annual meeting, St. Joseph, Mo., May 6-8).

Donations were made to churches amounting to \$72,000 and loans amounting to \$85,000.

The corresponding secretary was requested to prepare a book of church plans of moderate cost buildings.

Dr. W. R. Lambuth and the corresponding secretary were instructed to raise a special of \$6,000 to build a church in Hiroshima, Japan.

A new set of by-laws were adopted which does away with the old quarterly meeting of the Board and provides for a monthly meeting of the executive and finance committees.

The Washington City church proposition was carefully considered and the corresponding secretary authorized to employ such measures and assistance as in his judgment are needed to do the work.

Rev. N. L. Linebaugh, president of the Conference Board of Church Extension of the Oklahoma Conference, was selected to assist the corresponding secretary with special reference to the work in Oklahoma.

Authority was given to call a meeting of the representatives of the Conference Boards of Church Extension at such time and place as the corresponding secretary may select, for conference on the work of the department.

A proposition to establish in Denver, Colorado, an institutional church was endorsed. The work is to be done under the supervision and direction of the bishop in charge, the corresponding secretary and Dr. W. R. Lambuth.

Action was taken authorizing the corresponding secretary and the Conference Board of Church Extension, in mill towns and other towns where it is impossible to secure titles in fee simple, to so relax the rules of the Board concerning titles to church property as to relieve such cases from embarrassment.

Careful consideration was given to the needs of Oklahoma and New Mexico, and a committee, consisting of the corresponding secretary and the bishop in charge, was appointed, and request made that the secretaries of the Board of Missions co-operate with this committee to raise at the earliest possible date as much as \$20,000 for supplying the immediate needs of those fields.

A committee consisting of the corresponding secretary, the bishop in charge and Rev. W. J. Johnson was appointed to act in conjunction with a committee of the Board of Missions in giving careful study to the Gulf ports, especially the city of New Orleans, looking to the adoption of a policy by the two Boards with reference to the strengthening of Methodism. This committee was also instructed to give careful attention to the study of conditions which obtain in the city of Galveston. The president and secretary of the W. H. M. S. were invited to co-operate with these two Boards in carrying out the plans that may be adopted.

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

## THE SUNDAY SCHOOL.

### June 14.—The Risen Christ by the Sea of Galilee.

Golden Text. Lo, I am with you always, even unto the end of the world. Matt. 28:20.

Time.—The events of this lesson occurred about May 18, A. D. 30, or forty days after the resurrection.

Place.—Probably on the old fishing grounds of some of the apostles by the Sea of Galilee. As these apostles lived at Capernaum it is natural to conclude that it was near that city.

Lesson Text. John 21:1-25, printed lesson John 21:12-25.

Our readers must have observed in our last lesson that the language indicated the end of the book, especially verse 31. The chapter containing our present lesson, therefore, came as an addenda or an afterthought written, however, before the book left the hands of the author. It would appear that two objects were in the mind of the author in its preparation—a statement of what our Lord said to Simon and the truth about what he did not say to John. There was a good deal of excitement in those marvelous days and small matters were liable to be magnified into great affairs. The coolness of the author and his position as a member of the company makes his testimony very important. He knew just what Christ said to Simon and what he did not say to the author, John. Simon had denied the Lord and was in danger of being discounted by the people who knew his conduct, but John here sets down very carefully the story of his forgiveness and recognition by the Lord. If Christ had forgiven him all was well and he again stood out a staunch friend and supporter of the gospel. Then John was about to be immortalized by the people on account of what the Lord had said to him. He must not permit the error to gain further credence. So this added chapter.

The scene here presented is the sequel of the "Night of fruitless toil." The apostles had never been idle nor triflingly employed. Before they were called to this ministry they were busy men. Our Lord did not go to the street corners nor to the places where idle men loiter. He sought suitable men to interest in his great undertaking. Bereft of the Lord, denied his personal leadership they soon wearied of the temporary idleness that had fallen to their lot. They re-entered the boats and again spread the nets into the sea where they had formerly gained a sufficiency of this world's goods. They knew the habits of the fish that passed through the waters of the lake, they had prospered in catching them for the city markets round about in former days. They bent every energy to the task as the night watches passed but when the first rays of light from the east warned them of the coming day they had caught nothing. They did not seem to mind the disappointment and were ready to again let down the net at the command of the Lord. Still they must have felt chagrined at so flat a failure.

This was the fulfillment of the promise that he would meet them in "Galilee." When the great draught of fishes had been taken they knew that he had fulfilled his promise and without question set about his entertainment. But when they were come to the shore they found that they were to be his guests. Bread and fish were already prepared for their repast in the early morning. Breakfast over, the memorable conversations that John here sets down occurred.

The Lord, in addressing the disciple who had denied him, calls him Simon and adds "son of Jonas." We will pass over a critical examination of the words used in this address to Simon but we mark the fact that Christ did not once refer to that other name which Simon had proudly worn by the Lord's choosing. The circumstances of the trial and crucifixion of the Lord had cast a shadow across this high-sounding name which had been conferred upon him when he had declared "Thou art Peter." In the three repeated question he did not vary from the form, "Simon son of Jonas." The rebuke was delivered in love and received in deep humiliation and repentance on account of the denial of Christ by Simon. We should be able to see how deep Simon's repentance was and how full the forgiveness given. Simon was not only forgiven but he was given a commission that meant confidence on the part of the Lord and toil and suffering on the part of the apostle. Simon thought himself true to the call of the Master before the denial but he found himself mistaken. From this time forth he did not swerve and no one can excuse him of weakness in his service to the

cause the peril comes, not less real, but in the form of a patriotic celebration.

The Fourth of July outbreak has never been creditable to American common sense and good taste. Its perpetuation is an arraignment of our care for human life. We are calmly proceeding to make a holocaust of children because we lack the energy to break a tradition which fastened itself upon us decades ago. A bad habit grows more tedious as time passes on; and vice in old age is much more hideous than vice in youth. When we were a younger people and lacked the registers of life and death which we now keep, there was some excuse for the infamia which is established in the country every Fourth of July. But the folly of our youth ought to be left behind; there are other and better ways of teaching American boys to remember the Declaration of Independence and to love their country than by putting fire arms and deadly explosives in their hands. The day might be made to count in a hundred beautiful and patriotic ways without the aid of surgeons and undertakers and hundreds of desolate or anxious homes. In every community picturesque, interesting and enjoyable celebrations might be arranged, giving the largest share to the children. Here is a field for community action, not only by civic organizations, but by women's clubs, which can find great opportunities of dealing with historical events in a really significant and beautiful way. Shall we go on with the slaughter of the children? Outlook.

### HEAVEN.

In childhood's days our thoughts of heaven  
Are pearly gates and streets of gold,

And all so very far away;

A place whose portals may unfold

To us, some far-off distant day.

But in the gathering of years,

When life is in fading leaf,

And hearts oft overwhelmed with grief,

We look beyond the pearly gate,

Beyond the clouds of Grief's dark night,

And see a place where loved ones wait,

Where all is blessedness and light.

And over all we see the face

Of Him who'll bring us to our own,—

Not to a far-off distant place,

For heaven is, after all, just Home!

Sue H. McLane in S. S. Times.

### Stuffed Onions Are Delicious.

Onions are chiefly employed as flavoring. Take two large onions and remove the outside skin carefully and neatly; cut the root and the stalk end even. Take all the center out of the onions except three or four of the outer coats, taking care not to make a hole at the bottom; if a hole is accidentally made it must be filled up with the bit that came out. Put four tablespoonfuls of chopped cooked meat into a bowl, add half a cupful of grated bread, one teaspoonful of flour, two tablespoonfuls of milk, salt and pepper to taste. Fill the two onions with this stuffing and put on the lids. Place them in a small saucepan, pour in a cupful of stock or water, and stew the onions gently for one hour. Serve on a hot dish with the gravy poured round them. The July Educator.

### The Home Department.

Send us five cents for a complete outfit of samples and prices. Don't neglect this important part of your Sunday School. Send us your orders. Anderson, Millar & Co., Little Rock, Ark.

Order The Origin of Methodism, from Anderson, Millar & Co. Price 10 cents.

## A FEW COPIES OF Peloubet's Notes

Sunday School Lesson 1908  
At 65 Cents Each, Postpaid  
Anderson, Millar & Company

Lord. Whatever may have befallen him in after life, there is no record that he ever again stumbled.

### Must the Slaughter Go On?

On the Fourth of July, a month hence, the people of the United States, unless they change their habit, will acquiesce in the killing of a hundred and sixty persons and the maiming of over five thousand. This was the record two years ago. Of these, probably seventy-five died of tetanus, or lockjaw, thirty-eight were killed by gunshot wounds, fourteen by stray bullets, eighteen, mostly very small children, were burned to death, eighteen were killed by explosions of powder, dynamite and torpedoes, three by giant fire-crackers, three by cannon. In one place six boys were killed outright. Among the injured, twenty-two became totally blind, seventy-two lost one eye, fifty-six lost arms or legs or hands. This terrible record of death and injury was made not by grown men in defense of the country, but for the most part by young boys and little children conducting a national celebration adopted from China. The Chinese have taught us many things, and we might have learned many more from them. We chose, however, to take their semi-barbaric love of noise. If it were known that on the fourth day of next month one hundred and sixty people were to die and more than five thousand were to suffer seriously from an outbreak of cholera, or from any other form of disease, there would be not only an outcry which would reach from the Atlantic to the Pacific, but organizations would spring up in every town to protect the lives of children and of citizens. But the instinct for preservation which would arouse the whole nation if an undisguised peril came, slumbers be-

### The McAlester District Conference Epworth League Rally.

The McAlester district conference conference has been giving one night during each annual session to an Epworth League Rally. This has been from the first the most interesting night of the conference. The Durant Leagues have furnished most of the programs till this year, when the Caddo Leagues furnished their half. Hugo, Boswell, and several other churches started delegates who were prevented from reaching Caddo Monday evening on account of the irregular train service caused by washouts. The thirty-three leaguers from Durant were all who arrived in time for the Rally. They were royally welcomed by the Caddo leaguers, given a dinner at one of the best hotels, a reception in the afternoon, good homes for the night, and a large congregation for the rally at 8:30. There was some enthusiastic singing by all, some excellent special songs, helpful talks to the Juniors by Mrs. McCoy on Susanna Wesley as a Mother, and an address by Warren Phillips on the Message of John Wesley to Young Methodists of today. Jesse Maytubby of Caddo, was elected temporary president and Warren Phillips, of Durant, temporary secretary, to work up a regular district league conference to meet as soon as possible. Hugo has already invited the conference to meet there some time this summer. The interest in Epworth League work has never been so great in this district. Now is the opportune time to begin a great forward movement. WARREN PHILLIPS.

Secretary.

Caddo, June 1.

### The Monteagle Training School.

The beautiful program of the Monteagle Training School for Sunday school workers of the third international district comes to this office from the dean of the school, Dr. H. M. Hamill of Nashville, Tenn. The fourth annual session of the school will begin on Sunday, July 19th, and after a ten days' will close on Tuesday, July 28th. A more generous rate has been made by the railroad companies of the South than ever before. Tickets may be bought on several different dates in June and July, and especially on July 17 and 18, at one fare plus 25 cents for the round trip from any part of the South, good up to September 5. Any local railroad agent will advise the reader as to the several dates and routes.

No more charming place or people can be found in the entire South than at Monteagle, Tenn., during the months of June, July and August, at which time the great Monteagle Chautauqua is in session. The Training School for Sunday School Workers is one of the great features of the Assembly. For this summer it will have a specially fine and full faculty—President Hudson, founder of Baraca; Prof. E. A. Fox of Kentucky; Miss Frazier of Louisville, Ky.; Prof. Leavell of Mississippi; Mr. John R. Pepper of Memphis; Dr. H. M. Hamill and wife; and as special lecturers, Dr. Sasamori of Japan; Dr. Gunsaulus of Chicago, and Dr. Thompson of Memphis.

Board for students can be had at about \$1 per day. Write to Manager F. A. Butler, Monteagle, Tenn., for board and programs, or to Dr. H. M. Hamill, Nashville, Tenn. for official programs of the school. He will furnish supply for all your teachers upon notification. There is no tuition or enrollment fee for the Training School. The average student ought to be able to take a two weeks' outing at beautiful Monteagle on the moun-

tain top for from \$20 to \$25, including school.

### Ministerial Economy.

"He that provideth not for his own household has denied the faith and is worse than an infidel." There can be no higher obligation upon a man than that of providing for his own household. Of course this applies to the ministry as well as to other men. There may have been times in this country when it was necessary for a preacher to let his family do without the common comforts of life because other people in this new country were doing without them also; but if that necessity ever existed surely there is no such necessity now. I once ate breakfast with an able-bodied preacher who was serving people who were in good circumstances, and his good little wife with great embarrassment sat us down to corn bread and sage tea. It was all she had. I thought then, and think yet, that preacher was not doing his duty to his family.

I was once called in by a presiding elder's wife, who was in great distress. Her husband, who was a holiness man—and I believe was fanatical and not mean—had gone off that morning to be gone nearly a month and had left her with two visiting young ladies in the house and no provisions for her support. As he drove away he said: "In some way the Lord will provide." The provisions were made by her—humiliated as she was—calling me in and telling me her circumstances. I felt so mortified to think that my presiding elder would do a thing of that sort I paid the bill out of my own pocket without divulging the facts. There is a great deal of foolish sentiment about preachers being homeless. Some think it is almost an impious act for a preacher to own a home. And there is great virtue in being able to sing, "No foot of land do I possess, No cottage in the wilderness." I have heard it stated more than once that it is damaging to an itinerant preacher to have a home. If this be true then nearly all our Bishops ought to be located, for they have good homes.

Bishop Pierce once said to me: "Every preacher ought to get him a home, even if it is an humble one, and his children ought to be taught that they have a home, even if they seldom get to live in it. I have kept a home and usually have kept my family at sunshine." There is another feature of this question that is worthy of thought, and that is, that every preacher whose salary is \$1000 and upward is under moral obligations to provide a home for his old age and not spend his salary, and then when he gets old expect the laymen of the church, a majority of whom have had less in come than himself, to buy him one. In other words the ministers are under as many obligations to live economically and provide for a rainy day as the laymen are.

I believe it is a sin for a preacher to have a good salary for years and travel from Canada to Mexico and smoke fine cigars, then to be absolutely dependent on the Church in his old age. Let no man who has traveled poor works on poor pay think that anything in this paper refers to him. There are noble, self-sacrificing men who are giving their lives to the Church with a bare sufficiency to keep their families comfortable and who have no chance to provide a home or to lay by anything. Such men deserve the support of the Church in their old age, and this writer's last penny would go to help shelter them. Parsonages ought to be provided everywhere for all preachers. No man can preach and furnish a home for himself everywhere. The Church ought to insure a living to superannuated

preachers, and then preachers ought to appreciate her care for them enough to use the greatest economy to provide a home for themselves. I know it can be done even with a large family and a comparatively small salary. Then the amount it would take to buy a reasonably comfortable home would run them the rest of their lives. No man loves Methodist preachers better than this writer. For over thirty years they have been his boon companions, and now as a superannuate he misses their association more than he can tell. Let them suffer then this word of exhortation: "Get some sort of a home for yourselves as soon as possible and keep it, for you know not how soon you and your family may be homeless." Even with a home you will find it exceedingly difficult to go into the marts of trade without experience or money and make a living when you are old.—B. H. Greathouse, in Texas Christian Advocate.

### Agents Wanted.

We want live agents in every community in Arkansas to sell our Bibles and other books. The people are buying books. Will you help us to sell the books that are wanted? Active agents can make money and circulate good literature. We make favorable terms to the right kind of agents. Write to us, but be sure to inclose references from reliable men showing your financial responsibility. Get ready for the fall trade. Anderson, Millar & Co., 122 E. 4th St., Little Rock, Ark.

### The Cradle Roll.

And How to Conduct It.

A booklet of useful helps and suggestions for this important department of Sunday School work. It contains a price list of Cradle Roll supplies. Price of booklet is three cents. Order from Anderson, Millar & Co., Little Rock.

### Sunday School Literature.

To ANDERSON, MILLAR & Co., }  
Little Rock, Ark.

Send Sunday School Literature  
as follows, for the.....quarter

To.....

Postoffice.....

State.....

COPIES	Mo.	Do's	Cts.	3 Months	1 Yr.
S. S. Magazine				12½c	50c
Adult Student				12½c	40c
Home Dep't Quarterly				3½c	12c
Senior Quart'y				3½c	12c
Intermediate Quarterly				3½c	12c
Junior Lesson				3½c	12c
Little People				3c	10c
Primary T'cher				12½c	40c
Children's Visitor				10c	40c
Olivet Picture Cards				2½c	10c
Bible Lesson Pictures				75c	\$3.00
Reward Cards				10 to 30c pk	
Stand'd Cate'm				\$1.20 per doz.	
Junior Cate'm				60c per doz.	
Methodist Catechism No. 2				40c per doz.	
Child's Cate'm				40c per doz.	
Roll and Rec'd				50c and \$1.00	
Class Books				5c each	
Star Charts				30c each	
Stars				30c per box	
Envelopes				20c per 100	
Total					

PRICE PER COPY, 5 OR MORE TO ONE ADDRESS



## 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.)

Oklahoma City, May 23, 1908.

Dear Cousins: Will you please admit a little girl of 15 summer's into your happy corner? I enjoy reading the children's page so much, and I think that more of the cousins ought to write as so much of our page is taken up with advertisements. It is very good of our Editors to give us a page for our letters and I think we ought to make use of it more than we do. I help mama in the house and help papa some. We live three miles from town. We moved here in March. The only pets I have in the way of animals is a bay horse and is very gentle. How many of the cousins like to live where there are no forest trees? Well I don't because I am not used to it. How many of the cousins have post card collections? I have and mamma gave me a nice album for my fifteenth birthday which was the 15th of November. Any of the cousins about my age, wishing to correspond with me address, Box 16, W. 16th st. R. P. D. No. 2, Oklahoma City.

Your new cousin,  
NEMA CRABTREE.

Oklahoma City, Okla., May 23, 1908.

Dear Cousins: I am a little girl 8 years old and in the third grade. Papa takes the Western Methodist, and I am always glad when we get it. I have one sister and one brother, but I am the youngest in the family. My brother is in Ft. Smith, Ark. We moved from there in March. I have some very dear friends in Ft. Smith and McAlester, Okla. We live three miles from Oklahoma City. Sister and I have a bay horse; he is very gentle. Sister and I have a garden all to ourselves. I have a "Dane" dog named Tige. I play with my dolls and dishes and help mama work. I will answer Mary Shell's question "Jesus wept" is the shortest verse in the Bible; it is in the 11 chap. 35 verse of St. John and Leona Channey. "Lord" is found 4277 times in the Bible. I will close by asking how many times does "bonnet" occur in the Bible and where? If I skip the waste basket I will write again.

Your new cousin,  
VERA CRABTREE.

Van Buren, Ark., May 26, 1908.

Dear Methodist: I will write again as I like to read the children's page. I have just gotten through reading the letters. My mamma takes the Methodist. How many of the cousins like to hoe cotton and wade water? I do. I am a farmer's girl and I like farm life fine. We went to Van Buren this morning to see the river and it was up to the windows in some of the houses. For pets I have a little cow. Her name is Townie. It has been raining here the most of April and May. Farmers are very much behind. Who has my birthday? September the 5th. I will answer Mary Shell's question which is the shortest verse in the Bible? Jesus wept. John eleventh chap.

## Out of Tune

An ache or pain is a discord in nerve harmony. There is a strain or irritation of some nerve, caused by the existence of some unnatural condition. Pain subsides only when nerve harmony is restored. Dr. Miles' Anti-Pain Pills soothe the nerves, and in this way relieve pain and distress. When you consider that all pain is in the nerves you will understand that treatment must be through the nerves.

"My wife and daughter use Dr. Miles' Anti-Pain Pills for pains from any cause, with best results."

R. B. HOFFS, Ex. Agt., Jessup, Md.  
If they fail to help, your druggist will refund the money on first package.  
25 doses, 25 cents. Never sold in bulk.  
MILES MEDICAL CO., Elkhart, Ind.

ter, 35 verse. I will close by asking a question. How many times is soap mentioned in the Bible? Your cousin,  
GRACE SHIPLEY.

Van Buren, Ark., May 27, 1908.

Dear Methodist: I will write for the second time. Well for pets I have a cat and a calf and a pony. If you cousins will guess my age I will send you a post card. It is between thirteen and sixteen. How many of you cousins like to hoe cotton? I do for one. Well, as my little sister has written so much I will close by asking a question. How many times is "girl" mentioned in the Bible. Your cousin,  
WOODIE SHIPLEY.

Chalmers, Ark., May 22, 1908.

Dear Western Methodist: I enjoy reading the children's page, so I thought I would write for my first time. I am a little girl eleven years of age. I have four sisters and two brothers living and one brother dead. For pets I have none except my little baby sister; she is four months old, her name is Ruby. I have one sister married; her name is Bertha. My other two sisters names are Jessie and Fanny. My brother's names are James and Hobson. My brother's name that is dead, name was Leslie. I am in the fourth grade at school, but our school is out now. I go to Sunday school every Sunday. I will close hoping to see this in print next week. Your cousin,  
LULA STIDMAN.

Chalmers, Ark., May 22, 1908.

Dear Western Methodist: I have just been reading the children's letters and thought I would write one from this part of the state. I go to Sunday school every Sunday I can and surely do enjoy going. I am a little girl thirteen years of age and have light hair and fair complexion. My mother is a member of the Methodist church; her membership is at Fordyce, Ark. My father does not belong to any church though he is a great believer in the Bible. I have no pets except my little baby sister, Ruby. I have four sisters and two brothers in heaven; my oldest sister is married and lives a mile from us. Well, I will ask the cousins how old Joseph was when his brothers sold him? Well, I will close for this time hoping to see this in print next week as this is my first letter to the children's page. I am a well wisher to all. A new cousin,  
JESSIE STIDMAN.

Gamaliel, Ark., May 20, 1908.

Dear Western Methodist: I will write a few lines for my first time. I am a little girl thirteen years old. I weigh 96 pounds. I am five feet and two inches high. I have a sister older than I am and one younger. I have two brothers. I go to Sunday school every time I can. How many of your cousins like flowers? I do for one. I like to read Ruth Carr's stories. Our preacher's name is Bro. Davis. Well I will close for this time. If I see this in print I will write again. Your new cousin,  
NORA FLUTY.

Knobel, Ark., May 25, 1908.

Dear Methodist: I thought I would write to you as I have never seen but one letter from Knobel in the paper and the little girl that wrote it has moved to Poplar Bluff, Mo. I like very much to read the letters of the little girls and boys. We have a little Brigade in Knobel; we have thirty-two members. I am one of the little brigade girls. I am twelve years old and am in the fifth grade. I have two sisters and three brothers. Our school commenced last September and was out this month. I have one pet dog and two pet cats, one pet canary bird. I like my pets fine.

My school teacher's name is Miss Lila Gilliland. I liked her fine for a teacher. My Sunday school teacher's name is Mrs. Bond. I go to Sunday school every Sunday. I have one brother living; his name is Chas. Whitaker; he is going to Little Rock to school at Arkansas Military Academy. My mother is the third vice president of the W. H. M. S. I have two sisters—their names are Elizabeth and Mildred. Mildred is three years old and Elizabeth



**Dr. Brown's**

**Magic Liniment**

**This bottle for you---FREE**

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—and we want you to know it. Send for the sample bottle and try it. Write to

**BROWN CHEMICAL CO., Dept. A. Nashville, Tenn.**

eight years old. I am taking music lessons on the piano; my music teacher's name is Miss Boss Marsh. I like her fine for a teacher. I am learning to paint too. I like painting fine. Leona Channey asked how many times the word "Lord" occurs in the Bible. It occurs 4,277 times. I will close for fear my letter is too long.

(This little girl forgot to sign her name. This always sends letters to the dreaded waste basket, but we let it go this time.—Ed.)

Dale, Okla., May 18, 1908.

Dear Western Methodist: I have just finished reading the children's page and thought I would write a few lines as I have never seen a letter from this part of Oklahoma. I am a little girl eleven years old; I am in the fifth grade. I go to Sunday school every Sunday that I can. My Sunday school teacher's name is Mrs. Yarbrough; I like her fine. I have three sisters and one brother and two sisters dead. Well I will close, hoping that this won't go to the waste basket. If I see this in print I will try and write again. With love to all of the cousins, I am your new cousin.

PEARL HUTCHISON.

Mena, Ark., May 18, 1908.

Dear Methodist: I have just been reading some letters from the children which I enjoyed. My sister takes the Western Methodist. We have a good Sunday School. We have over fifty scholars. Bro. W. D. Durham is our superintendent. We are going to have a Children's Day the third Sunday in June. My teacher is Miss Louise Durham. We have a good preacher for our pastor; his name is Brother W. E. Justice. How many of you little girls are Christians? I love Jesus. I am trying to meet my papa in heaven; he went to heaven over a year ago.

VIVA MANTOOTH.

Boyleville, Ark., May 18, 1908.

Dear Methodist: Will you please admit another girl to your happy band. I like to read the children's page very much. Mamma takes the dear old Methodist and I like it very much. Well, I don't go to Sunday school for I live so far off. Bro. Edward is our preacher. I like to hear him preach. I will ask you to guess my age. It is between fourteen and seventeen and my birthday is the eighteenth of August. Well, I have three brothers and four sisters and one brother in heaven. I sure do like Ruth Carr's letters. Why don't you come again? My brother has been dead about seven years. Well Minnie Hill said for us to guess her age; I will guess sixteen. I hope I am right. Well, I will close by asking a question: where was Moses when he died? I hope I will see this in print for I haven't seen any letters from this part of the country. I will come again.

Yours truly,  
EULA PARRISIL.

Pike City, Ark., May 19, 1908.

Dear Methodist: I will write for my first time. I am a little girl eight years old. The Methodist comes to our house and I enjoy reading the children's page. I go to school every day. My teacher's name is Mr. J. R. Faulkner. I like him for a teacher. I go to Sunday school every Sunday. Well, I will close. Your new cousin,  
EAE ADAMS.

Marky, Ark., May 21, 1908.

Dear Western Methodist: As I have

not seen any letter from here I thought I would write one. I am a little girl thirteen years old. We live on a farm. I have two brothers and two sisters. We live near Grandpa Tilman. We all have a nice time going to see them. They are talking of going to Texas. I hope they won't go. I have no pets but my little baby brother; he is three years old. I do not get to go to Sunday school often, as there is none close to us. I go to church every time I can. Bro. Woodruff is our pastor. We like him fine. I will close.

Your new cousin,  
ORA TILMAN.

Texarkana, Ark.

Dear Western Methodist: I promised I would not ask my mamma to write another letter for me, but my dear grandma is living with us and she said that if I told the cousins that I belonged to the M. E. Church and that I loved God and the church and all of God's people, maybe some dear child might be interested and learn to do the same. I have three pets, a pig, puppy, and a doll. I will close by asking a question: What kin was John the Baptist to our dear Lord? Love to all the cousins.

ALLIE B. MARSHALL.

Mudberry, Ark., May 25, 1908.

Dear Western Methodist: I am a little boy nine years old. I have no pets to tell you of, but I have the dearest twin sister Martha. Martha and I go fishing most every afternoon down on the creek which runs just behind our house and sometimes we catch fish too. We go to school every winter and now we are in the fifth grade. I like horse back riding and so does Martha. Do any of our cousins play going west and hunting Indians? Martha and I do and sure have lots of fun too. Do all the other boys play with their sisters? If you don't you sure don't know what you are missing for they make fine companions and can play as good as boys; at least Martha can and mama says she never saw more agreeable children than we are for we never quarrel and are constant companions. But no one could quarrel with my dear sister. We are named for Bible characters, but every one calls me Lukie. Martha sends her love to the cousins and so do I.

LUKE MATHEW.

Marsden, Ark., March 23, 1908.

Dear Western Methodist: I am boy thirteen years old. As I haven't seen any letters from this part, I thought I would write a few lines. We live on a farm in Southern Arkansas. My little brother and I are helping papa make a crop. I go to school during winter and summer. I am in the seventh grade. I go to Sunday school every Sunday; my teacher's name is Mr. Howard Vasey; I like him fine. Bro. Jno. McKinnon is our pastor. I have four brothers and one sister. My oldest brother is in Hendrix College. I have three brothers and one sister dead. My grandfather lives with us. He is seventy eight years old. He is a member of the Baptist church. We take the Methodist. I certainly enjoy reading its pages especially the children's page. I will close, hoping to see this in print.

Your cousin,  
AROLD HICKMAN.

**FITS** St. Vitus' Dance and Nervous diseases permanently cured by Dr. J. C. Great Nerve Restorer. Send for FREE \$2.00 trial bottle and treatise. Dr. R. H. Kane, Ltd., 931 Arch St., Philadelphia, Pa.

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

Dear Co-Workers: When you read these lines our Little Rock Conference W. F. M. Society will be in annual session. Will you not pray daily for the success of that meeting? Remember, "Every step in the progress of missions is directly traceable to prayer." Pray for the presence of the Holy Spirit, for divine guidance in the planning of the work for another year, and for an enlarged faith to undertake greater things for God.

Pray for the officers, that they may be faithful in the discharge of their duties and may be humble instruments in His hands in this conference. We hope to have a delegate from every Auxiliary and we ask you to pray that they may catch a new vision of their risen Lord and go back to their societies with their hearts all on fire with enthusiasm for missions and be able to inspire the societies with new zeal. We must have 400 new members this year. Let us begin at once to work to this end. We can enlist this number if we are in earnest about it, by earnest prayer and personal work. How many of this 400 will you be responsible for?

I would ask you also to pray for our young people and children. This is our weakest point. We are not taking care of the children as we should. Many Juvenile societies have been compelled to disband during the year, for lack of leaders. There are many capable women in our church especially fitted for leadership, but who are not willing to sacrifice time and comfort that they may train these little ones for the Master's work.

For lack of leaders thousands of children and young people are lost to the church and are becoming absorbed in worldliness and sin. Let earnest prayer be made that many women may put themselves on the altar to be used anywhere, even as lady managers of Juvenile societies. Would that every Christian woman would use her influence over the young women of her acquaintance, to interest them in missionary work and to band them into young folks' societies.

From these young people our missionaries must come. We should have several candidates in training now, but we have only two. Will you not pray that God will lay his hand on more of our choice young people for service?

The young people have a part in the evangelization of the world and must be trained for the work.

Rev. Chas. Cuthbert Hall says, "Young people of today hold the key to missions—they are God's chosen vessels. Unto them much is given and of them much will be required."

Shall we not accept the training of these young workers as a sacred trust and rejoice in the privilege?

#### Two Notable District Conferences (Continued from Last Week).

Under the new order of district lines in the Oklahoma conference, the new Tulsa District (old Cherokee) is one of the largest and strongest in the state, splendid towns and strong congregations, with a fast growing country are

some of the demands made upon the pastorate of this great district.

This conference met in the splendid town of Chelsea, a town of splendid people, people of culture, wealth and a church of spiritual vitality. The attendance was good from the first, both of laymen and ministers, while the attendance of Christian women was larger than is usual, at such conferences; in all the attendance was very gratifying indeed.

Rev. J. B. McDonald the sub-bishop, is now in his fourth year, and his energy is fully rewarded by the growth of the work, he has been untiring in his devotion to the interest committed to him. He is doing perhaps this year the best work of the four, in fact a man has to serve in this office before he knows how to best serve the church and ministers. From the chair he delivered at times lectures both to preachers and people that were full of helpful and inspiring advice.

The cause of missions received due consideration, and the report made by the conference secretary of the great laymen's meeting made us feel that we have come to the day of large things when the men who are handling God's gold and silver, and in whom God has invested so largely, have come to take active interest in the world's evangelization. O may the great Holy Ghost lead them and us, to do this work in the best way and without mistakes.

Rev. N. L. Linebaugh was on hand and made us determine to build churches and preach the gospel to all the thousands that are pouring into our new state. His plan is to organize in each district a board of church extension and this he will do. The women rendered a splendid program, and otherwise made us feel that in them we had not only helpers but leaders. No district in our conference presents in the annual meeting a more representative body of women than the Tulsa.

On the night of our educational rally they gave us a magnificent crowd and at the close gave us \$1,000 for our school work. The Bible work was represented by our Brother Flynn of Dallas, who believes in his job, and makes others believe in it. The entertainment was the best, it could not be otherwise. Chelsea never falls behind on anything, and those who know the good homes and Christian hospitality. In all it was one of the very best conferences I have attended.

W. J. SIMS.

#### 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.  
 Atoka, Okla.

From White Bear and Maysville.

Our work lies along the Washita Valley. One of the finest farming countries in the new state of Oklahoma. White Bear is where we live. It is just five miles west of Pauls Valley. We have a beautiful church house and a splendid parsonage with five large rooms partly furnished. This property stands on four acres of land given to the church by Mrs. Dave Spain.

At Maysville we also have a nice new church house 30x40 with a 16x30 annex, which has never been used, because it is not seated. But we expect to seat it soon and get it ready for dedication. We have a small member-

## NOTICE! 100 acre Tracts.

We are offering 10,000 acres of the finest land in Brazos Valley, Texas. Will raise 75 bushels of corn, 25 tons of sugar cane, 11-2 bales of cotton, and five or six crops of alfalfa to the acre; also, best orange, fig, vegetable and truck land. Absolutely the best land proposition ever offered in South Texas. Prices reasonable and terms easy. Write for particulars and Map of Texas. FREE. Reliable agents wanted. PICKERT LAND COMPANY, Opposite Grand Central Station, HOUSTON, TEXAS.

## WARD SEMINARY

Nashville, Tenn., offers girls and young women Seminary and College. Fitting Courses: Art, Expression, Co. servatory of Music, native teachers of French and German, city advantages, all outdoor sports on beautiful campus, mild and equable climate. Only 175 boarding pupils received. Write for catalogue.

## Belmont College For Young Women Nashville, Tenn.

Prepares for colleges and universities. College post graduate courses leading to degrees of B.A. and M.A. Eleven schools comprise the college and each school is presided over by a trained specialist. Music, Art, Physical Culture and Languages. Unrivaled in the South for location and environment. The college stands on a beautiful park of 100 acres. Golf, tennis, hockey, basketball, riding, and automobile. Many Southern as well as Northern families send their daughters to Belmont for the benefits to be derived from such a location and wishing the best education and a most interesting and useful life. The college is a most beautiful and comfortable campus. Fully equipped for the catalogue on request. Rev. H. A. LANDRITH, R. N., LL.D., Rector. J. B. HODGSON and Mrs. J. B. HODGSON, Nashville, Tenn.

ship at each place. About forty members at White Bear and about seventy at Maysville. But what a splendid opportunity we have before us. We feel like the work is greater than we are able to do. There are so many that are not religious. Both young and old. But by the help of the Lord we intend to do our best. We are planning for some revivals at each place this summer, and expecting the Lord to do great things for us. I want the prayers of all my brethren.

In April I was with Brother W. C. Driskill in a meeting at Rush Springs. We had a splendid revival. They have some good folks in Rush Springs. A few consecrated men and a band of noble women. God bless our church.  
 G. M. DILBECK, P. C.

#### Programme Pine Bluff District League Conference, DeWitt, Ark., July 1.

Wednesday Morning:—  
 9:00.—Devotional service, conducted by J. D. May.  
 9:30.—The Purpose of the League and What It has Done, Roy John.  
 9:45.—How to Best Conduct the Weekly Devotional Meeting to Secure Attendance and Participation, C. O. Huber.  
 10:00.—Cottage and Open Air Meetings, Rev. W. W. Nelson.  
 10:15.—Discussion.  
 10:30.—Personal Work and Piety, Miss Edith Jackman.  
 10:45.—What Can an Average League do Under the Department of Charity and Help, Miss Nora Bird.  
 11:00.—The Boys' League, Mrs. T. O. Owen.  
 11:10.—Discussion.  
 11:40.—Report of Leagues.  
 11:50.—Announcement of nominating committee.  
 Afternoon:—  
 3:00.—Devotional service, Rev. M. O. Barnett.  
 3:15.—Systematic Bible Study and Good Literature—How Best to Promote? Prof. C. Orear.  
 3:30.—Should the League Endeavor to Provide for the Social Life of the Church?—How? Mrs. W. W. Nelson.  
 3:45.—Discussion.  
 4:00.—How to Conduct the Monthly Missionary Meeting, O. P. Maxwell.  
 4:10.—The Mission Study Class, John Monerief.  
 4:20.—Systematic and Proportionate Giving, H. C. Marlow.  
 4:30.—Discussion.  
 4:40.—The Junior League, Mrs. A. H. Reeves.  
 Evening:—  
 8:00.—Song and praise service.

8:25.—Report of nominating committee.

8:30.—Address, Rev. J. M. Workman.  
 Let each League in the district be represented by as many delegates as possible. Also let the pastors urge their young people where they have no League to attend especially from such places where there should be a League.  
 J. D. MAY.

## IF NOT EMPLOYED

You Can Work for us and Earn From \$3.00 TO \$10.00 PER DAY  
 During the summer season. Send your address on postal card.

FREE DESCRIPTIVE CATALOGUE and our money-making offer. Pleasant and worthy employment for any lady or gentleman. References: Dun, Bradstreet, or any Charlotte Banker. C. H. Robinson Co., Box 769, Charlotte, N. C.

## DUDLEY E. JONES CO.

### Machinery

...and...

#### Machinery Supplies.

Engines and Boilers, Gins and Presses, Cotton Elevators, Shafting and Pulleys, Belting and Packing, Brass Goods, Pumps and Pipe.

### Roofing Material

V Crimp Iron, Painted.  
 V Crimp Iron, Galvanized.  
 Corrugated Iron, Painted.  
 Corrugated Iron, Galvanized.  
 No-Tar, Three Grades.  
 Congo, Three Grades.  
 Galvanized Rubber, Heavy.  
 One, two and three ply Felt.  
 Slater's Felt.  
 Lining Paper, all grades.  
 Lone Star Paint.  
 Shingle Stain.  
 Asphalt Paint, Graphite Paint  
 Creosote Preservatives.

Ellwood's Woven Wire Fence, Door-Yard Fence, Iron and Wire, Graveyard Fence, Park Fence, Sewer Pipe, Well Tiling, Gin Repair and Engine Repair work.

## Dudley E. Jones Company.

Little Rock, Ark.

WOMAN'S H. M. SOCIETY.

EDITED BY

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

Annual Meeting Arkansas Conference  
W. H. M. Society.

The Woman's Home Mission Society convened at the M. E. Church, South, Harrison, Ark., Thursday afternoon, May 28. There was a short but earnest devotional meeting led by Bro. Wolfe of Berryville preceding the enrollment of delegates and appointment of committees.

After adjournment delegates and guests were assigned to their respective homes and we were reminded of the words of the Master, "Inasmuch as ye did it unto the least of these my brethren ye have done it unto me." The warm reception given us, the gracious kindness and Christian fellowship manifested in these homes, as well as the courtesy of the pastor and presiding elder will linger with each of us, making us more truly co-workers in with Jesus Christ in this work, so near his heart. The delightful lunches served at the church each day by these skillful hostesses showed us that everything possible had been thought of for our pleasure.

The only great disappointment that came to the heart of every one was the unavoidable absence of our loved and honored president of the General Board, Miss Belle H. Bennett, who was detained from coming by the high water in Texas and Oklahoma. Yet we must remember that "all things work together for good to them that love God" and while we may not often be able to understand at the time our disappointments and sorrows along life's way, may we accept them as "blessings in disguise, and he who so accepts them is beautiful within and without."

All of the conference officers except the treasurer and press superintendent were present during the session. Seventeen auxiliaries were represented, and there were about forty delegates and

visitors in attendance.

Thursday evening the congregation was delightfully entertained by a program under the direction of the Harrison Auxiliary. The informal reception to follow this program was cut short by the storm that came up at that time.

On Friday morning our beloved president, Mrs. Jamison, conducted the consecration service which was uniquely characteristic of her and perhaps the most impressive and spiritual of the whole meeting. She read the eighth Psalm as a Bible lesson. Then after prayer and song requested those present to give some instances of answered prayer, or testimony in response to the question, "Is it worth while to pray." Many responded with touching and impressive experiences and this service was certainly a fitting beginning for the work that lay before these representatives of home mission work.

The report of the corresponding Secretary showed that there has been an increase of nine Auxiliaries and 142 members since the last annual meeting.

Van Buren society distributed the largest number of papers and leaflets. Fayetteville had best report on visits to sick and strangers. Van Buren distributed greatest number of garments in good order. Every home mission woman should be eager to have a part in these ministrations to Christ himself, as he tells us in his word.

“Who gives himself into his alms feeds  
three—  
Himself, his hungering neighbor and  
me.”

Morrilton headed the list with largest membership and greatest number of subscribers to "Our Homes." Ft. Smith led in amount of dues collected and sent to conference treasurer.

Nothing was more interesting than discussion, "Forward Movement in Auxiliary Work," by delegates. The spiritual side of the work was stressed above everything. The decision to organize prayer circles was heartily endorsed. Prayer, use of Quiet Hour Quarterly and tithing are the foundation rocks for home mission building.

With our aim fixed at 700 new members and twenty-six new Auxiliaries for another year, and because we have in our future growth and consequent increase in funds we decided to make donations in response to the following applications: Midland Heights, Fort Smith, \$50; Eureka Springs (Mission) \$100; Altus, \$150; Ozark circuit, \$100; Danville, \$75, and Dodson Ave., Fort Smith, \$100 (when they shall have met the required conditions).

Miss Stella Womack, one of our newly consecrated deaconesses, was present at all the meetings and gave great help, inspiration and information on important phases of the work. She told of the Training School at Kansas City, Mo., something of her experiences in city mission work there in connection with the great institutional church located at that place.

The "Half Hour with Our Homes" by Mrs. M. W. Gibson of Siloam Springs was a time of profit and instruction. She discussed briefly the contents of the twelve late issues of that excellent and truly wonderful periodical without which no home mission worker can be sure of the "information" that leads to "transformation." This question was asked in the meeting, "Is any woman guiltless who fails to inform herself?"

The Life Story of a Korean Woman.  
by Mrs. Vance; Life Story of a Japa-

**LOW**

FIGURE ON THE RIGHT

SPECIALS

There is no more need of  
BUSINESS MEN TO  
to prepare for a good  
POSITION, and to get ready for the future.

**DRAUGHN'S PRIMER**

INDORSED by business men from Memphis, Little Rock, Ft. Smith, Memphis, Shreveport, Ft. Worth, Dallas, Houston, D. C.

[illegible][illegible]

rese Woman, by Mrs. Graham; Suggestions for Sociability by Miss Hopkins; and, Review of Best Home Mission books, written by Miss Ballston, read by Mrs. S. G. Smith, were all interesting and edifying.

Little Ruth Martin, aged four, delighted the audience Saturday afternoon by singing clearly and sweetly, "Will There Be Any Stars in My Crown?" The excellent annual home mission sermon was preached by Rev. Galloway Sunday morning from John 10:10. He stressed the thought that Christ came to give life and light to every one.

The Sunday evening service closed with an incomparable chart talk by Mrs. Tolleson, who can always eloquently present important and useful information on the different lines of home mission work.

[illegible]

## Tape Worms

Hot Springs Prosemen's Meeting Notes  
Dr. M. B. Chace on 12th

Park Avenue, M. B. McGinnis, reported good services both morning and evening; good Sunday school; 1st Avenue League. Thurst Memorial, M. B. McGinnis, reported good services morning and evening; Sunday school. Central Avenue, M. B. McGinnis, reported good services morning and evening; Sunday school and League; good service of devotion. Third Street, M. B. McGinnis, reported good day; five missions and three expressions. Dr. J. J.

## Is Your Baby Teething?

**There is no need to dread baby's second summer—the trying teething period—just keep its system in condition to make teething easy and save sleepless nights.**

## Teethina (ething Powders)

was first used by Dr. C. J. Moffett, a graduate of Jefferson Medical College, Philadelphia; in his practice and successful treatment of children's diseases, chiefly of teething and summer complaints—a standard remedy for over 40 years throughout the South. It contains the elements recommended by the most advanced medical science as necessary for removing the cause of disease and keeping baby's system in condition to make teething easy. In nine out of ten cases of cholera infantum that prove fatal from ordinary neglect and subsequent treatment, the use of Teething would have saved the child. At all Drugists. 25c



## FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

## Stonewall, Okla.

Ten miles southeast of Ada is the new town of Stonewall. Though only four years old they have nine brick stores, some of them two stories, two banks, a two story eight room brick academy, Prof. A. L. Fentem, the popular and efficient teacher. Two railroads penetrate the town and another is expected.

We have a neat church, with an extra fine chapel organ, and a growing preacher in the person of Rev. J. R. Brooks. I heard it from several that he was a hard student and was fast developing into a splendid preacher. He was at the district conference, but Prof. Fentem took charge of me, drummed up a nice congregation, and by his aid we secured fourteen new subscribers to the Western Methodist. We met quite a number who came here from Arkansas.

## Atoka.

Situated near the geographical center of Atoka county is the beautiful town of Atoka. Several two story houses have recently been built. They have three banks. The Main street presents a business-like appearance. Surrounded by a fine country, having secured the county seat, this is destined to be a substantial town. They have an elegant two story brick school house. Our church is a gem for neatness and comfort, fronting the business street. But I predict the time is not far when the lot will sell for half enough to erect an elegant brick. The church and Sunday school are increasing so rapidly under the worthy pastor, Rev. W. W. Crymes, and Bro. J. O. Jones, the efficient Sunday school superintendent, they will have to hold up or build a larger house. We had a most delightful Sunday school and preaching service in the morning. At night the pastor by special arrangement preached an excellent sermon on the subject, "The Last Battle." He is a transfer from the Alabama Conference, and is giving great satisfaction to his people. By his aid we added eighteen new subscribers to the Western Methodist. The Masons have an orphans' home at Atoka, with twenty-eight children. Brother Choate is superintendent. Brother A. J. Cline and family showed me special kindness. They have an elegant home. The pastor boards with them. Judge J. H. Linebaugh, Col. D. H. Linebaugh, Hon. N. B. Ainsworth, Hon. J. M. Humphreys, and Dr. J. S. Fulton are some of the prominent members of our church.

## Caddo.

The McAlester District Conference was to meet at Caddo, but on account of the rains and washouts it was postponed. A day and night was spent with Rev. H. B. Vaught and his hospitable people who had made every preparation to entertain the conference. I was royally entertained by Brother and Sister McCoy. Caddo is a prosperous town in a very fertile valley. We have a beautiful church and parsonage well located. Our cause prospers under the wise leadership of Brother Vaught. He has captured the young people. Has a fine Sunday school and League. The Leaguers had their rally on Monday night. Over thirty, mostly from Durant, were present. They had an enthusiastic meeting and organized a district league with Mr. Maytubby, of Caddo, president. We added four new subscribers, making over seven hundred new subscribers this year.

## Calico Rock, Ark.

Last Sunday night (May 31) I closed a very successful meeting at Calico Rock. The visible results were 10 professions, 5 reclamations, 10 accessions to the Methodist and 1 accession to the Baptist churches, 5 adults and two infants baptized. The church was greatly revived and in good working condition. Mr. Editor, I entertain the district conference again this year. It will meet at Mountain View June 23. Opening sermon June 23, 8:30 p. m. Sermon to be preached by Bishop E. R. Hendrix. I hope the Methodist will be represented by one of its editors. We are expecting a great time. I was about to forget to mention that Bro. A. F. Skinner, our P. E., assisted me in my meeting at Calico Rock and rendered valuable aid greatly endeared himself to this people. Fraternally,  
I. D. McCLURE, P. C.

## Selecting the Delegates.

In the early conventions there was little system in the selection of members. They were either appointed by some party leader, or they went to the convention on their own account. The conventions were really large caucuses composed of men interested in party success.

After a time the necessity for making them representative of the party impressed itself on the leaders, and a system of electing delegates was developed. It has passed through various stages, until at the present time the campaign for the election of delegate is occasionally more exciting than the actual election of the president himself.

The customary unit of representation is the congressional district. Each district is entitled to two delegates to the national convention, and four delegates at large are chosen to represent the state. These four delegates are commonly elected in a state convention. The congressional district delegates are also the product of district conventions in many cases are the product of primary elections held in every polling precinct.

The national convention is a genuine representative body, the selection of which is in many, if not all, the states hedged about by laws as complicated as those which govern the final election of candidates for office. The delegates to the district conventions are chosen at primary elections, at which fraud is punished as vigorously as if committed on the general election day. Delegates to the state conventions are chosen under the same safeguards.—George William Douglas, in "Nominating a President" in The Youth's Companion.

BLOOD POISONING  
POSITIVELY CURED—

Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Skin Disease. 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.  
San Antonio, Texas.

## Pastors and League Presidents Oklahoma Conference.

We have about decided to hold our annual Epworth League Conference July 7th, 8th and 9th. This conference will be held at Oklahoma City unless the officers decide it best to change. Will you please elect your delegates at once, and forward the names to Mr. Jno. D. Freeman, Cor. Sec., Ardmore, Okla.?

Please attend to this at once as the

## Quit Your Meanness

Is the Expressive Title of

## SAM JONES' GREAT BOOK OF SERMONS

It also contains a sketch of his life, and consists of his sermons taken down by an official stenographer, just as he spoke them to enormous crowds. The book is a wonderful expression of all "Sam's" originality, humor and searching gospel messages. This work, together with

## Sam Jones' Own Book

Comprise the only collection of his sermons issued under his personal supervision. "Sam Jones' Own Book" contains his OWN STORY OF HIS LIFE. They formerly retailed at \$2.00 per volume, but we are putting them out, "while they last," at only \$1.50 per volume, or \$2.50 for both. These books contain over Five Hundred Pages Each. They are Beautifully Illustrated, and contain

A LIFE-LIKE REPRODUCTION OF THE GREAT EVANGELIST AS  
A FRONTISPIECE

The edition of these books is limited, and they will soon be rare and prized possessions. Order today. The supply can not last long.

## Anderson, Millar &amp; Company

Little Rock

Arkansas

time is short and the work is imperative. We can do nothing without the co-operation of our pastors, and this we have not had in the past but I sincerely hope that we are waking up to the importance of this great work in our conference. I have written nearly three hundred letters and postals and have had less than ten replies, which I attribute largely to absolute indifference, and I think it is high time we were waking up. The success of our work is in the hand of our pastors and League Presidents. What do you propose to do about it?

Cordially,  
W. G. DITZLER,  
State President.

## Stroud, Okla.

We are getting along nicely on this charge, have received a good many into the church. I have received five Baptists and one Campbellite, also a Baptist preacher, after hearing me preach a sermon on infant baptism, and one on the mode, came to see me the other day about coming into the Methodist church. He says that he is coming. Now you may think that I have been proselyting but I have not. I have been preaching the doctrine of the Bible. The doctrines of the Bible from a Methodist standpoint have been very much neglected in this part of the country. I have taken in two new appointments, one at Dephew on the railroad. I think that we will have a good class there soon. I will hold them a meeting soon. We have some very fine people at Stroud and Davenport. Our P. E. is O. K., never expect to have a better one. Love to all the brethren.

June 3.

GEO. W. LEWIS.

## How to Deal With the Problem of Railroad Capitalization.

First. The government should express, affirmatively and negatively, the purposes for which an interstate carrier may issue stocks, bonds or notes.

Second. The directors of the road proposing to issue such securities should make a record of such proposed issue on the minutes of the corporation, to which a majority of the subscribers shall subscribe.

Third. This statement, signed indi-

vidually by each of the directors, and sworn to personally by each, should be sent to a designated official of the federal government,—the Interstate Commerce Commission, perhaps.

Fourth. An annual report sworn to by a majority of the directors should be sent to the same body, stating with particularity how such securities were disposed of, the proceeds resulting, and their use.

Fifth. The government should through its special agents, having direct access to all books and accounts of the railroads,—and by law they may keep only such books, accounts or memoranda as the Interstate Commerce Commission shall authorize, and are permitted to destroy none,—make investigations of these issues, expenditures, etc., as often as may be deemed advisable.

Sixth. The deviation in any particular from the original declaration of intention made at the time of the issuance of the securities, either in their form, character, rate of interest, or otherwise, or from the uses expressly stated at such time as to which the proceeds of such securities were to be put, or the issuance of any securities for any purpose which the law does not authorize, or the failure to report accurately and fully whatever the law requires, or otherwise to comply with the provisions of the law, should subject the directors personally to such term of imprisonment as the law may prescribe.—From "Railroad Capitalization and Federal Regulation," by Frank K. Lane, in the American Review of Reviews for June.

Send 25 cents in stamps or coin and we will mail to you a beautiful six inch (6-in.) Antimony Silver Pin Tray showing the McKinley Monument or Home. A rare bargain at twice the price.  
LABOR SAVING NOVELTY CO.  
Dept. B. Canton, O.

## Prohibition Songs.

We have a lot of Filmore's Prohibition Songs. Music 224 pages. Price 40 cents postpaid.

ANDERSON, MILLAR &amp; CO.

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



## Ft. Smith District—Laymen.

A laymen's meeting of the Ft. Smith district was held at Huntington, May 28th. The district conference which was in session at Huntington turned the night session over to the laymen. The first business attended to was the election of a district leader, which resulted in the selection of Dr. E. H. Stevenson of Fort Smith. Presiding Elder Johnston then called Dr. Stevenson to the chair. In a few well

## TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HENSKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Bothersome Skin Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HENSKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts using HENSKELL'S MEDICINAL SOAP. HENSKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

Ask Your Grocer for  
the Genuine

EUPION  
The Family Safety Oil

It Has No Equal  
It Will Give You Satisfaction  
It Has Stood The Test

Waters-Pierce Oil Co.

**THE GUARANTEED EXTERMINATOR**



**Stearns' Electric RAT and ROACH PASTE**

Is guaranteed to rid the house, barn or store of cockroaches, rats, mice, water bugs, etc. Sold at drug stores or general stores everywhere, or sent prepaid on receipt of price.  
2 oz. box, 25c; 16 oz. box, \$1.00.  
STEARNS' ELECTRIC PASTE CO., Buffalo, N.Y., U.S.A.

## 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, ALLEVIATES PAIN, CURES WIND, COLIC, and is the best remedy for DIARRHŒA. 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 Drug Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

**PLYMNER BELL CHURCH BELLS**

Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C.S. BELL CO., Hillsboro, O.

**ALTAR CHAIRS, SUNDAY SCHOOL SEATS, CHURCH DESKS, PARABLE CHAIRS, COLLECTION PLATES, CANTORIAL TABLES, LECTER PULPITS, ETC.** Ask for the Catalogue. F.H. Stafford Mfg. Co., Chicago, Ill.

**IRON FENCE**

LOW PRICES. HIGH QUALITY. CATALOGUE FREE.

DOWF WIRE & IRON WORKS, Louisville, Ky.

chosen remarks he accepted the honor and the task conferred upon him, urging each layman to "do whatever he was called to do for his Lord, cheerfully and with all his might. W. G. Furry of Van Buren then very profitably gave us some echoes from the great Laymen's Conference at Chattanooga, after which P. W. Furry of Van Buren called attention to some of the purposes of the movement. "A service in every church every Sunday," a watchword which appeals to consecrated laymen to offer themselves as lay preachers to fill in the gaps on the circuits; "A Million dollars for missions this year," an appeal for systematic giving. This district by vote pledged itself to an endeavor to make an offering for missions of \$800 above its assessment that we might do our part in the million for missions. The leader called on Rev. M. N. Waldrup of First Church, Ft. Smith, to address the conference. He took Laymen for his subject and in a forceful way told us what Ideal Laymen should be—

Loyal  
Active  
Yearning  
Missionary  
Earnest  
Noble

We feel that the Laymen's Movement is well launched in this district and that by fall every church will have chosen its leader and this great campaign of education well under way.

P.

**TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM**

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

## Muskogee District Notes.

Having completed the second quarter of the year it is in order to set down, as far as can be, the net results so far obtained.

For the support of the ministry this quarter we raised \$3,188.35 as against \$1,592.02 the first quarter, a total of \$1,698.37 or about one-fourth of the entire amount to be raised for the year. Thus it will be seen that to date we are only fifty per cent. paid up. But that is better than last year at this date, when we had paid only thirty-eight per cent.

"For other objects" we raised the first quarter \$2,755.94; this quarter \$1878.56. But I am sorry to report the most of our charges have done but little, or nothing, on the conference assessments. In the early part of the year, when some money was yet in the land our people neglected to pay these claims. Now comes the disastrous floods and it looks like hard times ahead. But we hope for the best. It is hard to see how a pastor can chide a steward for failure, when he, the steward of these conference funds, is lying down on his job.

The total addition to the membership for this quarter is 222; of these seventy-nine came by profession of faith and 143 by letter. The first quarter we added an even 100; by faith 25, by letter 75. For the first half of last year we added only 234.

In properties we have gained some. Woble's Hall now warships in a neat brick church; it is not quite complete but habitable. Cheatah has renovated and repapered the church; so has Okmahee. At this latter place a fine lot

## LUBBOCK, TEXAS

A few years ago Lubbock, Texas, was unknown, today the "Lubbock Country" is the talk of the Southwest. Lubbock is growing rapidly and in a few years will be the Metropolis of the Great Plains Country. The Overton Addition to Lubbock lies just one-half mile west of the courthouse and is the residence part of Lubbock. Lots are selling at \$50 each, \$10 cash and \$5 per month. These lots will increase in value rapidly. Write for large map and illustrated folder. Address Dr. M. C. OVERTON, Lubbock, Texas.

## 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.

has been secured for a second church. The church at Braggs nears completion. Dirt has been broken at Wagoner for the new and modern brick church. Work has been resumed on the new stone church at Stigler and on the frame house at Porum. Lots have been bought at Haskell and Oktaha for churches; at the latter place building has begun, also at Morris, Falls City and Creekola, at all of which places we need to build.

On the Whitefield circuit a five room parsonage and an acre of ground has been secured. Also at Westville a good lot and a two room parsonage was bought. And last, but not least, the old district parsonage recently has been amicably adjusted and we now have a clear title to a fine lot with a small four room house, all debt free.

Several changes in the district should be noted. Rev. J. C. Jeter, a transfer from Baltimore conference, takes the place of W. D. Neale at Muldrow; Rev. O. S. Snell takes the place of W. D. Lewis on Oktaha circuit, and Rev. A. R. Montgomery, the place of H. H. Story on Eufaula circuit. Stilwell has been made a station with J. W. Shoemaker in charge, and a Stilwell circuit formed with J. L. Brown in charge.

The utmost good fellowship prevails. Brethren are busy arranging for their revivals; we hope for a great harvest of souls in our district campaign.

The Sunday schools are all doing well and are full of missionary interest. Several have already had fine Children's Day exercises. Seven new schools have been organized this quarter.

We thank God and take courage to go forward.

W. F. DUNKLE, P. E.

Muskogee, June 4.

## SHAKE INTO YOUR SHOES

Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all druggists and Shoe Stores. By mail for 25c. in stamps. 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.

## Ft. Smith District Conference.

Dear Methodist: The fortieth session of the Ft. Smith district conference met in Huntington, Ark., May the 28th. Rev. F. S. H. Johnston, a born presiding elder, in the chair. The writer was elected secretary and Rev. F. M. Tolleson assistant secretary. Twenty-two of the twenty-three pastors were present. Rev. C. W. Lester, of Dodson Ave., Ft. Smith, could not attend on account of the serious sickness of his brother at Midland, who has since died. There were thirty laymen present and a few visitors, prominent among whom were Rev. J. H. O'Bryant, presiding

elder of the Dardanelle district and Rev. A. B. Williams of the conference Sunday School Board.

Rev. H. L. Nance of the St. Louis conference, and Rev. W. H. Evans of Dallas, Texas. We had no editors, school men or connectional men of any sort. While we missed these, we had a good conference any way, for we have material right here in the Ft. Smith district out of which these high officials are made.

Special prominence was given to the laymen's movement, the first evening service being devoted to it. Dr. E. H. Stevenson of Ft. Smith was elected district leader. Bros. P. W. and H. W. Furry of Van Buren and Rev. H. N. Waldrup made interesting speeches on the subject.

The district agreed to raise the assessment on the district for foreign missions to the amount of \$2,000.

The preaching was strong and spiritual. Good sermons were preached by Revs. J. H. O'Bryant, M. N. Waldrup, Jesse M. Williams, W. H. Evans, B. M. Barrow, F. S. H. Johnston and F. M. Tolleson.

Strong resolutions were passed favoring state-wide prohibition and against the use of tobacco by our ministers and people. In the discussion of these resolutions the interesting fact was brought out that out of twenty-four traveling preachers in the bounds of the Ft. Smith district only one used tobacco. When this gifted young man learned this fact he was starting for home. He said, "Tell the preachers that I will not be the means of breaking a clean record. I will give it up," so that, now, not one of our preachers uses tobacco. The time is fast coming when young men who use tobacco cannot be licensed to preach in our church. They can't get my vote now for license, if I know they have the habit.

The licenses of the following local preachers were renewed: T. W. Bittle, Olin Cole, J. B. Ray, Elmer A. Southard, Forrest C. Carpenter, W. H. Warren, W. V. McClelland, J. W. Heathcoat and Byron Harvell.

Burnice Mortie Nance and Julian Earber Lark were licensed to preach.

Julian E. Lark and Lewis W. Fair were recommended to the annual conference for admission on trial.

W. D. Young, Sam Galloway, Jesse A. Bell, and H. F. Rogers, were elected delegates to the annual conference. P. W. Furry and J. K. Lemming, alternates. The conference goes next year to Magazine. The good people of Huntington gave the conference generous hospitality. The pastor, Rev. J. L. Bryant, and his wife made model hosts. The secretary enjoyed his stay very much in the beautiful home of Brother and Sister Woodson. Bro. Woodson is a coal man and a great layman.

D. H. COLQUETTE, Sec.

## OBITUARIES.

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

**TEITZ**—Bernard Julius, infant son of Mr. and Mrs. B. E. Teitz, of Wesson, Ark., was born August 9, 1906, and died May 11, 1908. Little Bernard Julius was the first born and a very promising bright child, and so much so that he appeared older than he was. It was a great affliction to the young devoted parents and other loved ones to give him up, but Jesus loved little children and blessed them, and said "of such is the kingdom of heaven." He took the dear Bernard to rear in heaven, away from all evil of this life. We pray that all may be able to go to him, and be blessed forever.

J. R. SANDERS.

**PRIMM**—Little Norton Waldo Primm the infant son of Brother and Sister Primm, of Cedar Rapids, Ark., was born Feb. 15, 1907, and died May 10, 1908. He remained here just long enough to outlive his father. He was a darling of his parents. We will say to him, "Sleep in peace for God loves him well." The little boy is now in the arms of his father, and his mother, and all the angels of God, and all the saints who are waiting on the other side.

HUGH REVELLY.

**RAIFORD**—Mrs. Sarah E. Raiford, the wife of Rev. R. T. Raiford of the Little Rock Conference, died at Magnolia, Ark., May 5, 1908.

Her maiden name was Robinson; she was born in Tuscaloosa, Ala., Nov. 23, 1861. During her childhood the family came to Arkansas and settled in Calhoun county. She became a member of the Methodist church in 1880. She was married to Rev. R. T. Raiford Jan. 15, 1885. Bro. Raiford was a local preacher and purposed entering the itinerant work. This fact impressed her with the importance of fitting herself for his help by becoming thoroughly consecrated to God. She sought and obtained a clear consciousness of divine fellowship and thenceforth walked with God.

Cheerful, heroic, tender, faithful, thoughtful, unselfish, her life was a benediction to her husband, her children and the people in every community where her husband ministered. She was beloved everywhere. Her step-sons were as thoroughly devoted to her as her own children. This speaks so much for them and her. She died of consumption, after a heroic battle for life. Death had no terrors for her. Her last intelligent words spoken to me were, "I have always tried to do everybody good." I share in the bereavement of the family. I have lost a sister.

The large attendance on the funeral at the church and the grave attested the love and sorrow of the people. When the grave was closed the little girls pressed forward and covered the mound with a profusion of flowers.

J. H. NIGGIN.

**WARD**—John J. Ward was born in Alabama May the 24th, 1839, and died at Patmos, Hempstead county, Ark., May 22, 1908. He moved with his father to Union county, Ark., when

young; was converted and joined the M. E. Church, South, in early life and lived a consistent member of the same until death. He moved to Hempstead county in 1882. Bro. Ward was twice married—first to Miss Delila C. Hill; to them were born two boys and one girl. One of these John Lewis, died in early life. This union was severed by the death of Sister Ward in September, 1868. In November, 1871, he was married to Mary Virginia Mason. God gave them four boys and seven girls, but took to himself Charlie Davie and Adie Virginia Elma in their youth, leaving in all four sons and seven daughters, all in the church serving the Lord excepting the two youngest sons, who are still in the home with their youngest sister and mother to mourn their loss of dear father. Bro. Ward was always at his post, faithful and true, doing the Lord's service. He was bedridden over three months, suffering much, but never murmured just simply and fully resigned, trusting his blessed Jesus his death was a peaceful one. May the bereaved ones not grieve, but take new courage. One more treasure in heaven, and may the dear boys endeavor by God's help to fill father's place in the church here on earth and at last all meet him in our broken family around the throne where there will be no more partings is the prayer of their pastor.

F. R. CANNFIELD.

**HAISTEN**—D. J. Haisten was born in Cedar County, Missouri, June 3, 1842, and died at his home near Centerton, May 2, 1908.

He was married to Nancy M. Harrah, August 11, 1869. To them were born three children, two of whom preceded him to the glory world.

He served in the Confederate Army in the Civil War and was wounded in Shelby's raid in 1863. He was a constant sufferer from this wound until the day of his death.

He was converted March, 1894 and joined the M. E. Church, South, Oct. 28, 1894. He lived in the church a consistent life until God called him to the church triumphant. For several years he had been a steward in the church and at the time of his death was chairman of the Board of Stewards. He came to the close of his life in perfect peace, leaving to his friends

every evidence of the glory of God awaiting him. Often he talked of death and the future in perfect calm. Death to him had no fears. He will be greatly missed by all who knew him. He was a devoted companion, a loving father, a good neighbor, a brave soldier and a citizen of whom we were all proud.

The funeral was conducted by the writer and Bro. Sherman at the church at Centerton, where a large number of his friends among whom were a number of his war comrades assembled to hear this last expression of love.

H. A. ARMSTRONG.

**KERR**—Bro. John M. Kerr was born near Gainesville, Ala., January 25, 1838, and died at Holly Grove, Ark., April 30, 1908, aged 70 years, 3 months and 5 days. He came to Arkansas in 1853 to remain until his father called him to his eternal home. Brother Kerr was a true husband and loving father of eight children, most of whom survive him. He was early united with the Methodist Church, and was always a loyal and active member. He was for 25 years superintendent of the Sunday school at Holly Grove, and was one of the first and most active members in the uplifting institutions of his town. He was a loyal friend, a true citizen, and a useful man. When the end came he went peacefully to his reward. Peace to his soul and blessings be upon the bereaved.

A. FRIEND.

## A Problem Easily Solved.

Is there any one who would not swap a \$30 pony for a \$150 horse? Would it not be just as sensible to swap a \$30 job for a \$150 job? Drop a postal to J. E. Woolton, Mena, Ark., and he will send you a business catalogue that will explain.

## McAlester District Conference.

Will be held at Caddo, Okla., Aug. 18-21. Rev. W. W. Crymes will preach the opening sermon at 11 a. m., Aug. 18. A full program will be published later. All of the brethren having interests to represent or business with this district conference are most cordially invited to be present and remain with us the entire time of the conference. I was very sorry indeed to have to change the time of this conference

## KIMBALL PIANOS

### Offer the Truest Kind of PIANO ECONOMY

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

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

**"The Kimball is the Best to Buy."**

Catalogues, prices and terms upon request.

Established 1853

**HOLLENBERG MUSIC CO.**

HOLLENBERG BUILDING.

MAIN STREET, AT SEVENTH.

Arkansas Headquarters for "Columbia" Graphophones and Records.

but on account of the floods only a very few could get there and there were interests in the district too important to be neglected. Had we held the conference at the time appointed these interests would have been neglected because brethren representing them could not reach the conference.

S. G. THOMPSON.

## Low Summer Rate.

Elsewhere in this issue will be found a notice from Droughon's Practical Business College Company, a chain of 30 colleges in 17 states, making a special low summer rate. Read notices and write for catalogue and special rate card.

## Potter College

## FOR YOUNG LADIES

Students from 40 states. Number select and limited. 20 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one.

Rev. B. F. CABELL, D. D., Pres.,  
Bowling Green, Ky.

## Do You Hear Well?

The Stolz Electrophone—A New Scientific and Practical Invention for Those Who Are Deaf or Partially Deaf—May Now be Tested in Your Own Home.

Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone on payment of a small deposit. This is unusually important now for the deaf, for by this plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for everyone.

This new invention, U. S. Patents Nos. 838,986 and 838,987, renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing and roaring which is often heard in the ears of those who wear glasses. It constantly and electrically exercises the vital parts of the ear, thus, usually, the natural UNAIDED hearing itself is gradually restored.

**A Business Man's Opinion.**  
STOLZ ELECTROPHONE CO., Chicago.—I am pleased to say that the Electrophone is very satisfactory. Being small in size and great in hearing qualities makes it PREFERABLE TO ANY that I know of, and I think I have tried them all. I can recommend it to all persons who have defective hearing.

M. W. HOYT, Wholesale Grocer, Michigan Avenue and River Street, Chicago.

Write or call at our Chicago office for particulars of our reasonable terms on deposit offer and list of prominent endorser who will answer inquiries. Physicians cordially invited to investigate. Address or call (ad if you can).  
Stolz Electrophone Co., 908 Stewart Building Chicago.  
**CHURCH ELECTROPHONES.**  
We also make permanent installations of a special hearing apparatus in churches. This inexpensive device—Stolz Church Electrophone—enables every deaf member of congregation to hear the proceedings perfectly in any part of the edifice. Write for special booklet on Church Electrophones.

## QUARTERLY CONFERENCES.

## Arkansas Conference.

**DARDANELLE DIST.—THIRD ROUND.**  
 Clarksville Station June 13-19  
 Clarksville Ct. at Bethlehem June 20-21  
 Coal Hill and Hartman, at C. H. July 5-6  
 Spadra Mission July 11-12  
 Prairie View, at McKendree July 18-19  
 Roseville & Webb City, Sandy's Ch July 25-26  
 Altus and Denning July 26-27  
 Ozark Ct. at Oak Grove Aug. 1-2  
 Ozark Station Aug. 2-3  
 J. H. O'BRYAN, P. E.

**FT. SMITH DISTRICT—THIRD ROUND.**  
 First Church June 21  
 Branch Ct. at Lowe Creek June 27-28  
 Paris Station June 28  
 Charleston Ct. at New Prospect July 4-5  
 Magazine Ct. July 11-12  
 Hackett Ct. at Bethel July 18-19  
 Hartford July 19  
 Abbott Ct. at Life Chapel July 25-26  
 Booneville Station July 26  
 Washburn Ct. at Washburn Aug. 1-2  
 F. S. H. JOHNSTON, P. E.

**MORRILLTON DISTRICT—THIRD ROUND.**  
 Morrillton Ct. at Lewisburg June 20-21  
 Morrillton Station June 27-28  
 Holland Ct. at Union Valley July 4-5  
 Bee Branch Ct. at Morganton July 11-12  
 Russellville Ct. at Pleasant Grove July 18-19  
 Russellville Station July 19-20  
 Cleveland Ct. July 25-26  
 Clinton Ct. at Clinton Aug. 1-2  
 Conway Ct. at Salem Aug. 8-9  
 Conway Station Aug. 9-10  
 Quitman Ct. at Plants Chapel Aug. 15-16  
 Quitman Station Aug. 16-17  
 Atkins Station Aug. 22-23  
 The District Conference will convene at Morrillton, June 25-28. Committees: License to Preach and Admission on Trial, J. B. Stevenson, J. C. Floyd, George McElmurry, Deacons and Elders Orders, J. M. Hughey, W. K. Biggs, A. J. Cullum.  
 JOHN H. GLASS, P. E.

**HARRISON DISTRICT—THIRD ROUND**  
 Yellowville Station June 20-21  
 Yellowville 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.**  
 Siloam Springs June 28-29  
 Lincoln Ct. at Evansville June 13-14  
 Farmington & W. Fayetteville at Hubbard June 20-21  
 Springtown Ct. at Robinson June 27-28  
 Pea Ridge Ct. at Buttram's Chapel July 4-5  
 Rogers Station July 5-6  
 War Eagle Ct. at Coal Gap July 7-8  
 Parkdale & Winslow at Brentwood July 11-12  
 Centerville Ct. at Hebron July 18-19  
 Bentonville Station July 19-20  
 Viney Grove Ct. at Cincinnati Aug. 1-2  
 Prairie Grove Station Aug. 8-9  
 Goshen Ct. at Comb's Chapel Aug. 15-16  
 Fayetteville Station Aug. 16-17  
 Elm Springs Ct. at Thornbury Aug. 22-23  
 WILLIAM SHERMAN, P. E.

## Oklahoma Conference.

**ARDMORE DISTRICT—THIRD ROUND.**  
 Ardmore at Willis June 20-21  
 Kingston at Woodville June 21-22  
 Cumberland at Linn June 27-28  
 Madill Station June 28-29  
 Broadway Station July 4-5  
 Carter Ave. & Mannville at C. A. July 5-6  
 Pauls Valley Station July 11-12  
 Wynnewood Station July 12-13  
 Berwyn & Springer at Berwyn July 18-19  
 Woodford at Milo July 19-20  
 Tussy at Homer July 20-21  
 Pauli at Randolph July 25-26  
 White Bear & Maysville at M. July 26-27  
 Elmore at Purdy July 27-28  
 Cornish at Cornish Aug. 1-2  
 Grady at Courtney Aug. 2-3  
 Leon & Burneyville at Simon Aug. 3-4  
 Lone Grove at Brock Aug. 8-9  
 Overbrook Aug. 9-10  
 Marietta Station Aug. 15-16  
 Chickerville at Love's Valley Aug. 16-17  
 Provencher at Durwood Aug. 22-23  
 W. T. FREEMAN, P. E.

**MUSKOGEE DISTRICT—THIRD ROUND.**  
 Ft. Gibson at Bracks, 9 a. m. June 15  
 Stilwell Ct. at Dalonega, 2 p. m. June 20  
 Stilwell, 2 p. m. June 21  
 Brushy Ct. at Hales, 2 p. m. June 27  
 Muldrow, 2 p. m. June 28  
 Sallisaw, 9 a. m. June 29  
 Eufaula, 9 a. m. July 6  
 Eufaula Ct. at Hichita, 2 p. m. July 11  
 Okmulgee, 3 p. m. July 12  
 Okmulgee, 2 p. m. July 19  
 Henryetta & Dustin at H., 9 a. m. July 20  
 Muskogee Ct. at Howards, 2 p. m. July 25  
 First Church, 8 p. m. July 27  
 Wagoner Ct. at Yellow Spgs, 3 p. m. Aug. 1  
 Wagoner, 3 p. m. Aug. 2  
 St. Paul, 8 p. m. Aug. 3  
 Cowlington Ct. at Keota, 2 p. m. Aug. 8  
 Warner Ct. at Porum, 9 a. m. Aug. 10  
 Whitefield Ct. at Pr. Grove, 2 p. m. Aug. 15  
 Stigler Aug. 16  
 Vian Ct. at Tamaha, 9 a. m. Aug. 17  
 Oktaha, 8 p. m. Aug. 22  
 Benton & Morris Aug. 23  
 Haskell & Pixby Aug. 29  
 W. F. DUNKLE, P. E.

**ADA DISTRICT—THIRD ROUND.**  
 Holdenville Station June 23  
 Teckle Mile Prairie Ct. Emmett June 27-28  
 Wagoner & Coalgate at Milburn June 28-29  
 Boyce Ct. at Boyce July 4-5  
 Ada Ct. at Pickett July 5-6  
 Hickey Ct. at Palmer July 11-12  
 Mill Creek July 12-13  
 Ada Station July 19-20  
 Okemah & Wicketta at Okemah July 26-27  
 Bearden Ct. July 28  
 Okemah Ct. July 29  
 Hildale Ct. at Vesper July 30  
 Maud Ct. at Fair View Aug. 1-2  
 Asher & Oak Grove at Oak Grove Aug. 2-3  
 Stonewall at Jesse Aug. 8-9

Pontotoc Ct. at Pontotoc Aug. 9-10  
 S. P. GODDARD, P. E.

**MANGUM DISTRICT—THIRD ROUND**  
 (In Part)  
 Hendrick at Friendship June 13-14  
 Martha and Blair at Martha June 14-15  
 Duke at Duke June 20-21  
 Odesto and Eldorado at Eldorado June 21-22  
 Frederick Circuit at Hurst June 27-28  
 Davidson and Sanford at D. June 28-29  
 Mangum Circuit at Gyp Hill July 4-5  
 Frederick Station July 11-12  
 Lone Wolf at Lagert July 18-19  
 Hobart July 19-20  
 Vinson and Deer Creek at Independence July 25-26  
 Kelly at Bethel Aug. 1-2  
 Hollis and Dryden at Dryden Aug. 2-3  
 Mt. Park at Mt. Bend Aug. 8-9  
 L. L. JOHNSON, P. E.

**CHOCTAW AND CHICKASAW DISTRICT—THIRD ROUND.**  
 Chickasaw Ct. at Maymabbe June 20-21  
 Rife Ct. at Arbaha Falaya June 27-28  
 Kiamitia Ct. at Old Cedar July 4-5  
 Long Creek Ct. at Bok Chuffa July 11-12  
 District Conference at Salem July 22-26  
 C. M. COPPEDGE, P. E.

**DUNCAN DISTRICT—THIRD ROUND.**  
 Marlow Station A. M. June 14; P. M. 15  
 Mineo & Tuttle at M. June 14; a. m. 15  
 Carnegie & Ft. Cobb at Ft. Cobb June 20-21  
 Chickasha Station June 21-22  
 Eschite, at Eschite June 27-28  
 Walter Station June 28-29  
 Lindsay, at Erin Springs July 5-6  
 Verden and Anadarko, at Verden July 8-9  
 Alex at Chitwood July 11-12  
 Bailey, at Bailey July 12-13  
 Comanche July 18-19  
 Duncan Station July 19-20  
 Duncan Ct. at Roseland July 25-26  
 Lawton Station July 26-27  
 C. H. MCGHEE, P. E.

**OKLAHOMA CITY DIS.—THIRD ROUND.**  
 Shawnee Ct. at Tucker June 13-14  
 Franklin Ct. at Stella June 14-15  
 Shawnee, First Church June 20-21  
 Shawnee, Trinity June 21-22  
 Tecumseh June 27-28  
 Oklahoma City, Oak Park June 28-29  
 Prague Ct. at Lambden July 4-5  
 Sparks Ct. at Sparks July 5-6  
 Stroud & Davenport at Stroud July 6-7  
 Stillwater & Pawnee at Pawnee July 8-9  
 Morrison & Perry at Perry July 11-12  
 Guthrie July 13  
 Blanchard Ct. at Payne July 18-19  
 Lexington at W. G. July 25-26  
 Noble & Shiloh at Shiloh July 26-27  
 Arcadia Ct. at Corn July 27  
 Piedmont Aug. 1-2  
 El Reno Aug. 2-3  
 McJannet & Union Chapel at U. C. Aug. 5  
 A. L. SCALES, P. E.

**GUYPON DISTRICT—THIRD ROUND.**  
 Boyd June 13-14  
 Carthage June 20-21  
 Midwell June 27-28  
 Gresham July 4-5  
 Postal July 11-12  
 Grand July 18-19  
 Iola July 25-26  
 Mutual Aug. 1-2  
 Woodward Aug. 2-3  
 Beane Aug. 8-9  
 Texhoma Aug. 15-16  
 Optama Aug. 22-23  
 J. E. LAWLES, P. E.

**KIOWA DISTRICT—THIRD ROUND.**  
 Anadarko Circuit at Anadarko July 4, 5  
 Caddo and Wichita at Caddo July 11, 12  
 Mt. Scott and Ft. Sill at Mt. S. July 25, 26  
 District Conference at Mt. Scott, Wednesday, July 22, 9 o'clock, at 8 p. m. July 21 by Rev. W. B. Stanley.  
 Committee on License to Preach and Admission on Trial—M. A. Clark, Kickingbird and T. H. Ward.  
 We should have a hundred conversions at this conference. C. E. MITCHELL, P. E.

**WEATHERFORD DISTRICT—3RD ROUND.**  
 Elk City June 13, 14  
 Foss June 14, 15  
 Berlin at Blue Ridge June 20, 21  
 Roll at Hamburg June 22, 23  
 Cheyenne at Washita June 24, 25  
 Texoma at M. K. & T. July 4-5  
 Gip at Burmah July 6-7  
 Cowder at Friendship July 11-12  
 Dooxey at Ural July 18-19  
 Wood at Hefner 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.

**TULSA DISTRICT—THIRD ROUND.**  
 Adair July 4-5  
 Cheyenne July 11-12  
 Pryor Creek July 13-14  
 Paris July 18-19  
 Chickasaw July 25-26  
 Blackfoot and Central July 26-27  
 Wagoner July 28-29  
 Broken Arrow July 29-30  
 Coweta Aug. 1-2  
 Tulsa, First Church Aug. 1-2  
 Tulsa, Second Church Aug. 1-2  
 Tulsa, Third Church Aug. 1-2  
 Tulsa, Fourth Church Aug. 1-2  
 Tulsa, Fifth Church Aug. 1-2  
 Tulsa, Sixth Church Aug. 1-2  
 Tulsa, Seventh Church Aug. 1-2  
 Tulsa, Eighth Church Aug. 1-2  
 Tulsa, Ninth Church Aug. 1-2  
 Tulsa, Tenth Church Aug. 1-2  
 Tulsa, Eleventh Church Aug. 1-2  
 Tulsa, Twelfth Church Aug. 1-2  
 Tulsa, Thirteenth Church Aug. 1-2  
 Tulsa, Fourteenth Church Aug. 1-2  
 Tulsa, Fifteenth Church Aug. 1-2  
 Tulsa, Sixteenth Church Aug. 1-2  
 Tulsa, Seventeenth Church Aug. 1-2  
 Tulsa, Eighteenth Church Aug. 1-2  
 Tulsa, Nineteenth Church Aug. 1-2  
 Tulsa, Twentieth Church Aug. 1-2  
 Tulsa, Twenty-first Church Aug. 1-2  
 Tulsa, Twenty-second Church Aug. 1-2  
 Tulsa, Twenty-third Church Aug. 1-2  
 Tulsa, Twenty-fourth Church Aug. 1-2  
 Tulsa, Twenty-fifth Church Aug. 1-2  
 Tulsa, Twenty-sixth Church Aug. 1-2  
 Tulsa, Twenty-seventh Church Aug. 1-2  
 Tulsa, Twenty-eighth Church Aug. 1-2  
 Tulsa, Twenty-ninth Church Aug. 1-2  
 Tulsa, Thirtieth Church Aug. 1-2  
 Tulsa, Thirty-first Church Aug. 1-2  
 Tulsa, Thirty-second Church Aug. 1-2  
 Tulsa, Thirty-third Church Aug. 1-2  
 Tulsa, Thirty-fourth Church Aug. 1-2  
 Tulsa, Thirty-fifth Church Aug. 1-2  
 Tulsa, Thirty-sixth Church Aug. 1-2  
 Tulsa, Thirty-seventh Church Aug. 1-2  
 Tulsa, Thirty-eighth Church Aug. 1-2  
 Tulsa, Thirty-ninth Church Aug. 1-2  
 Tulsa, Fortieth Church Aug. 1-2  
 Tulsa, Forty-first Church Aug. 1-2  
 Tulsa, Forty-second Church Aug. 1-2  
 Tulsa, Forty-third Church Aug. 1-2  
 Tulsa, Forty-fourth Church Aug. 1-2  
 Tulsa, Forty-fifth Church Aug. 1-2  
 Tulsa, Forty-sixth Church Aug. 1-2  
 Tulsa, Forty-seventh Church Aug. 1-2  
 Tulsa, Forty-eighth Church Aug. 1-2  
 Tulsa, Forty-ninth Church Aug. 1-2  
 Tulsa, Fiftieth Church Aug. 1-2  
 Tulsa, Fifty-first Church Aug. 1-2  
 Tulsa, Fifty-second Church Aug. 1-2  
 Tulsa, Fifty-third Church Aug. 1-2  
 Tulsa, Fifty-fourth Church Aug. 1-2  
 Tulsa, Fifty-fifth Church Aug. 1-2  
 Tulsa, Fifty-sixth Church Aug. 1-2  
 Tulsa, Fifty-seventh Church Aug. 1-2  
 Tulsa, Fifty-eighth Church Aug. 1-2  
 Tulsa, Fifty-ninth Church Aug. 1-2  
 Tulsa, Sixtieth Church Aug. 1-2  
 Tulsa, Sixty-first Church Aug. 1-2  
 Tulsa, Sixty-second Church Aug. 1-2  
 Tulsa, Sixty-third Church Aug. 1-2  
 Tulsa, Sixty-fourth Church Aug. 1-2  
 Tulsa, Sixty-fifth Church Aug. 1-2  
 Tulsa, Sixty-sixth Church Aug. 1-2  
 Tulsa, Sixty-seventh Church Aug. 1-2  
 Tulsa, Sixty-eighth Church Aug. 1-2  
 Tulsa, Sixty-ninth Church Aug. 1-2  
 Tulsa, Seventieth Church Aug. 1-2  
 Tulsa, Seventy-first Church Aug. 1-2  
 Tulsa, Seventy-second Church Aug. 1-2  
 Tulsa, Seventy-third Church Aug. 1-2  
 Tulsa, Seventy-fourth Church Aug. 1-2  
 Tulsa, Seventy-fifth Church Aug. 1-2  
 Tulsa, Seventy-sixth Church Aug. 1-2  
 Tulsa, Seventy-seventh Church Aug. 1-2  
 Tulsa, Seventy-eighth Church Aug. 1-2  
 Tulsa, Seventy-ninth Church Aug. 1-2  
 Tulsa, Eightieth Church Aug. 1-2  
 Tulsa, Eighty-first Church Aug. 1-2  
 Tulsa, Eighty-second Church Aug. 1-2  
 Tulsa, Eighty-third Church Aug. 1-2  
 Tulsa, Eighty-fourth Church Aug. 1-2  
 Tulsa, Eighty-fifth Church Aug. 1-2  
 Tulsa, Eighty-sixth Church Aug. 1-2  
 Tulsa, Eighty-seventh Church Aug. 1-2  
 Tulsa, Eighty-eighth Church Aug. 1-2  
 Tulsa, Eighty-ninth Church Aug. 1-2  
 Tulsa, Ninetieth Church Aug. 1-2  
 Tulsa, Ninety-first Church Aug. 1-2  
 Tulsa, Ninety-second Church Aug. 1-2  
 Tulsa, Ninety-third Church Aug. 1-2  
 Tulsa, Ninety-fourth Church Aug. 1-2  
 Tulsa, Ninety-fifth Church Aug. 1-2  
 Tulsa, Ninety-sixth Church Aug. 1-2  
 Tulsa, Ninety-seventh Church Aug. 1-2  
 Tulsa, Ninety-eighth Church Aug. 1-2  
 Tulsa, Ninety-ninth Church Aug. 1-2  
 Tulsa, One Hundred Church Aug. 1-2  
 Tulsa, One Hundred and First Church Aug. 1-2  
 Tulsa, One Hundred and Second Church Aug. 1-2  
 Tulsa, One Hundred and Third Church Aug. 1-2  
 Tulsa, One Hundred and Fourth Church Aug. 1-2  
 Tulsa, One Hundred and Fifth Church Aug. 1-2  
 Tulsa, One Hundred and Sixth Church Aug. 1-2  
 Tulsa, One Hundred and Seventh Church Aug. 1-2  
 Tulsa, One Hundred and Eighth Church Aug. 1-2  
 Tulsa, One Hundred and Ninth Church Aug. 1-2  
 Tulsa, One Hundred and Tenth Church Aug. 1-2  
 Tulsa, One Hundred and Eleventh Church Aug. 1-2  
 Tulsa, One Hundred and Twelfth Church Aug. 1-2  
 Tulsa, One Hundred and Thirteenth Church Aug. 1-2  
 Tulsa, One Hundred and Fourteenth Church Aug. 1-2  
 Tulsa, One Hundred and Fifteenth Church Aug. 1-2  
 Tulsa, One Hundred and Sixteenth Church Aug. 1-2  
 Tulsa, One Hundred and Seventeenth Church Aug. 1-2  
 Tulsa, One Hundred and Eighteenth Church Aug. 1-2  
 Tulsa, One Hundred and Nineteenth Church Aug. 1-2  
 Tulsa, One Hundred and Twentieth Church Aug. 1-2  
 Tulsa, One Hundred and Twenty-first Church Aug. 1-2  
 Tulsa, One Hundred and Twenty-second Church Aug. 1-2  
 Tulsa, One Hundred and Twenty-third Church Aug. 1-2  
 Tulsa, One Hundred and Twenty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and Twenty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and Twenty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and Twenty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and Twenty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and Twenty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and Thirtieth Church Aug. 1-2  
 Tulsa, One Hundred and Thirty-first Church Aug. 1-2  
 Tulsa, One Hundred and Thirty-second Church Aug. 1-2  
 Tulsa, One Hundred and Thirty-third Church Aug. 1-2  
 Tulsa, One Hundred and Thirty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and Thirty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and Thirty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and Thirty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and Thirty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and Thirty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and Fortieth Church Aug. 1-2  
 Tulsa, One Hundred and Forty-first Church Aug. 1-2  
 Tulsa, One Hundred and Forty-second Church Aug. 1-2  
 Tulsa, One Hundred and Forty-third Church Aug. 1-2  
 Tulsa, One Hundred and Forty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and Forty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and Forty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and Forty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and Forty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and Forty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and Fiftieth Church Aug. 1-2  
 Tulsa, One Hundred and Fifty-first Church Aug. 1-2  
 Tulsa, One Hundred and Fifty-second Church Aug. 1-2  
 Tulsa, One Hundred and Fifty-third Church Aug. 1-2  
 Tulsa, One Hundred and Fifty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and Fifty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and Fifty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and Fifty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and Fifty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and Fifty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and Sixtieth Church Aug. 1-2  
 Tulsa, One Hundred and Sixty-first Church Aug. 1-2  
 Tulsa, One Hundred and Sixty-second Church Aug. 1-2  
 Tulsa, One Hundred and Sixty-third Church Aug. 1-2  
 Tulsa, One Hundred and Sixty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and Sixty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and Sixty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and Sixty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and Sixty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and Sixty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and Seventieth Church Aug. 1-2  
 Tulsa, One Hundred and Seventy-first Church Aug. 1-2  
 Tulsa, One Hundred and Seventy-second Church Aug. 1-2  
 Tulsa, One Hundred and Seventy-third Church Aug. 1-2  
 Tulsa, One Hundred and Seventy-fourth Church Aug. 1-2  
 Tulsa, One Hundred and Seventy-fifth Church Aug. 1-2  
 Tulsa, One Hundred and Seventy-sixth Church Aug. 1-2  
 Tulsa, One Hundred and Seventy-seventh Church Aug. 1-2  
 Tulsa, One Hundred and Seventy-eighth Church Aug. 1-2  
 Tulsa, One Hundred and Seventy-ninth Church Aug. 1-2  
 Tulsa, One Hundred and Eightieth Church Aug. 1-2  
 Tulsa, One Hundred and Eighty-first Church Aug. 1-2  
 Tulsa, One Hundred and Eighty-second Church Aug. 1-2  
 Tulsa, One Hundred and Eighty-third Church Aug. 1-2  
 Tulsa, One Hundred and Eighty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and Eighty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and Eighty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and Eighty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and Eighty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and Eighty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and Ninetieth Church Aug. 1-2  
 Tulsa, One Hundred and Ninety-first Church Aug. 1-2  
 Tulsa, One Hundred and Ninety-second Church Aug. 1-2  
 Tulsa, One Hundred and Ninety-third Church Aug. 1-2  
 Tulsa, One Hundred and Ninety-fourth Church Aug. 1-2  
 Tulsa, One Hundred and Ninety-fifth Church Aug. 1-2  
 Tulsa, One Hundred and Ninety-sixth Church Aug. 1-2  
 Tulsa, One Hundred and Ninety-seventh Church Aug. 1-2  
 Tulsa, One Hundred and Ninety-eighth Church Aug. 1-2  
 Tulsa, One Hundred and Ninety-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and First Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Tenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eleventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twelfth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fourteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventeenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Nineteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twentieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twenty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twenty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twenty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twenty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twenty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twenty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twenty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twenty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Twenty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirtieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Thirty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fortieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Forty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Forty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Forty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Forty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Forty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Forty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Forty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Forty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Forty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fiftieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Fifty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixtieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Sixty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventy-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventy-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventy-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventy-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventy-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventy-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventy-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventy-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Seventy-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eightieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Eighty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninetieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninety-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninety-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninety-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninety-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninety-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninety-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninety-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninety-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and Ninety-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and First Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Tenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Eleventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twelfth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fourteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventeenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Eighteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Nineteenth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twentieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twenty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twenty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twenty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twenty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twenty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twenty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twenty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twenty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Twenty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirtieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Thirty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fortieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Forty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Forty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Forty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Forty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Forty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Forty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Forty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Forty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Forty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fiftieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Fifty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixtieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixty-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixty-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixty-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixty-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixty-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixty-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixty-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixty-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Sixty-ninth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventieth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventy-first Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventy-second Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventy-third Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventy-fourth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventy-fifth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventy-sixth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventy-seventh Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventy-eighth Church Aug. 1-2  
 Tulsa, One Hundred and One Hundred and One Hundred and Seventy-ninth Church Aug. 1-2



## 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.  
 Greenwood, Arkansas Conference.  
 Mrs. Tom McSpadden, Chelsea, Okla., Oklahoma Conference.  
 Send all communications to the editors.

## Oklahoma Conference.

Dear Sisters:

On account of high water and wash-outs on the railroad, those of us west of Durant did not reach our annual meeting of the Woman's Home Missionary Society. Never had I worked so hard for a large attendance, as Miss Belle Bennett was to have been with us. She was water bound in Denton and did not reach our conference. Nine of us from Ardmore got as far as Madill, where we stayed all day hoping we could find some way to reach Durant. We were most hospitably entertained in Madill and met with the Home Mission ladies in the afternoon. After being assured by the agent that we could not go on we returned home Tuesday evening the most disappointed body of delegates I ever saw.

Mrs. Strange, Conference First Vice President, succeeded in reaching Durant Wednesday with a number delegates and held a short session lasting over Thursday. While there were only about twenty-five present, I am told the vice president presided beautifully, and with the assistance of Mrs. G. B. Hester and others had a very profitable session.

No appropriations were made nor officers elected, as only the one conference officer reached the meeting. So there will be a meeting of the executive committee in a few weeks to transact the unfinished business of the society.

We hope the brethren will have all applications in our hands by June 15th. Let all auxiliaries send their reports to me that they may get in the minutes.

Sincerely,  
 MRS. J. M. GROSS.  
 Ardmore, Okla.

## Heber Station.

The revival meeting now in progress at the South Methodist Church in which Rev. J. F. Jernigan of Newark is assisting our worthy pastor, Bro. Frank Jernigan, is progressing nicely and bids fair to be the most enthusiastic revival held here in years. The visiting Bro. Jernigan is an able and godly man and believes implicitly in the doctrine of work and it will not be his fault if the present meeting is not

a success, such as will long be remembered with joy by the followers of the meek and lowly son of Joseph the carpenter. Bro. Jernigan says that Heber is destined to be the commercial center of this section and that every available scrap of evidence points like an index finger to us as the future metropolis of North Central Arkansas and that is the special reason why he is laboring so earnestly here for the great cause which he represents. There have been several conversions up to date and unusual amount of interest manifested and the meeting will continue indefinitely.

The Jernigan family, of which our young pastor and his cousin are members, is one of the oldest and best families in the state, having come to Arkansas from Tennessee in the early days and contributed their splendid physical strength to the wresting of our fair state from the beasts and the evidence of their strong moral character is written indelibly in the institutions of learning and worship all over North Arkansas. We are glad to have them among us and trust that such noble efforts may not go unrewarded.—Jacksonian.

**SAYRE INSTITUTE, Lexington, Ky.**  
 A select school for girls, delightfully located in the far famed Blue Grass region of Kentucky.

Beautiful grounds, handsome buildings, modern appointments, out door sports. College preparatory, general and special courses.—Music, Art, Elocution, Physical Culture.

For illustrated announcement address  
 Rev. J. M. SPENCER, President.

## Rison Circuit.

Our second quarterly conference was held at Concord church Tuesday, June 2nd. Bro. Christie preached at eleven a. m. and many of the brethren expressed themselves as being greatly encouraged by the sermon.

Notwithstanding the fact a great number of our stewards are farmers and all are busy men and just now are behind with their work, owing to rainy weather, each of the six churches were represented—three of them in full—and made a good financial showing, three churches paying in full to date. We reported fifteen accessions to the church during the quarter. Sunday school interest is increasing over the work. The school at Rison observed Children's Day Sunday evening, May 31. The program as it was rendered proved an honor to the children and to those who trained them.

We are planning for a church rally for the entire work at Moore's church on July 10th, and extend to all an invitation and would be especially delighted to see all former pastors of Rison circuit there, and one of the editors and a representative from each of our schools in Arkansas.

DON C. HOLMAN.

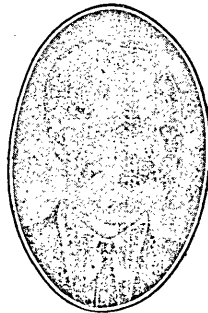
## Marietta Station.

We have just closed a two weeks' meeting in the opera house in Marietta. The pastor was assisted by Rev. J. M. Gross, D. D., president of Hargrove College and Rev. W. T. Freeman, presiding elder of the Ardmore district. The preaching was of high order. The congregations were very large from the start.

Just how many conversions we can not say, as we did not know how to count, but there was quite a number. The church and the town felt the meeting. The good that was accomplished eternally alone can tell. Dr. Gross did some fine work while among us and endeared himself to the people. They

## HAVE YOU A BOY?

If so, be sure to get him Prof. Shannon's new book



REV. T. W. SHANNON.

## "PERFECT MANHOOD"

It will be of immense value to his intellectual, moral and physical life. For years the author has been urged to put his lectures in book form. He has recently done so. The book is selling by thousands.

## Testimonials.

Rev. B. F. Haynes, President of Ashbury College, says, "This is a wonderful book. The author is analytical and incisive in his style. If the book had been put in the hands of the generation passing, say forty years ago, it would have saved hundreds of lives from suicide and endless ruin, and have prevented half the lunacy that has occurred. If the book cost \$50.00 instead of fifty cents, and young men had to beat rock to pay for it, they ought to have it. Wish I had the money to buy one thousand copies to give to young men."

A college student said: I have read four one-dollar volumes by a noted author, and find that Perfect Manhood contains all the essential facts of these books, with many new ones.

G. W. Petty, M. D., "I recommend it to every father."

Rev. B. L. Wright, "Wife and I have read your book and think it grand. It should be in every library; enclosed find price of another book which I wish to send to a friend."

"No man or boy can read the burning words of the author without feeling a desire and purposing in his mind, to lead a life of purity and to secure that high estate of perfect manhood so well depicted by the author."—Central Methodist.

Rev. J. B. Culpepper: "Everybody should read it."

J. A. Hux (merchant): "I read the entire book before going to bed the day I received it. It is worth its weight in gold. You have my congratulations on being the author of such a book. If its teachings were deeply impressed on the present and rising generations we would see remarkable results in manhood in the next fifty years. You may send me by express twenty in cloth binding. Am going to distribute them as gifts among my friends." (He has ordered sixty thus far to give away.)

It cannot fail to arouse the conscience and create a desire for perfect manhood. I pray for it a wide circulation. Sam G. Keys.

One man sold 72 in three hours.

Price Bound in Cloth, 50 cents.

Send Orders to

ANDERSON, MILLAR & CO.,

Little Rock.

will be glad for him to come again.

We have had twenty-six additions to our church thus far this year, with more to follow. Methodism is moving up in Marietta now. To God be the glory.  
 J. G. BLACKWOOD,  
 Pastor.

## Willing to Shovel.

To be willing to begin at the bottom is the open secret of being able to come out at the top. A few years ago a young man came to this country to take a position in a new enterprise in the Southwest. He was well bred, well educated, and he had the tastes of his birth and education. He reached the scene of his proproseds labors, and found to his dismay that the enterprise was already bankrupt and that he was penniless, homeless, and friendless in a strange land. He worked himself back to New York, and in midwinter found himself without money or friends in the great, busy metropolis. He did not stop to measure the difficulties in his path; he simply set out to find work. He would have preferred the pen, but he was willing to take the shovel.

Passing down Fourth avenue on a snowy morning he found a crowd of men shoveling snow from the sidewalks about a well known locality. He applied for a position in their ranks, got it, and went to work with a hearty good will, as if shoveling were his vocation. Not long after one of the owners of the property, a multimillionaire, passed along the street, saw the young man's face, was struck by his intelligence, and wondered what had brought him to such a pass. A day or two later his business took him to the same locality again and brought him face to face with the same man, still shoveling snow. He stopped, spoke to him, received a prompt and courteous answer, talked a few minutes for the sake of

getting a few facts about his history, and then asked the young man to call at his office. That night the shovel era ended, and the next day at the appointed time the young man was closeted with the millionaire. In one of the latter's many enterprises there was a vacant place, and the young man who was willing to shovel got it. It was a small place at a small salary, but he more than filled it. He filled it so well, indeed, that in a few months he was promoted, and at the end of three years he was at the head of the enterprise at a large salary. He is there today, with the certainty that if he lives he will eventually fill a position second in importance to none in the field in which he is working. The story is all told in three words: willing to shovel.—Christian Union.

## A WOMAN'S APPEAL.

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

## Got Asthma?

Feel like you will smother to death? Send 25 cents stamps to Gregory Med. Co., Little Rock, Ark., and get a bottle by mail. If it don't help you, say so and stamps will be returned. Stops coughing in a few minutes.

Using Gregory's Antiseptic Healing Oil a few times cured me of asthma of years' standing. W. H. Adams, Conway, Ark.

Gregory's Healing Oil cured me of a cough of 14 years' annoyance. Bunk Winters, Conway, Ark.

tf

## RECIPE FOR

## DIXIE ICE CREAM

Can be made and frozen in 10 minutes at cost of

One Cent a Plate.

Stir contents of one 13c. package

**Jell-O ICE CREAM Powder**  
 into a quart of milk and freeze.

No cooking, no heating, nothing else to add. Everything but the ice and milk in the package.

**Satisfaction guaranteed.**

This makes 2 quarts of the most delicious ice cream you ever ate.

Five Kinds: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

2 packages 25c. at your grocers, or by mail if he does not keep it.

**Illustrated Recipe Book Free.**

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