

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate

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

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A HINT TO OKLAHOMA OFFICERS.

Mr. Harrison L. Beach has in the March number of Pearson's Magazine an article full of suggestiveness for our people in Oklahoma. It is an article showing the effectiveness of prohibition in Kansas when the people and the officers of the law really got down in earnest to the enforcement of law. It is well known that for a number of years after prohibition became the law in Kansas the law was in many places in that State a joke. Some cities in Kansas were notorious for violations, Parsons, Wichita, and Kansas City, for example. There was a cry throughout the whole country that the Kansas experiment proved the futility of attempts at prohibition. It was thought to be a knockdown argument.

But about three years ago things began to change in Kansas. A brave District Attorney in Kansas City, who had taken an oath, like all other officers, to enforce the law, really took into his head that the oath meant something. He had to fight almost everything in Kansas City, Kan., all the allied powers of whisky and business, to get things going his way; but he got them going his way; he cleaned out that Augean stable; and in twelve months they of Kansas City, Kan., not only believed that Mr. Trickett meant business, they knew also that he could and would enforce the law; and they knew that vast advantage had come to their city by the enforcement of the law. All the business interests of that city united in sending out a circular, sending it far and wide, to the effect that their city was clear of liquor and that it had prospered under prohibition as never before in all its history, and that under no circumstances would they ever again permit saloons to come back. When Mr. Trickett began this campaign he had absolutely no backing, except a faithful judge who ruled squarely as Mr. Trickett put the law up in front of him, and had the grit to uphold his rulings when made. The incident shows that a District Attorney and a District Judge can enforce the law, if they want to enforce it, in Kansas at least.

Following the campaign of Mr. Trickett some others began to get busy in Kansas. To make a long story short, Kansas determined to enforce this law. In the first place, the law itself was amended. This whisky gang thought to defeat all amendments by offering an amendment forbidding the sale of whisky for any purpose; the temperance forces amazed them by accepting their amendment, and actually made this the law. This had the effect of shutting out all whisky drug-stores and all such pretences. It simplified administration. It is to be remarked that the people are still living over there.

In Mr. Beach's article alluded to above, it has an exhibit of the difference in Kansas since the officers took it into their heads to enforce the law. He sent out to chiefs of police in Kansas this question: "By what percentage have crime and disorder increased or decreased since the enforcement of the prohibition law?" He makes the following summary of the answers. Look at it, and consider it well:

Newton.....90 per cent decrease.

Junction City.....75 to 80 per cent decrease.
Parsons.....70 per cent decrease.
Marion.....But one prisoner now in jail.
Leavenworth.....50 per cent decrease.
Paola.....100 per cent decrease.
Topeka.....70 per cent decrease.
Atchison.....30 per cent decrease.
Wichita..Large decrease, despite 25 per cent increase in population in three years.

Hiawatha.....25 per cent decrease.
Emporia.....60 per cent decrease
Winfield.....75 per cent decrease.
Manhattan....."Materially for the better."
Dodge City.....75 per cent decrease.
Arkansas City.....50 per cent decrease.
Salina...."Crime and disorder have decreased."

With reference to Oklahoma, Mr. Beach does not speak encouragingly. He declares that Oklahoma has a prohibition law, but that the law is not effectively enforced, that Oklahoma therefore has no prohibition. We happen to know that this statement is too broad; but there is enough of truth in it to awaken the most serious attention of our people. We have several times drawn attention to the fact that Oklahoma is in a transition stage; that the whisky gang may be expected to do everything possible to make the prohibition law odious; that it is not to be expected that the machinery of the new State government should become instantly effective; that the attitude of the revenue department of the Federal Government toward the laws that Congress itself required to be enacted is a cowardly and faithless attitude. But if our people in Oklahoma want these laws upheld they must elect men to whom an oath of office means something; and they themselves must stand back of the officers. Whenever that is done prohibition will be as effective in Oklahoma as it is now in Kansas.

THE AWAKENING OF ARKANSAS.

It is most cheering to contemplate the efforts that are now making to bring the resources of Arkansas before the eyes of the world. The great railway companies, the Missouri Pacific, the Rock Island, the Frisco, which have large mileage in this State, have entered upon a campaign to make known the wonderful resources the State possesses. They have issued folders and other literature by the tens of thousands, and they have their immigration departments busy turning the eyes of hundreds of thousands of people this way. The interest of these great transportation companies is, of course, first of all, to build up the country contiguous to their lines. The Farmers' Union is also doing a great work for the State. President Cole is getting in touch with people everywhere, is bringing the resources of the State under their eyes, co-operating closely with these other agencies. Our State administration is also awake, and various commercial organizations are awake. The great Land Congress recently held in Little Rock was a symptom of what is going on.

It is entirely unnecessary for anybody to play the mere "booster" as to Arkansas. We need only to tell the simple and plain truth, tell it far and wide. No State in this Union carries within a like area resources more varied, nor is any State richer in natural resources. It is unnecessary to do more than to make the fact known;

natural laws will do the rest. Make known, for example a fact like this, that Arkansas has six million acres of the finest land in the world awaiting drainage, and that the government reports show that these lands can be drained at an average cost of \$6.88 per acre; make known that these lands can now be bought at about ten dollars per acre, and that they will be worth from fifty to a hundred dollars an acre when drained and cleared. Such a fact talks. And such facts about Arkansas are not few. We have all through the State the cheapest lands in America, the premises considered. They need to be advertised. Magnificent natural resources well advertised made Oklahoma boom. We rejoice in Oklahoma's success. She deserves all she has secured, and more. The day for a vast advance has now come for Arkansas. For the next five years our people will be able to "see it grow." The Western Methodist takes a deep interest in it all, and will gladly help it all. Meantime, we call on our people to keep the Kingdom of God fully abreast with all progress. It is no time to be asleep; we never needed a wide-awake administration as we shall need it for the next few years.

A rule by which to regulate conduct is a good thing; but common sense is a better thing. It is sure sign of a small nature when a man cannot see the difference between the two. A man who holds inflexibly under all conditions to a rule, had he amplitude of nature enough, should know that the rule is made for man, and not man for the rule. What is a good rule becomes a nuisance when special conditions render it unreasonable. To illustrate: It is a good rule to require school children to be at school on time, to put tardiness under the ban, to educate children to be prompt; but if a storm has suddenly come on just as the little fellows are due to start to school, a teacher who would insist that the school child should either be there on the dot or come not at all, storm or no storm, is simply doing a foolish thing. Nor does the fact that some will take advantage of discretion allowed in such circumstances alter the case. A child should simply be taught to make a wise and honest use of such discretion, and be held accountable accordingly. Even children need to be taught to have some sense, as well as to keep rules.—If the point in this paragraph sticks in a particular person, we desire to say that it is not meant for any particular person.

One of our brethren, whose name and place we ought obviously to keep back, recently desired us to inform the readers of the Western Methodist that winter killed out religion on his charge. Either the plant was a very feeble one, or else he misread his situation; most likely the latter. At any rate, we did not feel that such news would edify the brethren. This good brother will have something better to report by and by, and this is what we want.

The pastor who thinks that the Sunday School is a small matter is badly behind the times. If he has a good superintendent he need not try to run it, but he can and must encourage it in every conceivable way as a pastor.

WESTERN METHODIST

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REV. D. J. WEEMS.....Field Editor

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Notes and Personals

METHODIST CALENDAR.

REV. W. J. MOORE'S ITINERARY.

Anadarko (District Conference)April 28-30
Guymon DistrictMay 20-31
Wagoner (District Conference)June 1-4
Poteau (District Conference)June 6-8
Cordell (District Conference)June 8, 9
Epworth UniversityJune 10-16
ChoteauJune 16, 17
PryorJune 18, 19
CentraliaJune 21, 22
Beggs (District Conference)June 23
Wynnewood (District Conference)June 25, 26
Durant (Oklahoma S. S. Convention).....June 29

DISTRICT CONFERENCES.

Fayetteville, at Prairie Grove.....April 20-22
Pine Bluff, at Humphrey, at night.....April 27
Lawton, at Anadarko.....April 27-30
Monticello District, Wilmar, 7:30 p. m.....April 28
Paragould, Pochontas, 4 p. m.....May 25
Guymon, at GoodwellMay 27-29
Vinita, at Wagoner.....June 2-4
McAlester, at Poteau.....June 7-10
Clinton, at Cordell.....June 7-9
Ardmore, at Wynnewood.....June 23
The summer School of Theology to be held at Epworth University, June 7-17.

In Michigan recently an election put 30 more saloons out of business.

Last Friday our good friend, Rev. J. M. Denison, of Conway, paid us an appreciated visit.

Rev. J. H. Ball of Shawnee has paid Foreign Missions in full, and all other collections will be paid and more.

Rev. J. S. Lamar, Mangum station, reported at the district conference assessments on the collections paid in full.

Rev. N. B. Taylor, Elmer circuit, Mangum district, has assessments on missions paid in full. Other claims will be paid in full.

April 25-29 Bishop W. F. McDowell will deliver the Cole lectures at Vanderbilt University, his theme being "In the School of Christ."

Rev. R. S. Satterfield is now living in an elegant parsonage in Cordell, Okla., and all goes well under his hand in that good charge.

Rev. L. C. Beasley, pastor of our Capitol church, Little Rock, is attending the Sunday school convention at Pine Bluff this week.

Rev. S. B. Vaught, of the Holston conference, will in a few days be engaged in a meeting with his brother, Rev. H. B. Vaught at Spiro, Okla.

On last Thursday we were glad to have a pleasant call from Rev. F. M. Noe, pastor of the Bethesda charge in the White River Conference.

Rev. W. D. Mitchell, pastor of Twenty-eighth Street church, this city, is in a two weeks' revival campaign at Devall's Bluff, assisting the pastor.

Emory College, Georgia, is closing up a campaign for an additional endowment of \$300,000. With its present endowment the total will be \$500,000.

Rev. H. B. Ellis of Martha station, Mangum district, Oklahoma conference, reported all the

conference assessments paid in full. Pastor paid one month in advance.

Rev. A. P. Few, assisted by Rev. L. C. Beasley, closed a meeting last week at Carlisle with three conversions and additions and two young ladies volunteered for deaconess work.

Rev. A. L. Scales, presiding elder of the Oklahoma City district, is very considerate of his brethren, and is wide-awake to every interest of the church. His brethren hold him in high esteem.

Rev. L. H. Eakes, our pastor at Eureka Springs, attended the State Sunday School Convention (International) at Pine Bluff early this week and made us a brotherly call on his return through the city.

Rev. R. A. Baird of Purcell reported all the finances in good shape, and \$6,000 pledged for the \$10,000 church which is soon to take the place of their old church. Their location is all that could be desired.

Rev. G. H. Crowell, D. D., of Epworth University, was a prominent member of the district conference at Norman, Okla. He is a fine educator, and would make an excellent president for some of our church colleges.

At the Mangum district conference of the Oklahoma annual conference, the following were granted license to preach the gospel: E. H. Shirley, Frank Cheesman, L. C. Summers, J. L. Martin, and W. A. West.

Rev. R. E. L. Morgan and his intelligent wife were ideal hosts in entertaining the district conference, and the good people of Norman met the delegates with carriages and automobiles and distributed a generous hospitality.

The Mangum district conference elected as delegates to the annual conference T. S. DeArman, R. A. Shield, Dr. T. H. Hardin, and Rev. G. M. Moon. Alternates, J. G. Spencer and N. J. Nelson. Next conference goes to Olustee.

Rev. J. R. Abernathy of Guthrie reported at the Oklahoma district conference all the conference collections paid in full. They have secured an elegant lot for their new church, and plans are perfected to build in the near future.

Rev. M. B. Havner, one of our truest and best local preachers, died at his home at Walnut Tree, Ark., on the morning of April 9, at the advanced age of 72 years. Our sympathy and prayers go out for the bereaved wife and other loved ones.

Rev. B. M. Burrow is doing a good work at Magazine. They have finished the neat brick church began there several years ago. Bro. Burrow is a man of weight among his people, a man who knows what he is doing, and is respected accordingly.

Rev. C. W. Lester, of Dodson Avenue church, Fort Smith, writes that at a recent decision day held in his Sunday school 40 were converted. This Sunday school is less than three years old and has in all departments 675 and the average attendance is over 300.

Rev. P. R. Knickerbocker of St. Luke's, Oklahoma City, has all his collections secured and the missionary assessment paid. He has received 50 by profession of faith and 100 by certificate since conference. He has doubled his membership in four years. They number 900.

Rev. J. A. Parks, presiding elder of the McAlester district, is looking into opening new work down on the Kansas City Southern, where there are some towns now without our ministry. It certainly needs a wide open eye to keep up with all the needs of that rapidly developing country.

At a recent session the quarterly conference of St. Luke's church, Oklahoma City, unanimously passed a memorial to the General Conference asking that the time limit on the pastorate be removed. It was understood that this action looked to the retention of Rev. P. R. Knickerbocker in that great charge.

Some writers are advocating the election of bishops at the approaching General Conference by voting for only one at a time. This is a good idea and should be followed in all elections of delegates as well. It makes it more nearly possible for the electors to secure correct results and avoids confusion.

Judge John H. Linebaugh of Atoka, Okla., is a candidate for judge of the Court of Criminal Appeals for the State of Oklahoma. He is running without opposition from the Eastern district, a fact that involves a high honor to him, for it is a tribute to his reputation for integrity and ability—a very just tribute.

As an echo of the State Sunday School Conference held in this city last week we are glad to mention that Rev. L. C. Craig, of Walnut Ridge, accompanied by his Sunday School Superintendent, Rev. J. A. Pope, and some lady friends whose names we failed to get, called on the Methodist office and made us happy by kind words.

Mrs. E. R. Shaphard, widow of that faithful and untiring member of the Indian Mission Conference who went home to heaven some years ago, passed away in Fort Smith the first week in April, day not exactly known to this office. She was one of the sort called the salt of the earth, and has had a noble career as a minister's wife and as a mother of good children.

Dr. Len G. Broughton, pastor of the Tabernacle Baptist Church, Atlanta, Ga., closed a ten-days' meeting at the Auditorium Rink, this city, last Sunday. Dr. Broughton is a very successful preacher and the strong preaching doubtless did great good. The auditorium will seat about 5,000 people and was frequently full during the meeting. He has built up quite a strong church in Atlanta.

We were surprised to meet at Oklahoma City the other day our old friend, Mr. T. W. Sparks, long a steward in First church, Pine Bluff, and already a steward in St. Luke's at Oklahoma City. Our brethren out there have a keen eye for a hustling church member, and were not long in putting him to work. He is doing well and is wonderfully pleased with his new home, church, pastor and all.

Rev. J. A. Greening and his people at Heavener, Okla., are in the midst of stirring times in that town, the Kansas City Southern road having recently made Heavener a division point. Our brethren there, the Brewers, Pope, Wise and others are getting ready to build a good church. The time is at hand when Heavener needs the full time of an active pastor, though Bro. Greening is doing his best with all the work he has on hand, and is showing himself a true man, standing by his job.

The laying of the cornerstone of the Oklahoma City College for Young Ladies, main building, was announced for the 15th. On the night of the 13th there was an unprecedented flood of rain, demoralizing in a measure all Oklahoma City; on the morning of the 14th Bishops Hoss and Atkins both of whom were on the program, wired that they would be unable to be there. It was thought best to postpone the laying of the cornerstone till about the first week in June. Work will meantime go right on.

Mr. John R. Mott, at a recent meeting of representatives of State universities, said: "These State universities are surprisingly religious and

Christian. Over one-half of the students are communicants; three-fourths of the members of the faculties are Christian men, and almost every president is a church member and in cordial sympathy with the churches. The student bodies are exceeding responsive to religious preaching and teaching, and the work done in State institutions, including normal schools, yields splendid fruitage."

Dr. G. H. Crowell has been elected Dean of Oklahoma City College for Young Ladies, and it is understood that he will accept. This college is a large undertaking, on a large scale, rapidly materializing, considering the magnitude of the work, materializing fully as fast as it ought to, for Dr. Linebaugh and the Board do not propose to make any mistakes. They have made no mistake in the election of Dr. Crowell. Dr. Linebaugh is still at the head as Superintendent and Business Manager, just as he has been from the beginning.

We recently had the pleasure of a conversation with Miss Barnard, the remarkable little woman who is Commissioner of Charities and Corrections in the State of Oklahoma. She was just then returning from Memphis whither she had carried a delegation of about a dozen to attend the Childs' Labor meeting. She is a woman of Southern birth, her father being a Mississippian, and has won a place of unusual influence in Oklahoma, of unusual influence in the whole country indeed; won it by the work she did largely before she was put into official position, looking after unfortunates and delinquents. She did this work so well that the State concluded to put her at it officially.

In the death of Dr. Borden P. Bowne, of Boston University, Methodism suffers the loss of one of its greatest scholars and Christianity one of its most brilliant representatives. Born in New Jersey in 1847, educated in Pennington Seminary and in the New York University, after two years of European study, two of teaching and one in a pastorate, he became, in 1876, professor of philosophy in Boston University and remained there till his death. He was an unrivaled interpreter and bold defender of Christian faith. He endeavored rationally to explain the facts of existence so that they might become concrete in real life. He had a passion for truth and reality. His works on philosophy will live as standards.

Among several items from St. Luke's church this week it is worthy of note that at a recent meeting of the Board of Stewards Judge C. B. Ames arose and asked for a committee, of which he wished to be chairman, and of which he was accordingly made chairman, to wait on one or two delinquent stewards, and inform them that they must either bring up their work or else send in their resignations. The movement was sufficient and the hint to the brethren was sufficient—they brought up their work. The point we wish to emphasize in this is that Judge Ames did not wait for the pastor to do a job of this sort; he did what we need to have some layman do in every such situation; if our laymen will attend to any delinquencies of this sort as they arise it would greatly relieve the pastor, who ought never to have it to do, and it would be an inspiring call to all other laymen who may know of such direct and business-like methods in the work of the church. We commend the example of Judge Ames and that of the official board.

This editor had the pleasure, on last Sunday, of hearing Hon. Eugene W. Chafin, LL. D., of Chicago, speak on temperance and prohibition. Mr. Chafin spent several days in Little Rock recently speaking at some of the churches and at the Central Y. M. C. A. His business in the city was to attend the meeting of the Prohibition party of Arkansas at a meeting held this week. He

was, as our readers will remember, candidate for President at the last general election on the Prohibition party platform. He is a pleasing speaker, capable of entertaining and instructing any audience, and his addresses in Little Rock were well received. Our readers should bear in mind that there are prohibitionists who vote against whisky every chance they get, but do not affiliate with the Prohibition party, believing that the traffic in ardent spirits can be better handled through the old parties than by the organization of a new one. Then there are some who believe that the best way is to organize a party and place party candidates in the field, even if success seems far away. The Prohibition party has never been able to control a very large per cent of the prohibition votes in any of our elections and it is quite likely that this will continue to be so. We understand that at the meeting held in this city the party decided to place a full ticket in the field in Arkansas, but the candidates have not yet been named. The Anti-Saloon League does not affiliate with any party but gives support to candidates in any party who favor the suppression of the liquor traffic. They expect to make a strong

IMPORTANT NOTICE.

A good many of our subscribers will find a hand on their paper this week with the index finger pointing to the label containing the name of the subscriber or if the paper goes out in a wrapper to itself then somewhere on the paper under the wrapper. In either case it means that we are in this way asking you to take notice that your account with the Methodist has been neglected. It means more than this. Since Christmas we have sent out several hundred notices calling upon delinquent subscribers to send us remittances on their accounts. The responses from these notices have been very disappointing. Few have sent in their renewals to the paper. The hand on the paper means that we are very much in need of funds and that unless we are relieved by prompt payment our business will suffer. Please do not disappoint us. We are asking that the matter be attended to at once. Delay is to us dangerous. Make all remittances to Anderson, Millar & Co., Little Rock, Ark.

fight during the summer months and previous to the election for Statewide prohibition and to increase the no-license vote in the State, without alignment with any party.

GENERAL CONFERENCE RAILWAY RATE.

The Rock Island and Southern railways have made a round-trip rate to Asheville, N. C., of \$22.45. Ministers holding clergy permits will be made a rate of \$1.30 less than the above. The Pullman rate from Little Rock is \$4.00. To reach Asheville in time for the opening of the conference it is necessary to leave Little Rock Monday afternoon, May 2.

On account of the heavy travel to Asheville it is necessary to secure Pullman reservations some time in advance. The Oklahoma delegation and visitors have secured two through Pullmans which will reach Little Rock May 2. If as many as 18 persons can be secured to leave Little Rock May 2 the railway company will furnish us a through sleeper for Arkansas. If persons going to Asheville on May 2 will write me at once, authorizing me to secure Pullman reservations for them, I shall be glad to do so.

T. E. SHARP.
917 Louisiana St., Little Rock, Ark.

THE FIRST METHODIST SUNDAY SCHOOL CONFERENCE FOR ARKANSAS.

This conference, as previously announced, was held in Little Rock last week. The attendance was good, better than its promoters expected. The program, with slight variation due to the unavoidable absence of President O. E. Goddard and Dr. George McGlumphy, was carried out. It was rich and full. Dr. Hamill and Dr. Chappell were both present and delivered many instructive and edifying addresses. Mrs. Hamill was especially helpful in her address on primary work. Those who were present expressed themselves as highly gratified with results, and it is the belief that the conference will grow into larger proportions. Rev. J. M. Workman was elected president for the coming year; Rev. L. H. Eakes, vice president; Mr. R. E. Overman, secretary; Mr. Stuck, treasurer. Hon. George Thornburgh, who presided so ably this year, is retained on the board.

TICKETS TO GENERAL CONFERENCE.

Important Information to All Persons Contemplating Attending.

The committee of the General Conference having in charge the matter of special rates over the railroads for the session of the conference to be held in Asheville, N. C., May 4 to 25, 1910, arranged that these special tickets should be on sale only on May 2 to 11, both days inclusive. The local committee in Asheville recognized that this was a very serious mistake, but when they found out just what had been done, it seemed to be too late to make any change in these "on sale" days. Anyone wishing to attend the conference, who cannot leave home on or before May 11, cannot get the benefit of the regular conference rate over the railroads unless we are yet able to have the "on sale" dates extended. There will be placed on sale May 15, however, the regular summer excursion tickets to Asheville. These tickets, while not giving quite as low a rate as the regular conference schedule, are very low, and the tickets are good until October 31 and have stop-over privileges at all principal points, both coming and going. With the exception of the very small increase in the price, these regular summer excursion tickets are in every way much more desirable than the regular conference special tickets, and can be bought at any ticket office if notice is given that such a ticket is wanted. These tickets are on sale regularly at all coupon offices, and the notice in advance that such tickets will be wanted will have to be given only at the smaller towns. If you want to attend the General Conference, and do not expect to leave home before May 15, ask at your ticket office for a regular summer excursion ticket to Asheville, and the agent will provide same if he does not sell it regularly.

ON TO ASHEVILLE.

Rock Island special sleepers will be made up to leave Oklahoma City Sunday night at 12:15 a. m. Train will go via Little Rock, Memphis, and via Southern to Asheville, arriving at latter place at 1:15 p. m. Tuesday, May 3rd.

All in Oklahoma who expect to take this train, whether at Oklahoma City, Shawnee, Holdenville, McAlester or Wister, will make reservations through Dr. N. L. Linebaugh at Oklahoma City.

All in Arkansas desiring reservations at Little Rock or Memphis, write Anderson, Millar & Co., Little Rock.

It is necessary to act promptly that we may know what reservations to make. If enough to justify, a special train for Oklahoma and Arkansas will be run.

THE VANDERBILT BOARD AND THE COMMISSION.

BY G. B. WINTON.

Probably the editors and the readers of the Western Methodist have had enough—more than enough, indeed—of personalities. So I pass by them. Bishop Hoss raises two questions concerning Vanderbilt, however, which seem to demand a little further ventilation.

Since I was present and took part in the meeting of the Board of Trust of 1907, when the report of the General Conference Commission came before it, and have besides recently refreshed my memory by examining the minutes of that meeting, I may be allowed to speak with some measure of assurance. How the notion got out that the Board at that time had a heated discussion on the contents of that report and finally decided to reject it I cannot imagine. The fact is that we had very little discussion, not above an hour, I should say, altogether, and that of a most temperate and quiet nature. *We did not go into the subject matter of the report at all*, our whole concern being not what should be our *attitude* toward that report, but what *action* it was proper for us to take.

The Commission having been appointed by the General Conference to pass upon matters about which the General Conference wished information, most of the members of the Board of Trust considered that we as a Board had nothing to do in the premises. The report, itself, as will be seen by an examination of it, called for no action on our part. Bishop Galloway, however, felt that we ought to pass some sort of a resolution, so as not to seem impolite. He therefore, at the suggestion of others, wrote out overnight, after our first morning session, a resolution which seemed to him about the proper measure to pass. This was next morning submitted to two or three members of the Board. One of them pencilled two or three words of amendment, which were later erased. The paper was then signed by two members of the Board and brought in near the close of the morning session. (Bishop Galloway was at the time president). Some very quiet discussion ensued, turning most of it on an amendment suggested by Bishop Ward. (The amendment did not, I think, take the form of a motion. The minutes do not contain a record of any such motion.) Pending this discussion the Board adjourned for noon. At the afternoon session the matter was taken up again, but only for a few minutes, the conversation turning, as I now recall it, mostly on another phrase in the paper, which also was allowed to stand as written. The resolutions were then adopted without a dissenting vote. They have been published several times, recently in the article of Dr. Kirkland in the Methodist Review for April, 1910. (This article may be obtained from the author in pamphlet form). The original paper still exists in the handwriting of the lamented Bishop Galloway. This action of the Board of Trust was pronounced satisfactory by the chairman and some other members of the Commission itself. Nothing that was said in the discussion of it exhibited the attitude of any member of the Board toward the contents of the report. That the Board repudiated or rejected that report is therefore an assumption which is absolutely without foundation.

The other matter is quite as simple. The question is raised whether the confirmation of trustees by the General Conference is a "legal right." It certainly is. The agreement was entered upon by the General Conference of 1898 in recognition of certain responsibilities which, at the request of the Board of Trust, that Conference assumed. It is therefore clearly of the nature of a contract. It is recognized by the

Board of Trust as a part of its organic law. Being a compact, it cannot legally be dissolved without the consent of both parties to it. For the Board to disregard it—a course of which it has not the slightest thought—would expose it instantly to legal action on the part of any Methodist in the name of his church, proceedings which the courts of law would undoubtedly honor. If those are not "legal rights" then I do not understand the term.

A TRIBUTE TO W. K. RAMSEY.

As a long time friend to the late W. K. Ramsey, I desire to pay a tribute to his memory. In November, 1879 I met Brother Ramsey for the first time in the Grand Lodge of Masons. I was so favorably impressed with him that I appointed him to an office at my disposal, as Grand Master. My estimate of him was justified by his election later to the highest office in the gift of the Masons of Arkansas, that of Grand Master. We met regularly for many years in the Grand Lodge. I met him frequently in the conferences of the church and occasionally, in the political State conventions. I knew him in business, in politics, and in religion, and always found him honorable in every relation of life. No political partisanship could swerve him from the right. No business temptation could divert him from a straight path. In religion he was first of all a Christian, in the minor differences of doctrine and polity he was a Methodist, but broad enough and good enough to love all of every faith who were earnestly endeavoring to worship God. His great heart beat in sympathy for all suffering humanity and his hand was open to every worthy call. At the last Annual Conference he spoke to me of his purpose to interest himself in the superannuated preachers and the widows and orphans of preachers. He said that the next considerable amount of money he would give, should be to help provide for those old wornout men. Brother Ramsey's express desire when he became cashier of the Ouachita Valley Bank was to serve in that capacity twenty years. It is quite remarkable that he served just eight days more than the twenty years. One of his last works was the organization of a Baraca class in the church of which he was the leading spirit. It prospered and was his pride. The last donation he ever made I presume, was \$500 he sent me for the Orphans' Home. I received it on March 6th, and on the 12th he was taken sick. How appropriate that this should be his last gift, for his heart beat in tender solicitude for those unfortunate little ones.

On March 5th he wrote me a letter in which he said:

"I want as soon as I can to come up and have a consultation with you about some of the leading matters that will come up before the General Conference. With present lights before me, I think I will vote—

- "1. Against removing the time limit.
- "2. Against giving our women full rights of laity.
- "3. For change of name, provided it is called simply 'The Methodist Church.'
- "4. For the restatement of articles.
- "5. Against doing away with Presiding Elders. Some change necessary, but not to extinguish this light.
- "6. For only slight modification of the authority of the bishops.
- "7. Against laymen in the cabinet.
- "8. For consolidating various boards and doing away with so much expensive machinery in church management.
- "9. For laymen to collect all claims and manage business affairs of the church.

"While I am not fixed to such an extent that argument or further information could not

change me, I lean powerfully hard in directions mentioned."

Those who knew him well can imagine how he said "I lean powerfully hard." It was peculiarly his language. I am sorry he never got to make that visit to me. I regret that another is to go in his place to the General Conference, however worthy the alternate. We did not agree on some of his propositions, but we would have convinced each other as far as possible, and where we could not agree we would have disagreed with the highest regard for each other's views. A great man has left us. Conference will not seem the same without him. God can carry on the work, but he cannot fill W. K. Ramsey's place. Every man must fill his own place. I would rather leave to my children the record of a life like his than to leave them the wealth of Rockefeller. To his family, with whom I deeply sympathize, I would say, you have in his life a heritage beyond price. Thousands who never saw you will think kindly of you because you are his loved ones."

I write this without request and not as an obituary. It is the simple tribute of his brother,

GEORGE THORNBURGH.

MY VISIT TO HOLLY SPRINGS.

I don't know how it is with other deaf superannuates, but with me, it is most refreshing to take a little outing occasionally, would be so were it nothing more than to look over territory traveled many, many years ago. So leaving home matters in safe hands I head for my annual appointment at Holly Springs, a small town on the border line between Dallas and Ouachita counties. Here, in my humble ministry, I broke ground in 1853, a beardless youth and frail withal. Would that I could join a good congregation in singing, "How do thy mercies clothe me round" to give some expression to the gratitude this heart feels to the Father of mercies, whose good hand has sustained me in all the years that have come and gone. Indeed, I venture to submit that it would be a mighty good thing for all, yes, for all the present day preachers to sing the balance of that hymn until they can enter fully into its spirit, and be able always to appear before their once humbled Lord "clothed with humility." They ought to be very thankful, too, that they now have very small patches to work, good large comfortable parsonages to live in, and assurance doubly sure that all assessments will be paid in full. My! what good work they ought to do! Yes, I will write it, for it is at my pencil point, how they ought to get on their horse and go visit some of their flock that haven't seen a pastor in their house for years.

Digression as this is, I'm not going to ask pardon for it. I know whereof I affirm when I say, the preacher that will visit his people, have a good close talk with them and sing and pray with them, will be greeted and mightily helped by good and appreciative congregations on Sunday.

At my visit to this place, it was my privilege to preach to not a few grand old pioneers of our church—the Hagues, the Houses, the Crownovers, the Sinquefields, the Neys, the Sorrells, the Proctors, staunch apostolic Christian men and women they were, long since they have passed to the church above, their memory is most precious to the writer, and it gave him unspeakable pleasure to meet with their children and grandchildren on this occasion. God bless them, I trust they are all doing as I trust Mother Key say she did in her early religious life, "I set my megs, and I've never varied."

I would like to speak of some blessed good meetings, and the very clear, bright happy conversions during the those troublous times, and how a company of ladies demonstrated that pro-

hibition does prohibit, in their putting a final quietus to a proposed distillery here. But space admonishes me to use the period. With a heart full of thanks to Bro. Colson and many dear good friends I turn homeward; devoutly thankful too that I could once more tell the old but still precious story of Jesus and his love.

JAMES E. CALDWELL.

NATIONAL TUBERCULOSIS SUNDAY.

Sunday, April 24th, 1910, has been named as the "National Tuberculosis Sunday" by the National Tuberculosis Association. This movement has the united and hearty endorsement of the clergy, the doctors, the press and the laymen of the nation. The State Anti-Tuberculosis Association of Oklahoma believes that the ministers of the various denominations could render the cause an incalculable good by devoting one service of the day to the gospel of health and right living to their respective congregations. In the following paragraphs I quote what one of the leading New York ministers says concerning the movement, and I am sure that every minister of the State without a single exception will endorse unreservedly what Dr. Aked says:

"I am profoundly thankful to know that the National Association for the study and prevention of tuberculosis is planning on a great scale a National Tuberculosis Sunday. I shall be glad to co-operate to the limit of my ability and opportunity. In the days of old a doctor's diagnosis, 'Consumption,' was regarded as a sentence of death, and the prevalence of tuberculosis was thought of in the light of some mysterious visitation of God. Today we know that tuberculosis is curable, and what promises even more for the human race, that it is preventable. Preventable diseases ought to be prevented, and the Church of the Living God with the memory of Him whom we love to call 'The Good Physician,' of whom it is recorded that 'He went about doing good,' and that 'He healed many that were sick of divers diseases,' should be in the van of those who love their fellows, seeking to prevent preventable ills. The world is cursed by ignorance and darkness. It is to be blessed by knowledge and right."

"Tuberculosis is born of ignorance; it flourishes in the darkness, and if the light of the knowledge of the glory of God shines from the face of Jesus Christ into the church, it must stream again from the church into dark homes and into dark lives and the dark places of the city where physical and moral evils abound. Social problems are spiritual at heart. We worship God by serving man. I wish you every success in your effort to enlist the enthusiastic and consecrated service of the Church of Christ."

The keen interest of Dr. Aked and his promise to be of all assistance possible is indeed encouraging, to say the least, and we have an unfaltering belief that every one who has the best interests of humanity at heart is in hearty sympathy with everything he says. The State Anti-Tuberculosis Association believes that no body of men has better vantage ground for good work in the crusade against tuberculosis than clergymen. They are in close touch with the people who need education, and what they say will be accepted as from authority. Such a cause as the stamping out of a plague must appeal to them, as it exemplifies the quintessence of religion.

Every clergyman in the land should become a teacher of the doctrine of health and preventing medicine. He should, moreover, as a leader of men become a leading, active force in the world movement for stamping out consumption. Would it be asking too much of your congregation at this tuberculosis service to call for a special collection, fifty per cent of which to be forwarded to me for the purpose of furthering the work so well begun by the State Anti-Tubercu-

sis Association? We asked for an appropriation at the last session of the legislature; the bill passed the senate, but failed to pass the house. We anticipate no difficulty in getting a substantial appropriation at the next session. We hope to hear favorably from you and to know that your congregation contributed liberally to a cause so worthy.

State Anti-Tuberculosis Association,
J. M. POSTELLE, *President*,
OMER K. BENEDICT, *Secretary*.

FORMS FOR BAPTISM.

By REV. J. H. RIGGIN, D. D.

(Dr. Riffin offers the following in view of the effort now making to revise our ritual.—ED.)

THE MINISTRATION OF BAPTISM TO INFANTS.

The minister, coming to the font, which is to be filled with pure water, shall use this or some other suitable exhortation:

Dearly beloved, baptism with water symbolizes that cleansing and life-giving work of the Holy Spirit by which we are saved through the grace of our Lord Jesus Christ, the promise whereof is to us and to our children. The sacrament does not procure this grace, but expresses our faith in God's promise and our purpose to train our children in this faith that they may be partakers with us in the hope of the gospel. Therefore, that God will bestow the Holy Spirit upon these children, let us pray.

Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon these children. Wash them and renew them with the Holy Spirit, that they may be saved by thy grace, received into the ark of Christ's church, be steadfast in faith, joyful through hope, and rooted in love, and so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, and be made partakers of the inheritance of thy saints, world without end, through Jesus Christ, our Lord. *Amen*.

O merciful God, grant that the old Adam in these children may be so buried that the new man may be raised up in them. *Amen*.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. *Amen*.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen*.

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*.

Almighty, ever-living God, whose most dearly beloved Son, Jesus Christ, did give commandment unto His apostles, saying, Go, make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all things whatsoever I commanded you, regard, we beseech thee, the supplications of thy congregation, and grant that these children now to be baptized may receive the fullness of thy grace, may be faithfully taught, and may ever remain in the number of thy faithful and elect children, through Jesus Christ, our Lord. *Amen*.

Then the people standing, the minister shall say:
Hear the words of the gospel written by St. Mark, at the tenth chapter, at the thirteenth verse:

They brought young children to Jesus, that He should touch them. And His disciples rebuked them that brought them; but when Jesus saw it He was much displeased, and said unto them: Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, laid His hands upon them, and blessed them.

Then the minister, addressing the parents or others

presenting the children, shall say:

In causing these children to be baptized in the name of Christ, it is your duty to teach them to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that they will not follow or be led by them, to believe all the articles of the Christian faith, and to obediently keep God's holy will and commandments all the days of their life.

Then the minister shall take each child into his hands if convenient, and say to the friends of the child:

Name this child.

And then, naming it after them, he shall sprinkle or pour water upon it (or, if desired, dip it in water), saying:

(Name) I baptize thee in the name of the Father, and the Son, and the Holy Ghost. *Amen*.

The minister may at his discretion lay hands on each child, offering a suitable invocation, and then all kneeling close with extemporaneous devotion and the Lord's Prayer:

Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil. *Amen*.

THE BAPTISM OF SUCH AS ARE OF Riper YEARS.

The minister, coming to the font, which is to be filled with pure water, shall say:

Hear the Holy Scripture written in the prophecy of Ezekiel, in the thirty-sixth chapter, at the twenty-fifth verse:

Then will I sprinkle clean water upon you, and ye shall be clean. From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and do them.

Hear also the Scripture written by St. Paul to Titus, in the third chapter, at the fifth verse:

Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior, that being justified by His grace, we should be made heirs according to the hope of eternal life.

Dearly beloved, we learn from these and many other scriptures that God, the Father, saves us, through the grace of the Son, by the work of the Holy Spirit. You are baptized with water as a confession of sin, a profession of repentance, and an expression of your faith in the Holy Spirit of promise. I therefore demand of you who are to be baptized:

Do you renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that you will not follow or be led by them?

Ans. I renounce them all.

Do you believe in God, the Father Almighty, Maker of heaven and earth, in Jesus Christ, His only Son, our Lord? That He was conceived by the Holy Ghost, born of the Virgin Mary? Suffered under Pontius Pilate, was crucified, dead and buried? That He arose from the dead on the third day? That He ascended into heaven, Almighty, and from thence shall come again at and sitteth at the right hand of God, the Father the end of the world to judge the living and the dead? And do ye believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Ans. All this I steadfastly believe.

Will you be baptized in this faith?

Ans. This is my desire.

Will you then obediently keep God's holy will and commandments and walk therein all the days of your life?

Ans. I will endeavor so to do, God being my

helper.

Then shall the minister say:

O merciful God, grant that the old Adam in these persons may be so buried that the new man may be raised up in them. *Amen.*

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. *Amen.*

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that they being here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son, Jesus Christ, didst give commandment unto His apostles, saying, Go, make disciples of all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, and teaching them to observe all things whatsoever I commanded you, regard, we beseech thee, the supplications of this congregation, and grant that these persons now to be baptized may receive the fullness of thy grace, be faithfully taught, and ever remain in the number of thy faithful and elect children through Jesus Christ, our Lord. *Amen.*

Then shall the minister place the candidates conveniently near the font, and, naming them one by one, shall sprinkle or pour water upon each (or, if desired, dip in water), saying:

(Name) I baptize thee in the name of the Father, and the Son and the Holy Ghost.

The minister may at his discretion follow this by imposition of hands on each and suitable invocation.

WHERE WILL YOU SPEND THE SUMMER?

In this age of crowded cities, intense work, and nervous strain, it becomes necessary for us to take during the year a short recess—a play time. In our Southern climate we select the hot summer months to escape heat, dust, and summer diseases. During the months of June, July, and August thousands of our Southern people seek "summer resorts." In most cases these resorts do not satisfy all the members of the family; in some cases none are pleased. Some go to the mountains; here may be found pure air, pure water, and inspiring scenery; but in most cases very little is furnished by way of entertainment. Energetic men and women, to say nothing of restless girls and boys, soon tire of scenery and hotel porches. A ramble over the mountains, a horseback ride or drive, may give variety; but in most cases good horses are scarce and high, and roads are rough. To hang around hotel verandas, read and sleep during the day, dance and play cards most of the night, is not the kind of life that appeals to many of our Southern people, however attractive the scenery and however healthful the climate and water.

The mineral springs, advertising various restorative qualities, constitute the next class of resorts. These resorts are sought by families with a sick member. The family select the resort with reference to the sick member. On arrival at this resort they find themselves in the midst of disease of almost every type, and are afraid to drink from a dipper at the spring. The rooms they occupy they learn have just been vacated by some sick person, or the room of some very ill person joins them on the right or left. The porches are lined with pale faces and invalid chairs; to most sensitive natures this becomes more or less depressing.

As a rule the guests are dependent upon one hotel and one management, which, during the "crowded season," becomes very independent and careless. Very few resorts furnish what is desired by all classes, young and old, sick and well. Many of the summer resorts have such an unde-

sirable moral atmosphere that many parents hesitate to take their children to them; and many of our church people, young and old, return from the summer outing realizing that they have rather lost than gained in spiritual life. The question arises to thousands every summer: "Cannot a resort be provided that will meet the demands of all the people and come financially within the reach of people of limited means?"

While I have not felt the necessity of seeking a resort for myself, my life work furnishing me travel and recreation enough, I have arranged for my family to have a little outing each summer for years. However pleasant and healthful the home may be, the women and children of a home need to leave it for a little while each year for variety and to make it seem all the sweeter on their return. The question arises with us, as with thousands of others: "Where can we go to get what we desire within the price we can afford?" The number of young people seeking summer and winter resorts is increasing annually. Florida and California are thronged with visitors in winter, and lakes, mountains, and mineral springs are thronged in summer. In my travels over the country I have seen most of the resorts. I have breathed the fresh air, drunk from the clear, cool springs, and felt the inspiration of the mountains of North Carolina and Virginia. I have attended for longer or shorter time most of our health resorts, and have seen the pale faces seeking health, the old folks seeking rest, and the youthful contingent seeking fun. I have been on the Hudson; I have been among the Berkshire hills and the Adirondacks, and have seen the nabobs at rest; I have been on the lakes of Minnesota and Wisconsin, and have seen all classes, from the clerk in his cottage to the millionaire in his summer palace. I have been in California and Florida in winter, and have seen the old and infirm running from the winter snows and ice.

Among all the resorts for winter or summer that I have seen, I have found only one that in my judgment has caught the idea which is to characterize most of our summer and winter resorts in years to come. An ideal resort for a family is the one where every member of the family, old and young, sick and well, may find a congenial atmosphere and something to enjoy, and on the whole return to the home refreshed and invigorated in mind and body, with no loss of moral strength.

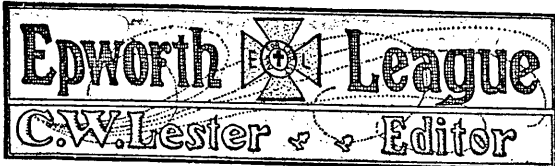
The resort to which I refer is Winona Lake, Indiana; about two hundred miles north of Louisville, Ky. This resort, having started in a very humble way, has in the hands of cultured, moral people reached a state that was hardly dreamed of in its origin. The desire to meet the demands of the age led the founders to add one thing after another, until it has surpassed anything in America of its kind. In Chautauqua features it is pronounced by many superior to the Mother Chautauqua in New York, and as a Bible Conference is superior to Northfield, Mass.; and in features of wholesome amusement and entertainment not surpassed by any resort. Approximately two million dollars has been expended in its equipment and more than a hundred thousand people visit the grounds each summer. The place and its development seem providential. A beautiful fresh water lake, of something like ten miles in circumference, surrounded by hills and vales of splendid forest trees, led the Presbyterian Church to select it for an assembly ground. While it is operated by the Presbyterian Church, it is entirely undenominational and all churches are represented on its platform and among its guests. Out of one of the hills near the lake flowed a fine mineral spring, from which Mr. Studebaker, the wealthy wagon manufacturer of South Bend, Ind., received great benefit; and as a benediction to others, at his own expense, he surmounted it with marble and made it a place

of rare beauty, as well as of health. In his honor it is called the "Studebaker Spring," and its water has become famous. The beautiful fresh water lake, the attractive forest, and mineral water, make all who attend the assembly desire to return. A hotel of one hundred and twenty rooms was built and soon filled; cottages by the score were built, some costing thousands of dollars. Cement walks and graded streets followed. Owners of cottages began to sink wells in their cottage yards and to their astonishment, at a depth of something like a hundred feet, pure, cool mineral water began to flow; they sank pipes into the wells and artesian springs of mineral water flowed at the door of the cottage. This discovery at once attracted the attention of business men and a company was soon formed, hundreds of acres of land purchased, and the work of this marvelous resort began in earnest. Here are the results, similar to which may be worked out in other places.

Men of wealth were interested—such men as Mr. Studebaker of the South Bend wagon fame; Mr. Heinz, of the "57 Variety" pickle fame; and other wealthy men. Godly men of broad views were put at the head, with request to make suggestions to be carried out. Five big hotels in different parts of the great park were built in rapid succession, as patronage required; then followed boarding houses, restaurants, and other comfortable, though cheap, places of living; buildings were erected where preachers might have free lodging, and arrangements made for preachers of small salaries to have comfortable quarters at nominal cost. Schools of drawing, painting and sculpture; schools of music and elocution; schools of technology and agriculture were started and supplied with teachers of fame, who desire to do some work while they rest, for the benefit of those who desire to mix a little study with play. The best Sunday School teachers and trainers, the most effective workers in all departments of church, mission, and Sunday School, were brought there and houses set apart for all classes of work. A Chautauqua program was arranged for two weeks, to be conducted in a great auditorium to seat five thousand. During the Chautauqua period may be heard great orators, musicians and entertainers of our country. Following the Chautauqua is held each year a great Bible Conference, to which thousands of preachers from America and England come; the best of both continents is put upon the platform, and thousands hear the great messages. Ben Greet, with his Shakespearean plays in the groves; the Indians in the Hiawatha plays on the lake; the Venetian celebration on the lake; and scores of great features are given during the summer. In addition to these great entertainments and educational features, the most ample amusement features are furnished—golf links, tennis courts, croquet grounds, bowling alleys, football, baseball, boating, fishing, bathing; in short, everything moral and wholesome that can entertain, amuse, educate, and uplift may be found here at lowest possible cost in the sweetest and best social atmosphere. Hundreds of people from the South visit this great resort. I should like to see one like it in the South. The time has come for Christian people, who are crying stop, stop, along the line of sinful amusement, to furnish the people something wholesome.

Winona Lake Assembly is a financial proposition worth considering, outside of the beneficent work it accomplishes? Why not look into this? Let our Southern people try one summer at Winona Lake and get inspiration for a Southern Assembly.

We have a fine line of the International Art Company's picture cards for Sunday schools. Will be glad to send circulars descriptive of the cards upon application. Anderson, Millar & Co.



THE EPWORTH LEAGUE.

Scripture lesson for April 24: Amos 9:7; Psa. 87:4.

Topic: "The True Dignity of Human Life: The Negro."

We have for our present study the negro. The presence of this race in our land is a fact for which the negro is in nowise responsible, and brings with it a series of very grave problems in which each of us ought to have a deep and intelligent interest. We may know, to begin with, that the problem of working out the negro's industrial, political, social, educational and religious future is a problem that is here to stay, for the simple reason that the negro is here to stay. Even if he wanted to go, as some one has said, he has nowhere to go and no way to go. But he does not want to go. He wants to stay. He will stay. The problem becomes more difficult when we know that there are between nine and ten millions of them.

The question of how we should feel toward the negro is of vital importance. It is not primarily a question of political franchise or of social equality. These are but side issues. But it is the question of how we should feel toward him as a weaker brother who needs help. There is but one answer to the question. It is found in the New Testament language of the parable of the Good Samaritan. "The question of his political position may be considered as settled for a time at least. His purely "social" relation to the whites may as well be considered as finally adjusted if we give to that word its narrow sense. In its broader meaning of Christ's answer to the question, "Who is my neighbor?" there remains much yet to be said and done between the two races, and the individuals of those two races in life's daily contact as we go in and out before the God of justice and mercy. This neighbor of ours must be, because of his need, an object of solicitude to us, and the social conditions expressing that need must be remedied as far as lies in the power of the nation of which he is a citizen, and of the individual whose life he touches. The wounded man on the road to Jericho must not only be cared for, but the robbers that wound and strip must be punished and hindered from further depredations. More than that, the road to Jericho must be made a secure highway, where the weak and helpless may walk in safety. In other words, the negro is our weaker brother in black. His need does not alter the fact of his being our brother, neither does the color of his skin.

Here is what one who is informed says of the religious conditions and needs of the negro:

"Religious statistics are hard to obtain and cannot always be relied upon; but it is safe to say that an estimate approximating the truth gives us a negro church membership of 4,500,000 and at least 3,000,000 adherents, or that two-thirds of the entire negro population are related to some Christian church. Nearly 4,000,000 of them are members of the Baptist and Methodist churches, whose ministers number over 30,000. The total church property may be valued at more than \$50,000,000.

"The foundations of this large work were strongly laid by the Southern white people before the war. Since that time large help has come from the Northern people, principally through the church schools; but a vast deal has been done by the negroes themselves. Space will not permit the giving of a record of this threefold work; it is better to give it to the consideration of the further evangelizing and Chris-

tianizing of the race.

"Learned or unlearned, good or bad, the negro preacher is the leader of his race, and is in a large measure the key to the negro situation. It therefore is clear that great effort must be made to properly educate, train and test the men to whom are to be intrusted these grave responsibilities. He needs to be well educated, and that education must be of the right kind. He must not only have a religious experience, but a life that demonstrates it daily. The men at the head of their educational institutions and theological seminaries have much need of prayer and wisdom for this all-important work of training the future leaders of the race.

"Both white and black Christian churches should unite in the great work of evangelizing the great mass of negroes yet untouched by the gospel to be found on the plantations, in the 'Black Belt,' and in the slums of our cities."

HENDERSON NOTES.

Dr. William W. Smith, chancellor of the Randolph-Macon College, spent Sunday at Henderson as the guest of President Hinemon. It is not every day that so great a man comes our way, and it is needless to tell you that we put into requisition every moment of his time, even at the risk of exhausting the distinguished guest. A social visit to the literary societies Saturday evening, a lay sermon at the Methodist church Sunday at 11:00, and a lecture in Henderson auditorium at 3:00, were some of the literary events of Dr. Smith's visit.

* * *

The Henderson-Ouachita track meet on Monday afternoon was an exciting contest between the two colleges. The day was bright and cool, the runners and athletes from both schools were in good shape, the grandstand was packed with enthusiastic spectators, making in all a brilliant picture of school life. The stunts were performed in excellent style, resulting in a victory for Henderson, 96 points to 37.

* * *

The preliminary contest to decide upon the Henderson representative in oratory took place last week. The choice fell upon Augustus Brown, Class of '11.

* * *

The students in all departments are straining every nerve, spurred on by the sight of the goal—commencement. Just a few more weeks left for us all, and what we do we must do quickly.

* * *

The school is unusually full, for the fourth quarter. We have more students than ever before at this time of the year, with applications for next year coming in in encouraging numbers. More room! More room!

* * *

The second one of the graduate recitals was given on Monday evening in Henderson auditorium by Miss Lilla Lee Thomason of the department of expression, Miss Alcie Dean Olmstead of piano and Mr. Abner Sage of voice. The program was delightful and the performers are to be congratulated.

R. K. B.

ONE HUNDRED SCHOLARSHIPS FOR HENDRIX.

There are 100 young men of limited means in Arkansas who would like to attend Hendrix College next year. If free tuition could be offered them, they could attend the next session. If free tuition cannot be offered them they will either fail to attend college or go where free tuition can be had. To meet this need we are asking 100 churches in Arkansas to provide one scholarship each for some worthy young man. Sixty dollars will pay the tuition for a college student for one year. This small amount may change the course of a life into a channel where vast good can be

accomplished. Let the board of stewards, the pastor, the presiding elder and the principal or superintendent of the public school compose the committee to select the beneficiary. If possible, get a college student from the congregation contributing the \$60.00. If one cannot be found there, let the president of the college select him from elsewhere. He always has a goodly number needing such help. If the beneficiary should be an academy student there would be \$12.00 extra after tuition is paid. This could be used in paying matriculation and scientific fees. If each presiding elder can get seven churches to provide a scholarship the 100 will be secured. The co-operation of presiding elders and pastors is urgently requested in this movement. Every church thus investing in some worthy young man will feel an abiding interest in him and in the college. The beneficiary in every case should be one who needs the help.

I need not dwell at length on the vast possibilities wrapped up in this movement. The best work some men do is in getting off to college young men in whom there are possibilities. Are there 100 churches in Arkansas which will respond to this appeal?

O. E. GODDARD,

President-Elect of Hendrix College.

COLLEGE MEN AND THE BIBLE.

It is a matter of importance and peculiar significance that there has been of late a great revival of interest in the study of the Bible among the undergraduates of our colleges and universities. This has been mainly due to a concerted effort of the International Committee representing the Young Men's Christian Association of Canada and the United States. Of this committee, Mr. Cooper, who has written for the *May Century* an article on "College Men and the Bible," has been and still is the secretary, in special charge of the Bible work in educational institutions. In conjunction with this work, a federation is in progress with students in foreign lands, the development of which Mr. Cooper has recently inspected. This great world-wide movement, which, outside of North America, includes 80,000 college men in different countries, will be the subject of other articles by Mr. Cooper to appear soon in *The Century*.

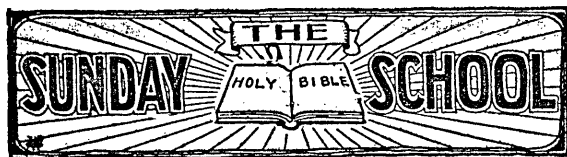
METHODIST PREACHING OR EPISCOPALIAN WORSHIP?

Dear Dr. Godbey: Your article in the *Western Methodist* of April 14 draws the line clearly. You believe *worship* the more important; I hold *preaching* more important. You are Episcopalian; I am Methodist. A prominent woman of this city, in deciding between the Episcopalian and the Methodist Churches said: "The Episcopalians believe in worship; the Methodists in preaching the gospel. I believe in preaching and shall join the Methodists."

J. E. HARRISON.

HEROISM.

It calls for more real heroism to be true to Christ and His standards in our ordinary, everyday life, than to stand the test of physical martyrdom for Christ in a foreign missionary field. To be confronted with the opportunity of dying for our faith is a challenge that usually calls out the best in us. Merely to face the opportunity of living for our faith, and that in what seems to us the commonplace, uninteresting circumstances of humdrum home or business life, year after year, with no great change in prospect, does not seem like a challenge to heroism at all. For this reason it is the more of a challenge. Endurance is more heroic than a spurt; it takes endurance to live the Christ-life for 30, 40, 60 years of uneventful service. Such a life honors Christ, and He honors such a life, as the most convincing evidence of the power of Christ that the world can know.—*St. Louis Christian Advocate*.



PREPARED BY P. R. EAGLEBARGER.

WARNING AND INVITATION. APRIL 24.

Golden Text.—Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Matt. 11:28.

Our present lesson would seem to follow immediately after that of last Sunday according to Matthew's account, but not so. The topic seems similar so Matthew places these words in the order as we find them. In the matter of time, however, several months elapse. If the reader will see Luke 7:18-35 and also Luke 9:1-5 then Luke 10:17-24 a correct idea of the time at which these events took place may be formed. It will be seen that the disciples of John came to Jesus several months before the twelve apostles were sent forth and that the events of our present lesson occurred several months after they were sent out and soon after they had returned. To be more specific it will be found that after the twelve had returned Jesus sent out other seventy, giving them much the same instructions as he gave the twelve and that our present lesson is properly placed at their return. (See Luke 10:1-16, 17-24.)

It will be remembered that when Jesus sent out the twelve he went also out to proclaim his gospel and that also when the seventy had been commissioned he did likewise. His instructions to the different companies were similar and their missions were similar. By sending out these messengers and going forth himself he made the mightiest effort of his life to awaken the Israelites to the importance of the times and to gather them together and save them by his power. We are curious to know what would have been the result if they had become aroused and should have accepted him. Surely much of the gospels that follow would have been vastly different. But neither Jesus nor his disciples succeeded in bringing a great national movement out of the condition into which the Jews had fallen. Between the events of our last lesson and our present one John was beheaded in prison and Herod desired to see Christ. (See Luke 9:9.) The outcome of these great efforts to gather the Jews together and the slaughter of his kinsman, John, made a deep impression on Jesus and we find him somewhat cast down. The present lesson will show this.

Opportunity and responsibility are here placed side by side. The certainty of punishment that follows wickedness is plainly indicated. These things that were spoken by Jesus were true in the years that had gone before and they have proven true since. Cities had been destroyed for their sins long before the Lord's day on earth, yea the flood was sent on account of wickedness, and the same has proven true in many instances since. Some of the cities mentioned, Tyre and Sidon, and the land of Sodom were remote, but some of them, Chorazin, Bethsaida and Capernaum were near by. The sight of Sodom is marked by the brimstone that served as the instrument of her destruction but the abiding place of Jesus, Capernaum, cannot be located at present by any mark. She has passed into the dark unknown. Her trade and her citizenship have perished. The gates of hell have prevailed.

Jesus becomes exultant even amid the gloomy surroundings. He had been true to his mission to the world. He had sown with lavish hand and will not be fearful of the harvest. He turns to heaven, the throne of God, with thanksgiving for what the Father had bestowed upon him. He is grateful and freely acknowledges his grat-

itude. But he did not forget even for a moment the teeming millions of earth that might yet be influenced by his truth. So he breaks out in another strain of exhortation. Will not those for whom he has such a full heart of loving sympathy hear and repent? Ye who labor, ye who know the heavy burdens of the world, come unto me and I will give you rest. I am a burden-bearer and a teacher. I will carry your burdens and teach you the easy way. "My yoke is easy, and my burden is light." "I am meek and lowly" and you may safely trust me to help you. The appeal is pathetic.

Jesus found constant and persistent opposition from the scribes and Pharisees. They were never pleased with his manner nor his plans. They were the "wise" men and the works of Jesus and his gospel were hid from them. They were looking for the Messiah, they were going about with their "wisdom" measuring sticks trying to find the Lord's anointed. They met him in the way and jostled him in the streets of the city but they could not find him. They mis-measured him. The needy found him at once, even the blind could reach him. The very ease with which he was found was a stumbling block to the "wise" who proposed to search him out. Jesus rejoiced that the blind and needy so easily found him and were helped by him. It is the same today. He is the topic of discussion to this good day with the "wise" and the simple come to him and find rest and salvation. Their needs point him out and they run to him.

SUNDAY SCHOOL NOTES.

By REV. W. J. MOORE, *Chairman.*

THE SUNDAY SCHOOL PROMINENT.

At a recent district conference which the chairman attended, the presiding elder gave a list of 23 questions to each pastor to answer in making his report. Of these 11 were concerning the Sunday School, thus giving prominence to this very important part of our church work. And so it ought to be.

* * *

HOLLEY HAPPY.

In a note from Bro. Holley, our pastor at Lindsay, he says: "Perhaps you would be interested in knowing that our Sunday School is in a growing and prosperous condition, especially so in the missionary spirit which can be seen by the contributions for same since the beginning of the conference year. It has increased from \$1.00 on first Sunday in November to \$7.35 on first Sunday in April. All the pupils appreciate taking a part in the support of our representative in Japan." A good report, good school, happy pastor!

* * *

As has already been noted in these columns, the Sunday School at Welch has assumed the support of a native worker in Songdo, Korea. His name is Chey Tai Gow, and he is a helper to Rev. A. W. Wasson. The school pays \$100.

* * *

"Lo, children are an heritage of the Lord."—Ps. 127:3.

* * *

WANTED TO DO SOMETHING.

The story is told of John Wanamaker, that when he was a Sunday School pupil he joined the church. He felt a strong impulse and desire to do something. The sidewalk in front of the church building was out of fix. He went and begged some brick and sand and repaired it. Thus began a great and useful life. Do not all persons, especially children, feel this impulse to do something? And is it not a wise thing for us to take hold of this impulse and direct it in the development of religious life? It may be the simplest form of service; but it will interest a child to render that service, and will tie him on to the church. Try it.

THINK WITH THE CHILD.

When you want to help any person, think with him. In teaching children, one of the greatest drawbacks is we fail to think with them. "I thought as a child." We forget that we were once children. That was good philosophy that Son used in finding his master's donkey: "I just went where the donkey was last seen, and tried to think where I'd go if I were a donkey." He found the mule. If we are to find boys and girls we must think with them, and thereby get the "point of contact."

Don't forget the Children's Day service. If you have not ordered programs, do so now. Write Rev. R. A. Crosby, Guymon, Okla.

128 1-2 West Main, Oklahoma City.

TO OUR WORKERS.

The first conference for our own workers is over. It was a great inspiration to us. The attendance was good all things considered. If all who attended will "echo" the meeting, work at the plans and work up to the ideals given it will not be many years before Arkansas Methodism leads the South in her *Work for Children*. How uplifting were Drs. Hamill and Chappell. We truly have great Sunday school men in these. Now if our workers in each district will request our presiding elders they will cheerfully give time and workers for the Sunday school workers. Another thing; we wish Sunday school notes from each live school in the State for this page in the Western Methodist. We have no salaried Sunday school worker but we can all pull together and make a mighty move in this great work.

You have elected me your president. I am a busy pastor, with one wife and five children, am building a new church, teach a Sunday school class, etc. Yet I am here to do all I can for the boys and girls of Arkansas. Let us wake up.

Yours for the children and the adults,

J. M. WORKMAN, *President.*

FREE CHILDREN'S DAY PROGRAMS.

The Little Rock Conference Sunday School Board will furnish Children's Day programs free to all schools that will observe the day and take collections. Remember the date for observing Children's Day has been changed to June 12 by the General Sunday School Board. Order the programs early. Send orders to Rev. J. M. Workman, Secretary, Malvern, Ark. Rev. J. H. Bradford is the first to order. Who next?

A PLEA FOR CONSERVATION.

The cause of forest conservation, with its colossal problems, must not be allowed to become a football of factional or personal ambitions; it needs all the friends it can win, of all shades of party or partizanship, particularly in Congress, to which now falls the great responsibility of enacting into law the unmistakable demands of public sentiment. Much of this work is urgent. Legal safeguards should be established to prevent such wrongs as the endeavor to take up coal lands worth \$2,000,000,000 by one person, by means of proxies; the use of water power should be so defined and regulated as to preserve the rights of the people without impairing the normal development of the West; the reclamation service, which is making the desert blossom as the rose, should be carefully fostered and protected against political and private greed; the whole system of river and harbor development should be placed on a business instead of a political basis; and, last, but not least, let the President, Congress and the governors and legislatures of the States address themselves at once to the need of a co-operative plan to save from destruction the forests of the upper reaches of the whole Appalachian range.—*Century Magazine.*

CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Lillian Anderson, Conway, Ark.)

A WEEK OF TERROR WITH NICK'S GANG.

BY RUTH CARR.

(This story is dedicated to the House children, who are members of the Fairview Sunday school in Texarkana.)

Rev. Baldwin Odell opened his study door and looked out at the sleet and snow that fell in blinding sheets, rapidly covering the streets, the yard and even the little violets that were trying to bloom in the chill March weather.

As the minister turned with a shiver to re-enter his study, the rumble of wheels attracted his attention and he looked over his shoulder as a swift flying carriage with closed curtains dashed by.

"O, Brother Odell," screamed a girl's voice from the carriage, "get me—come quick—quick!"

Was it a cry for help or was it a playful banter of some child who daringly called him to follow in the mad race? Deciding it was the latter, the minister re-entered his study and resumed his reading.

The morning papers, with blazing headlines gave an account of the abduction of Hazel Chester, the fourteen-year-old daughter of Col. Chester who lived on Clinton Heights. Two men had been seen skulking along the back alley about dark, and the hired girl thought she saw the face of a man at the kitchen window, but for a second only, so she was not sure.

No unusual noise had been heard about the house, so no idea could be given as to how the girl had been secured. The purpose was evidently to hold her for ransom, as Col. Chester was known to be very wealthy and Hazel was his only child. Her mother had been dead for several years and a faithful old black "mammy" had cared for the child, while a governess came each day and taught her music, as well as the other branches.

Some reported having seen a closed carriage on the edge of town and the driver was lashing a pair of black horses under a heavy whip; another testified that he had found an empty chloroform bottle at the end of Arlington Avenue, and when the Rev. Mr. Odell had told of the screams he had heard coming from the carriage, the case seemed to be a clear one that the girl had been taken from her home by unknown persons, and spirited away to the mountains that were full of brigands.

In the meantime little Hazel was being roughly handled, for no sooner had the two muffled forms seen Col. Chester leave the house, than they quietly slipped in through the side door, crept to the girl's room, threw a blanket over her and hurried her out to the waiting

Weak Hearts

"I was terribly afflicted with my heart. At times it seemed to miss every other beat. I took Dr. Miles' Heart Remedy until my trouble was all gone—it has never returned."

R. R. PENN, Springville, Iowa.

One person in every four has a weak heart. Some are born weak, some become weak from disease, others by over-exertion. If you have palpitation, fluttering, irregular pulse, short breath, oppressed feeling in chest, smothering or faint spells, you may know your heart is weak. There is nothing better for a weak heart than

Dr. Miles' Heart Remedy.

It has brought relief to thousands, it should to you, even in cases of long standing.

The first bottle will benefit; if not, your druggist will return your money.

carriage. A moment later a towel of chloroform was pressed to her nose and set her to choking and struggling. The very last she remembered was calling her pastor, Rev. Mr. Odell as she flew past the church.

Soon she ceased to struggle and lost consciousness; when she waked she was lying on a wooly skin in a tent. The snow was drifting in through the loose flapping curtains, as an ugly woman with a red soar across her cheek was poking wood and trash in a little stove near the center of the tent.

Hazel saw a rough looking man with a belt full of pistols and the sight was so horrible she shut her eyes again to keep from seeing him,

"As soon as the gal wakes, Meg," said the man, "give her to understand that if she tries to git away or sign to anybody as she sees passin', she'll git her throat cut for her trouble."

"O Nick, you shorely wouldn't do that, would you?"

"Shet up, woman, or you'll get a taste of it on your own neck."

Trembling with fear the woman slipped to the child's side and sat down on the wooly pallet.

When Hazel heard the man leave the tent, she opened her eyes and looked into the homely tho' motherly face of the woman.

"Will he kill me?"

"Sh-sh—child, he's more bark than bite, though he is bad enough. You don't want to make him mad. See this," putting her hand on the red scar on her cheek, "he done it. It won't do to git his dander up."

"O I want to go home—I can't stay here—let me go," cried the child.

"Don't talk that-a-way, honey, for Lord knows if there was a way to git away I'd a done been gone."

"Don't you live here? Don't you belong to the band?"

"O I belong to the band, I reckon, that is, I'm Nick's wife, but I'd leave 'em if I want afeared they'd find me and kill me."

"How many are there in the band," asked the child.

"Six men."

"Are you the only woman?"

"Yes, God pity me."

"Are there any children?"

"No—that is—no, none but you."

"How long will they keep me, and what do they mean to do with me?"

"Can't say yit—they're holdin' you for money, bein's your daddy's rich, so if the stuff is put up soon, you'll git home in a few days or maybe weeks, but if the officers tries to git you, taint no tellin' what will happen. I have knowed 'em to—sh-sh"—lifting a warning finger as the crackle of twigs outside told of the approach of some one.

Hazel closed her swollen eyes as a low heavy set man with dark eyes lifted the tent curtain and entered.

"How's the girl, Meg?"

"Comin' round."

"She's a regular little tiger—bit and scratched when we lifted her in the carriage last night. But I 'low she'll be tamed down 'gin she sees her folks."

Hazel felt a shiver run through her frame, and thought she would scream, but remembered Meg's warning to "not git their dander up," she lay with closed eyes.

"What you 'low to do with her to-night, Tobe," said the woman.

"Don't know yit—maybe chain her to the wagon."

Hazel could not suppress a sob, which caused Tobe to look round.

"See here, kid, taint no use fer you to go to bawlin' fer it don't git you nothin'. If you do right you ain't a goin' to be hurt, but if you tries to git away I wouldn't give 15 cents for your life—do you hear?"

"Yes," came a feeble reply.

"Honey," said Meg after Tobe had gone, "you needn't be skeered of Tobe, he's the best one of the bunch."

"Lord have mercy," said the child with a groan.

HILL'S BUSINESS COLLEGES

Successor to Key's Commercial and Trades Institute. Hill's means a quick and thorough business education. Our training is thorough and practical. Hill's bookkeeping is not excelled. Has won over all competitors. Has more graduates in banks than any other system. We teach the Pittman system of shorthand. Statistics show that over 95 per cent of the government stenographers use the Pittman system, the world's standard. Write or phone 1247. Our 1910 Catalogue sent upon request. Address R. H. Hill, President, Little Rock, Ark.; Memphis, Tenn.; Waco, Texas.

After Meg and Hazel had eaten supper, which consisted of cornbread and a piece of rabbit which one of the men had shot, the child, still faint and sick from the drug she had been forced to take, lay down on the skin again with her arm for a pillow.

A few minutes later Nick entered with a chain in his hand.

"Meg, Tobe and Squat thinks we better chain the gal to you tonight, and mark you, if anything happens and she gits away, woe be to your bones."

After chaining the two together and putting the key in his pocket, Nick kicked the dog that lay sleeping by the side of the stove and left the tent.

Meg with a mother-heart, pulled a few rags over herself and the child and lay down to sleep.

(To be continued.)

Charlotte, Ark.

Dear Methodist and Cousins: I will try to write for my first time. I am a little girl ten years old. I am going to school. My teacher's name is Mr. Will Baker. I like him fine. I have for pets four dolls and a colt. I go to Sunday school and church every Sunday I can. We have a new church building at Charlotte. Our pastor's name is Bro. C. F. Hively. [My papa takes the Methodist and I like to read the children's page. I have two brothers. One name is Floyd and the other one Marvin. One of them is thirteen and the other is six years old. They are going to school. My papa and mama are members of the Methodist church. I guess I had better close for it is getting late. If this happens to jump the waste basket I will try again.

Your new cousin,
VIRGIA JERNIGAN.

* * *

Pocahontas, Ark., March 18, 1910.

Dear Methodist and Cousins: Good afternoon. I think I will take off my wraps and stay awhile. No you needn't take time to serve refreshments, as I only dropped in to say a few words with you this pleasant afternoon.

With pleasure I again write the dear little girls and boys that belong to this merry little band. I am taking a great interest in your fine stories Miss Carr and also the sweet letters sent in by the members and cousins.

I am sweet sixteen and am in the 9th grade at the high school, and our class is certainly growing. There is fourteen members, and we have been working diligently this year and have quite a neat sum of money on our bank account. The Methodist citizens are building a new church here, which will soon be ready for occupancy. Our funds go towards buying a magnificent memorial window for the church, which will be put in, in memory of our deceased teacher, C. P. Cloyes.

Indeed it's been ten minutes since I took the floor and I know Miss Lillian is tired of reading this very unimportant letter, so I will give a little more space to the dear little girls and boys that are smaller than I, for if I don't they might think I'm a pig, but I'm not, I'm a girl.

Indeed I hear the waste basket waking from its dreams and if I don't make my exit it will have to be left out entirely.

With much love to the dear children, and to the kind editor, I will close.

"COLUMBIA."

* * *

Princeton, Ark.

Dear Western Methodist and Cousins: May I come in for a little while? I'll "promise" not to stay very long, and I'll take a seat over here by "Oklahoma

Stop LaGrippe!

Before it Stops You.

Take

JOHNSON'S CHILL & FEVER TONIC

Knocks it up every time. Your money back if it fails. Get it to-day!

50c at Druggists.

Indian." She said all those who liked to read would be her chums. I am sure then I will be, as I dearly love to read. When I begin reading a book, I dislike to stop until I have finished it. I have read: "St. Elmo," "Stepping Heavenward," "Beulah," "Lena Rivers," "Homestead on the Hillside," "Meadow Brook," "Family Pride," "Thou God Seest Me," and "The Heiress of Leighton Hall." Guess I could name many more I have read if I would think real hard. I go to school and study eight books: Civil Government, History of Arkansas, Latin, Arithmetic, Spelling, Dictionary, "Look Wood," and Algebra, are the names of them. My teacher says she wants me to study and be a teacher too, but I think there is little hopes unless I study harder. Ha! Ha! We are going to have examination this month, as it is the last. Hope I'll get a good grade. I didn't go to school today as I have been sick. Hope I can go in a day or two. I like music fine. We have an organ but I can't play much. We live on a farm. Everything is pretty and green now.

We have lots of green trees in our yard and I like to get under them in summer days and swing. I guess Flossie Breedlove to be fourteen years of age, and Olahoma Indian to be about fifteen. Am I right? If I am I want to receive that card REAL SOON. Suppose you send it anyway if I should make a mistake in your age. I am fourteen years of age, will be fifteen the 14th of April. I am afraid I have broken my promise, so will bid you all adieu.

Lovingly,

MAUDE HARRISON.

* * *

Dill, Okla., Feb. 20, 1910.

Dear Cousins: This is my first letter. I have been reading the cousins' letters. I like to read them. I go to school. My teacher's name is J. A. Lovell. For pets I have a dog. He will ride in my wagon. Also have a blind pig. I am 8 years old. Will close for this time and if I see this in print will write again.

LEON LEONARD FERGUSON.

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 eyes, giving electricity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

Dumas, Ark., Feb. 22, 1910.

Hello, Cousins: How do you like to go to school? I do not.

I live about a block from the school. Our school house is a large frame building, with a large stage and two rooms on each side of it. We have two rooms, a large and a small room, with a large porch running almost all around it. The school yard is very large, with many trees in it.

I am 10 years old and am in the fifth grade. I am not tall for my age, but I think I am tall enough. Well, I must close. With love from a new cousin,

BROWN-EYED HELEN.

Of all the books and toys
The Western Methodist brings the most joys.

Come on, girls and boys, and let's
sing our songs to the Western Methodist.

* * *

Bradford, Ark.

Dear Miss Lillian: As I wrote to the children's page once before and it was not published I thought I would try again. My sister takes the paper and I love to read the children's page. I will guess Vivian Magness to be about ten years old. I go to school. My teacher's name is Mr. T. E. Hickmon. I like him fine. A. Elizabeth Snow I will guess your age is eleven years. I will answer Bertha Emerson's question. There are 66 books in the Bible. I want to ask a question: How many times is "and" used in the Old Testament? I will answer Parilla Turnbow's question. Noah was 120 years building the ark. God closed the doors himself. I hope this will escape the waste basket. I will close as my letter is growing long.

Your new cousin,
RUTH POLLARD.

See advertisement for The International Life Insurance Company on page 14.

OKLAHOMA CONFERENCE NOTICE.

To the District Lay Leaders and Presiding Elders of Oklahoma Conference:

Dear Brethren—At the Mangum district conference held at Blair April 12, a resolution was adopted unanimously to hold a Laymen's Missionary Day in every church in the district on the first Sunday in May.

Will each district lay leader, in harmony and co-operation with the presiding elders and the pastors throughout the conference, undertake to hold in their several districts, either in May or June, each district arranging its own day? This will be a great help to our people in many ways. I ask that you as lay leaders and presiding elders give me your co-operation in this effort to bring our people in line and co-operation with our Great Laymen's Missionary Movement. T. S. DEARMAN, Conference Lay Leader.

PIKE CITY CHARGE.

We are just closing a two weeks' revival at Pike City. Every service good. Twenty-nine applicants for membership and others disappointed by the meeting closing. Several more to join. Brother J. A. Hall, of Waldo, was with us from the beginning and rendered valuable service. A rapid, forceful speaker he is, and full of spiritual power. We thank God and take courage. We go together to Fulton to assist Brother Galoway tomorrow.

DAVID BOLLS.

YOU CAN QUIT,

But you need help. Haggard's Tobacco Tablets afford the needed help. Follow directions. If not satisfied, certify that directions were followed, and money will be refunded. Send \$1.00 for box to P. H. Millar & Co. sole Agents for Arkansas and Oklahoma, Box 239, Little Rock, Ark.

THE RIGHTS OF THE LAITY.

(Miss Helm in *Our Homes*.)

The editor has been requested by subscribers to answer certain questions in regard to the Board's memorial to the General Conference asking for women the full rights and privileges of the laity. One says: "Tell it all to us plainly."

Now, since some of these questions show an entire misapprehension of the meaning and purport of the memorial, I think it will help to "clear the mists away" by telling some things the memorial does not mean or ask for.

1. It does not mean or have any reference to woman's political suffrage.

2. It does not ask for the rights of the clergy; nor does it look to women becoming preachers, presiding elders, or bishops.

3. It does not propose an increase or in any way change the basis of lay representation in either the Annual or General Conference. It simply asks that women may be regarded as eligible, and not that men be refused.

4. It does not suggest that men qualified for office should be turned out or not be elected and women be put in their places. It only asks that it may be made legally possible for a woman when it is necessary or desirable and she is qualified to hold the offices of stewards, Sunday School superintendents, Epworth League Presidents, and trustees, and as such to be members of the Quarterly Conference on the same footing as are men who hold those offices.

5. It does not ask that these duties be imposed on any woman who has not time or inclination or ability to fulfill them. The laymen of the church have had all these rights for long years, and yet there are thousands and thousands of them who have never filled a church office or served as a delegate in any Conference. There is not one of them but would feel at perfect liberty to decline if asked to perform any of these services. So it can and will be with women if they too are granted the same rights.

We will try to reply to the question: "DOES THE CHURCH NEED FOR WOMEN TO HAVE THE RIGHTS OF THE LAITY?"

We believe this cannot be better done than by giving a few illustrative arguments for the granting of the rights and privileges of the laity to the women of the M. E. Church, South. Every incident here related is a true story and could be multiplied many times if space permitted.

In one church there was not a man who could (or would) give attention to the finances of the church, though there was a full supply of them elected as stewards. The preacher's salary was never paid in full, and neither were the assessments for connectional enterprises, while needed repairs on the church were allowed to run on to the gradual destruction of the building. A young preacher came, and, finding it impossible to get the men to do anything, he appointed a financial committee of earnest women who took time from their homes and families and did the work of the stewards. That year the preacher and presiding elder were paid in full and the church was repaired. But the men continued to be elected stewards and hold all the legal rights and privileges of the office.

In one church there was not a man qualified by both character and ability to be a Sunday School Superintendent. One, a good man who could scarcely read, filled the office for several years; another was educated, but became a bank defaulter; and one of his successors was absolutely ignorant of the Bible and proved to be grossly immoral. Was there no one in the church fitted for the office? Yes, there were not less than three women who were fully qualified mentally and spiritually; but they were not willing to hold an office in which the church legally disfranchised them.

Is it not far better to repeal a bad law than to evade it?

In one church there were a number of women who were moved to raise money by their own work to buy a house and open a Sunday School in a slum district, where the gospel need was great. The little chapel was deeded to the trustees of their church, and for several years the work was conducted successfully. But the time came when the Quarterly Conference of that church thought it best to sell the chapel and use the money for some other purpose, and they did it against the appeal and protest of those women who had no vote in the Quarterly Conference. Woman's work, woman's money, woman's wishes counted nothing in the scale of justice (?) against the votes of men.

In one church, a fine consecrated young woman was for years the able President of an Epworth League composed of a membership of two-thirds girls and one-third young men. But, the law as understood, excluded her from the Quarterly Conference because she was a woman, whereas her predecessor, who had proved a failure, had, because he was a man, a voice and a vote there.

In one church the pastor has appointed two women trustees. They are filling the office well but illegally. Would their acts be accounted legal in a civil court? This is not the only instance of the kind.

At a session of the General Conference a negro man who was a fine representative of his church was heard from the platform with applause. That was right. But was it right when as fine a woman as ever served God in the Methodist Episcopal Church, South, was refused the privilege of the floor to answer a question concerning the great cause she represented simply because she was a woman? Legislation was delayed until two or more preachers could come behind that woman and get her whispered answer and then speak it aloud for the edification of the Conference. She is a fine speaker, and could have spoken well and clearly in a voice that could have been heard to the limits of the hall. But she was not a man, either white or black; only a woman with no right to speak then or at a later session of the General Conference, when our two great woman's organizations were in great need of a voice to advocate their rights; nor will she be allowed to speak next May, when they will need it still more.

CLEAN IT UP, OR OUT.

What is being done in your community to supervise the moving picture show? Nothing? Then you may be harboring a moral pestilence. There are good, decent shows of this type, but many of them are far down on the moral scale.

In New York City a judge had a man before him for sentence. The moving picture show was involved in the case. And this is what the judge was brave enough to say about it: "There are no snares for the catching and bringing young girls down to the level of infamy and shame like the moving picture shows. It is time that the mothers and fathers in this city learned that these shows are dens of iniquity where their children may be ruined." How is it in your town? Have you done anything to drive out this evil?—*Epworth Herald*.

MANGUM DISTRICT RESOLUTION.

The following was adopted by the members of the Laymen's Conference and pastors of the Mangum District, assembled at Blair, Okla., on April 12, 1910:

That each pastor in the Mangum District observe the first Sunday in May, 1910, for a Laymen's meeting, to be conducted by laymen.

J. G. SPENCER, Secretary.
T. S. DEARMAN, President.

HOW THEY SPENT THEIR MONEY.

BY ROBERT J. BURDETTE.

Selfishness—

I kept all my wealth—and I mourn
for my loss,
For gold in a skeleton hand turns to
dross;
Love, friendship, and gratitude might
I have bought—
But I kept all my wealth till it mold-
ered to naught.

Pleasure—

I spent all my gold—I danced and I
sang—
The palace I built with hilarity rang;
Plays, revels and frolics from even
to dawn—
But I lie here with nothing—I spent
it—it's gone!

Avarice—

I loaned my good money—at grasping
per cent—
'Twas I who got all that you kept
and you spent;
While I counted my millions, Death
Plundered me bare—
And this grave that I sleep in belongs
to my heir.

Charity—

It was little I had, but I gave all my
store
To those who had less, or who needed
it more;
And I came with Death laughing, for
here at the grave
In riches unmeasured I found what I
gave!

—The Watchman.

A CREED.

To be earnest; to be strong;
To make light the way with song;
Slow to anger; quick to praise;
Walking steadfast through the days,
Firm of purpose sure of soul,
Pressing onward to the goal,
Upright, even, undismayed,
Sure, serene and unafraid.

To be patient; to be kind;
To be purposeful, and find
Sweetness all along the way;
Loath to judge, but firm to say
Truth with unrelenting tongue;
By no cavil veered or swung
From the right; and to endure
Hopeful, helpful, clean and pure.

To be gentle; to be glad;
True to life and glad to live;
To be watchful and to be
Rich with boundless charity;
To be humble in success,
Strong of heart in bitterness,
Tender, gracious, thoughtful, good
In our man-and-womanhood.

To be smiling; to be glad
For the yesterdays we've had;
To be grateful all the way
For the beauties of Today;
To be hopeful and to see
In the days that are to be,
Bigger, better, broader things,
Robes of purple, crowns of kings!

—Collier's Weekly

YOU CAN MAKE MONEY in your home town introducing our attractive books on "Care of Children," "Domestic Hygiene," "Prevention of Consumption," etc. Salesmen also wanted to travel among physicians with our fine line of standard medical books. Write for catalogue and terms to agents. Address: Wholesale Department, F. A. DAVIS COMPANY, 1914-16 Cherry Street, Philadelphia, Pa.

MARRIED—At the home of the bride's father, Mr. Henry Davis, Eleventh and Valentine, April 3, 1910, at 3:00 p. m., Mr. Henry Barringer and Mrs. Maggie Blair, Rev. Sam Rainey officiating. All the parties of Little Rock, Ark.

MARRIED—By Rev. Sam Rainey: Mr. J. E. Hickman and Mrs. Mollie Stembridge, April 5, 1910, at 5:00 p. m., at the residence of Mrs. Fullmore, Twenty-third and Oak streets, Little Rock, Ark.

W. H. M. SOCIETY.

EDITED BY

Mrs. J. A. Looney...White River Conference
Wynne, Ark.
Mrs. V. S. McLellan...Little Rock Conference
1818 Chestnut St., Pine Bluff.
Mrs. J. L. Bryant...Arkansas Conference
522 N. Eleventh St., Fort Smith.
Mrs. Tom McSpadden...Oklahoma Conference
Chelsea.

Send all communications to the editors.

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40.

* * *

"I sometimes think we women nowadays are in danger of being too busy to be really useful," said an old lady thoughtfully. "We hear so much about making every minute count and always having some work for spare hours." We go to see the sick neighbor and relieve the poor neighbor, but for the common, every-day neighbor we have no time to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many pauses by the way that are no waste of time. The old-fashioned exchange of garden flowers over the back fence and a friendly chat about domestic matters helped to brighten weary days, and brought more cheer than many a sermon.

* * *

Do you intend doing some kind deed? Do not wait, but do it now.

(A famous writer says: "Tell me what you read and I will tell you what you are." My dear Home Mission women, if you read *Our Homes*, I am sure you are a true missionary at heart. You are interested in the different branches of the work. How can we be interested in something that we know but very little about. In *Our Homes* we learn what we are really doing. Our monthly meetings are so helpful and interesting, when each member has read our paper. May it soon be that every member is a subscriber to *Our Homes*.

* * *

The Alma Auxiliary, only about one year old, is one of the most active in the conference. Last year this society raised \$100 for the purchase of the new parsonage. This year they have expended considerable money on the improvement of the parsonage property; besides they have assumed \$100 for the purpose of remodeling the church building at Alma. The outlook for this auxiliary is hopeful.

* * *

Branch, Ark.—"Although we are young in the cause, we are doing well."

Midland Heights, Fort Smith.—This auxiliary is doing good work, helping their pastor in the effort to pay out their beautiful church building.

* * *

First Church, Fort Smith.—The devotional meeting last week was a very helpful service, many prayers being offered to God for the helpless children who toil day after day in the cotton mills of the South.

MRS. J. L. BRYANT,
Press Superintendent.

HENDERSON AND HIGHLAND.

I have not written sooner because there are so many things about my charge that are too good to tell, and I thought that some preacher would immediately begin to try to beat me out of my job. But some things are going to get out on us and we had just as well to begin to write it up.

Henderson is a good church, well organized in all departments, and everything running smoothly. We have a good parsonage and garden. The church has raised the assessment \$100 over last year, and the pastor gets his money every Monday.

We organized the Highland church in February, just two months ago. It is in a storehouse on Twelfth and Elm

streets, about four blocks north of our Methodist State Orphanage. Here we have 75 members, a strong board of stewards, 115 in Sunday school, and the best Woman's Home Mission Society that I ever saw. They have assessed the same as Henderson for P. E. and P. C. and are paying it in the same way—by the week. Our people here are religious, intelligent, broad-gauged and enthusiastic. They bring things to pass. We hope to build at Highland this year.

We have received 26 members at Henderson and 76 at Highland, 102 altogether, and haven't yet held a protracted meeting at either place. This will be two good charges another year, and require two preachers, and I want to say just here that either end of the line will be good enough for me. Any preacher who lands on any part of this charge can say, "Truly the lines have fallen to me in pleasant places." We greatly desire your prayers and help in this work. Fraternally yours,

SAM RAINEY.

Little Rock, April 14, 1910.

LITTLE ROCK METHODISM.

SUNDAY, APRIL 17.

The monthly meeting of the pastors was held at First Church on Monday morning and reports were received from several of the pastors as follows:

Asbury, reported by Rev. Marion Monk, assistant pastor. The Sunday School is having a period of success never enjoyed before. Arrangements have been completed for the erection of the main auditorium of the new church, and work will be begun soon.

Dye Memorial, reported by T. O. Rorie, pastor. The main feature is the Sunday School, which is 50 per cent better than it has been in ten years. A fine Sunday School rally last Sunday. Four accessions to the church since last report.

Henderson and Highland, S. W. Rainey, pastor. The pastor held three services last Sunday and had a good day. There were 90 in attendance in Sunday School at Henderson and 83 in attendance at Highland.

Capitol Church, L. C. Beasley, pastor. The attendance at the preaching services were good at both services. There were 96 in attendance at Sunday School, this being 80 per cent of the enrollment.

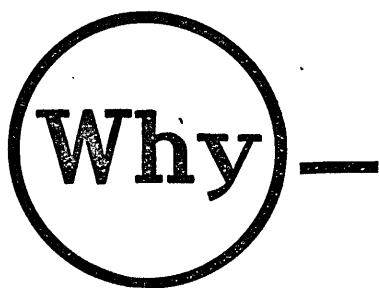
First Church, T. E. Sharp, pastor. Preaching services well attended. There were 325 in attendance at Sunday School.

Twenty-eighth Street and Forest Park, W. D. Mitchell, pastor. The pastor preached to good congregations at both places and received two by letter at Twenty-eighth Street. He is absent from the city assisting the pastor in a revival effort at Devall's Bluff.

Winfield Memorial, P. C. Fletcher, pastor. At the morning hour the pulpit was occupied by Hon. Eugene W. Chafin, LL. D., of Chicago, in a masterly address. Six of the laymen took part in the services. The pastor preached at night.

VINITA DISTRICT CONFERENCE NOTES.

The Vinita District Conference will convene at Wagoner Monday, May 30, at 2:00 o'clock p. m., instead of June 2. This change has been made necessary on account of the facts that the County Normal opens at Wagoner June 2, and the town will be more or less taxed to entertain the teachers, and the further facts that the Annual Conference Home Mission Society meets at Ada on the night of June 2. We will begin at 2:00 p. m. and run through Monday, Tuesday, and Wednesday. The district meeting of the Woman's Home Mission Society and the Woman's Foreign Missionary Society will meet Wednesday morning, June 1, in Wagoner, and a joint meeting will be held by them with the District Conference Wednesday night, at



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which time Miss Mabel Head, of Nashville, will address us. Let the preachers and delegates all arrange to come early Monday morning and expect a happy, helpful meeting. Wagoner is a good town. We have a good church at Wagoner. Many of the best people in the State live there. They have the best church property in the district and will give us a genuine welcome. Let us pray for a gracious revival during the Conference. The General Conference will be over and we can plan any necessary adjustment to new conditions.

The following committees are hereby appointed:

License to Preach—J. M. Cantrell, A. S. Cameron, and G. W. Lewis.

Admission and Readmission—A. C. Pickens, J. A. Kenney, and Hal A. Burns.

Deacons' Orders—G. L. Crow, J. T. McBride, T. A. Harkins.

Elders' Orders—G. M. Byers, E. C. Wallace, L. R. Jones.

Let each pastor and local preacher please join me in an effort to have a full delegation and a fine attendance of the women on Woman's Day.

JOHN W. SIMS, P. E.

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Palmettona will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonder-

ful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Western Methodist may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney, and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

FROM BROTHER EWDARDS.

Closed out a great meeting this morning at this place. The whole community was stirred. Twenty-five converted; twenty joined our church. Brother J. M. Russell, one of the old guard, is at his post moving things. We go next to Stuart. Ashland is a nice little village, twelve miles west of Kiowa, off from the railroad. The place is hard for us, but the results are great for the people and church.

J. D. EDWARDS.

Ashland, April 18.

METHODIST DENTIST WANTED.

There is a fine opening for a good dentist at Erick. The present dentist is retiring because of bad health. Write Dr. Stubbs at Erick, Okla., for further particulars.

H. L. MAULDIN.

ADA DISTRICT CONFERENCE.

Our conference was altogether the most pleasant, most spiritual, and most instructive ever held in this district—so say the older members; and this we take as an evidence that the general condition of the various charges is better than it has ever been before. Some seventy-five or more preachers and delegates, not counting the visitors, came together at Vinita Avenue church at Sulphur on Monday afternoon, April 11th, expecting and intent upon a helpful session. To accentuate their hospitality, and show us their spirit, the good people of that thriving city met us and whisked us away to our homes and to the church in automobiles and carriages in a manner fairly sparkling with happiness and good will.

The presiding elder, Rev. S. F. Goddard, assembled the body in a most business-like fashion, and disposed of the business of the session just as a Bishop would have, only his comprehensive grasp of the details of the district enabled him to dispatch the work better, perhaps, than a Bishop would have. No man in the Oklahoma Conference has ever made, or will ever make, a better presiding elder than S. F. Goddard.

Rev. C. C. Barnhardt was elected Secretary, and M. C. Hamilton was appointed as his assistant. W. J. Moore, our Conference Sunday School Secretary, was with us from the start, and presented his work topically, much to the edification of all present. Rev. D. J. Weems, Field Editor of the Methodist, looked after the interests of the Conference Organ, and incidentally diffused among us the kind of spirituality that always sets one upon a high plane. After Wilson's sermon on Monday night—which sermon was Wilson-esque—Brother Weems' amens, as we all struck hands and traded tears, were worth the price of the Methodist life subscription. Brother Editor, you can stay on over there in Arkansas if you will always send us Weems.

The roll call on Tuesday morning showed pretty nearly a full house. The business of the Conference moved along interestingly. The committee on public worship could not make up their minds to lower the standard of preaching set up the night before by W. M. Wilson, and so they selected Willmoore Kendall, of Konawa, to preach at eleven. Here is a young man who has no superior of his age—I like to have said no equal—as a preacher in all Methodism. He worked his audience into a lachrymose jubilee, and if we were not all in Heaven for the time being, certainly Heaven was in all of us.

Dr. J. M. Gross, President of Hargrove College, Ardmore, showed a marked partiality for us. I don't know whether he is a Scotchman or an Irishman—very probably he is "Scotch-Irish,"—but I do know that he made himself greatly felt among us, volunteering the friendliest counsel imaginable and reposing as a sort of "power behind" during the deliberations of the conference. He presented the claims of his institution, of course, in a masterly way, and preached Tuesday night straight from the shoulder to our hearts.

The laymen's session Tuesday afternoon was, to many of us, something new under the sun. It was good to note the vigor and enthusiasm manifested by these our brethren, and to see how readily they shouldered their burdens and assumed their new responsibilities. Prof. J. A. Lemon of Sulphur was elected District Lay Leader, and H. H. Holman of Wetumka, Lay Speaker. These men were chosen because of their peculiar fitness, and this part of the Conference closed with a general handshaking of satisfaction.

An interesting incident of the Conference was a talk by the modest pastor of our ill-fated church at Maud, Brother Hensley. It appears that upon the

ruins of the church edifice of that place—which was destroyed by an incendiary some weeks ago, just as it was ready for occupancy—the good people of Maud are erecting a brick church, going us "one better." Bro. Hensley explained that some of his people gave a third of their income last year to the church. Glancing at his report on the conference blackboard, we saw that his collections are up in full for this year, and this example of heroism appealed to us. We liked it well enough to raise \$100.00 for him in about so many seconds, to be used in placing in the church a large colored-glass window, to be inscribed "Ada District." The Conference remembered opportunely the recent death of Mr. C. E. Gaddard and Mrs. Narcissus T. Goddard, parents of our beloved presiding elder, and with a spontaneity truly marvellous, voted that their names should adorn this window—thus perpetuating in a most fitting manner the names of these devout servants of God.

All of the business of the Conference was transacted properly and completely, and Wednesday afternoon the session closed sine die. Before closing, however, the lay delegates assembled and elected their representatives to the Annual Conference. One Hamilton, some-time preacher for Wewoka-Seminole, thought he had the biggest layman there in R. R. Mitchell of Wewoka, and the voters also seemed to think so, for they elected him to head the delegation, H. H. Holman of Wetumka, R. W. Cummins, of Sulphur, and W. H. Holman of Konawa, following with the next highest vote. E. F. Messenger of Holdenville, and A. J. Lever of Sulphur were elected alternates.

To all of us the District Conference is now a happy memory. The people of Sulphur—well, you just go down there and see how they treat their guests, Mr. Editor. You will come away feeling as if you had been well fed, carefully groomed, and heartily appreciated. You will still feel the fresh, invigorating breeze fanning you; the fragrance of the floral woods will still be everpresent, and the ripple of waterfalls as they dash over the white alluvia will still be ringing in your ears.

M. COLUMBUS HAMILTON.

WHY HAVE CORNS?

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OKLAHOMA CITY DISTRICT.

The twenty-second session of the Oklahoma City District Conference convened in the M. E. Church, South, in Norman on Tuesday afternoon, April 5, at 2:30 o'clock. The preachers and other delegates were met at the train by autos and carriages and were taken to the parsonage, where the pastor's wife had prepared a splendid lunch for any who had failed to connect with refreshments at other points.

Promptly at the appointed hour the Presiding Elder opened the devotional service, and for one hour we enjoyed an old-fashioned "Class Meeting," which proved to be a great spiritual uplift to all present, and put the brethren in tune for the rest of the session.

The second day was devoted to the Laymen's Movement and the large attendance of lay delegates made the program especially interesting. Brother B. C. Clark, our district lay leader, Hon. Ed S. Vaught, of St. Luke's; W. W. Williams, of Norman; Dr. Hoshell, and others, made splendid addresses on some of the questions which are calling for solution. Many of the preachers took fresh courage as they listened to the burning words of these splendid laymen. More than forty-five laymen registered during the conference and most of them remained to the close of the session, a

Your Boy

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Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

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and I will ship C. O. D. to any open railroad station in the U. S., east of the rocky mountains, this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x26 inches. Guaranteed to reach you in perfect order. Shipping weight 400 lbs. "Write for Catalogue." Agents wanted to take orders for this range.

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thing that many of our pastors fail to do. If some of the brethren were in a county where not another preacher of their denomination lived may be they would be glad for these precious opportunities of fellowship and council and would not be in such a rush to get back to their homes. B. C. Clark, Ed Nix, W. W. Williams, and J. A. Shriver, were elected delegates to the Annual Conference, and Dr. Hoshell and W. S. Moore alternates.

The great forward movement in missionary work was the one dominant note of the Conference, and on Wednesday night at the close of a splendid sermon by Rev. P. R. Knickerbocker a collection was taken, thus assuring a missionary to be supported by this district. The Sunday Schools are also considering the plan of supporting special missionaries.

Rev. W. J. Moore, our efficient Sunday School Chairman, was with us for a short time and added much to the Sunday School spirit of the conference.

Special attention was given to the preaching of the word. The opening sermon by Brother Ownby, of Stillwater, was a spiritual treat; and unless I miss my guess we shall hear more of this auburn-haired apostle from Payne County. We have already mentioned the splendid sermon of our good Brother, Knickerbocker, suffice to say it was a sermon worthy of the great church of which he is pastor, as well as it was characteristic of the genial, sweet spirited preacher. The closing sermon by Dr. N. L. Linebadgh was enjoyed by a large and appreciative audience. The preacher magnified the work of the Holy Spirit and carried his hearers with him into the deeper realities of the things pertaining to spirit-filled life. The sermon was especially appropriate for the closing of the session of the Conference, and also the W. H. M. S., under whose auspices the sermon was preached.

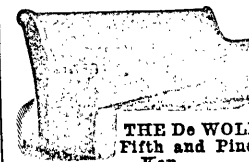
Rev. A. L. Scales, who is serving his third year on the district, was kind and brotherly and courteous to all, and the success of the Conference was largely due to his well-executed plans. The work over the entire district is receiving his best efforts and the outlook is indeed encouraging. The visitors were few, but the quality of the same made up for the lack in numbers. The field editor of the Western Methodist was present and added much to the Conference; Brother Weems is always welcome. Rev. A. F. Smith, of Tulsa, was also with us in the interest of the Board of Missions. All one has to do to love Brother Smith is just to know him.

The entire session was pleasant and profitable and the brethren departed singing the praise of Brother Morgan and his good people. One of the "youngest" men at the Conference was our good Brother Brewer. I shall not mind getting old if I may but grow old

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JOHN R. ABERNATHY,
Secretary.

WHY COUGH AND SPIT?

You have catarrh of nose and throat. Try a pleasant remedy. It gives relief and often cures. Quapaw Catarrh Remedy. My mail, 50 cents a bottle. P. H. Millar & Co., Agents, Box 239 Little Rock, Ark.

GOOD SOLDIERS.

We have received a box of clothing for the children in the Orphans' Home which was sent by the Home Mission Brigade at Tupelo. Mrs. T. W. Collier writing about it says, "The clothing was made up by the children of the Brigade." The matron says the clothing is real nice. This is good work for missionary soldiers.

GEO. THORNBURGH, President.

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Rev. A. B. Riggs, D. D., Professor in Lane Theological Seminary, Cincinnati, O.—Was a patient in 1900.

Prof. John W. Withers, Principal Teachers' College, St. Louis, Mo.—Aunt and mother both relieved of face cancer.

Hon. A. A. Oden, Hartselle, Ala.—Treated in 1900 for face cancer.

Mr. Geo. W. Thompson, Gen'l Agent L. & N. R. R. Bowling Green, Ky.—Successfully treated for cancer of right cheek.

Mrs. J. C. Eby, 1909 Garrard ave., Covington, Ky.—Treated successfully twelve years ago for breast cancer. And many others of like standing throughout the country.

Address, DR. CHARLES WEBER, 17 Garfield Place, CINCINNATI, OHIO

AGAINST THE MEMORIAL OF THE WOMAN'S BOARD.

Somehow I have felt a reluctance in dabbling in this question of "The Rights of the Laity" but maybe I would better say I regret exceedingly the step the Board has taken. I am sure the vote would not have stood as it did at the Board meeting, had not the suggestion been made, just before voting, that it was only fair to put the question before the General Conference who would send it back to the individual church conferences where both men and women could vote and thus find out the sentiments of the whole church. Many hesitating ones felt that certainly they could vote for putting it before the church without doing violence to their consciences.

To my mind this "right" may be "lawful," but certainly not "expedient." This day of "Laymen" agitation is certainly an inappropriate time for asking of the men an added share of responsibility which they are too willing to give up.

It is much more important that we urge our men to greater activity, than clamor for more work for the women. The Lord knows we have enough on our hands already. The same day the "Memorial" was voted on and urged because we must hold our own against "the brethren," a memorial service was held for our departed Bishops, and with tears the women told how the success of our work had been due to the advice and help of these strong men of God. The new work we have opened on the Gulf with the men is prospering finely. Nothing can be done anywhere with Home Mission work without the cooperation of pastors and presiding elders. Longfellow's sentiments suit me,

"As unto the bow the cord is
So unto the man is woman;
Tho' she bends him, she obeys him,
Tho' she draws him, yet she follows:
Useless each without the other."

MRS. F. M. TOLLESON,
Cor. Sec. Ark. Conference.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

NORMAN, OKLA.

The Oklahoma City district conference convened in Norman April 5th, Rev. A. L. Scales, P. E., in the chair. Rev. J. R. Abernathy was elected secretary, who will give a report of the conference. The attendance was good and the reports encouraging, especially the missionary spirit. The P. E. is enthusiastic for this worthy cause and the preachers are of the same mind. The Laymen's Movement has helped to infuse missionary zeal. The assessment is the minimum. Some will double their assessments. Rev. R. L. Ownbey preached the opening sermon, which was well received. Rev. D. A. Gregory the district evangelist has held five good meetings and has plans for the entire summer. The Field Editor was allowed to represent the Western Methodist. Many of the brethren promised to help circulate it among their people. Bro. E. H. Cressy and I were delightfully entertained in the home of Brother and Sister Lindsey.

Norman is the seat of the State Uni-

versity. It is a beautiful town twenty-five miles south from Oklahoma City. In my judgment Norman will develop into one of the best towns of the State. Rev. R. E. L. Morgan is in the third year as pastor. He has done a fine work here, and is held in high esteem by his brethren.

Dr. T. F. Brewer, a professor in the University, is a valuable man. He goes to the General Conference for the third time.

DURANT, OKLA.

Durant, the county seat of Bryan county has a population of about 7,000. Two National and three State banks. Three trunk line railroads, eighteen passenger trains per day. Compress, oil and other mills. Light and ice plants, water works, sewers, five ward public schools, one high school. The Southern Presbyterians are building an \$85,000.00 female college. The State a \$100,000.00 Normal college. There are five churches. We have an excellent brick church, which is filled every Sunday, in good weather. The Sunday school and Epworth League are live features of the church. They also have excellent missionary societies among the ladies. Rev. G. C. French is giving eminent satisfaction as the pastor. He preaches a sound gospel and is doing a noble work in this important field. Rev. T. B. Norwood, a worthy superannuate, makes his home here. It is also the home of the presiding elder, Rev. T. P. Turner, who is building an elegant two-story parsonage.

The Durant district conference was held in Durant. Brother Glenn, the efficient secretary, will report the same. Nearly all the traveling preachers were present. The local preachers and lay delegates were not numerous. The attendance on Laymen's day was fairly good, and a deeply spiritual meeting was held. The women out-numbered the men on their day and had a most interesting all-day service. Bro. Turner was very courteous to all. He is making a good presiding elder. Looking after every interest of the church. Rev. J. W. Sims, presiding elder of the Vinita district, and Rev. W. J. Moore, the great Sunday school man, were present. Bro. Sims presented in an intelligent way the cause of missions. The Western Methodist seems to be in growing favor with the brethren. Bro. J. W. Ryburn and I were most delightfully entertained in the home of Judge V. B. Hayes, who is a leading lawyer of the city and official of our church. Sister Hayes is an intelligent Christian and Colbern, their six-year-old son is a sprightly boy.

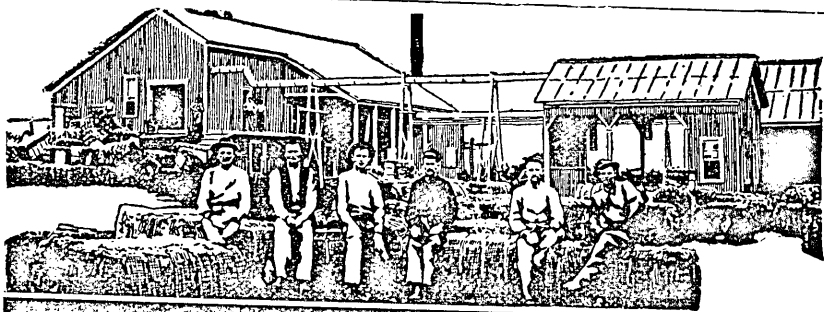
MADILL, OKLA.

Running up to Madill, three hours were spent with Rev. T. L. Darnell and his good people, collecting well from the old subscribers. Madill is beautifully located, surrounded by a fine country. They have several oil wells, mills and gins, three banks, two-story brick academy, neat churches, two railroads, two lumber yards. We have beautiful property in both church and parsonage. Bro. Darnell is well thought of both as a man and a preacher. He has given his children a good education and prepared them for noble endeavor through life, which is far better than to leave them large estates without the Christian education.

HORSE-HAIR SNAKES.

Has it ever occurred to you how hard it is to kill a falsehood? Let some one start an untrue story, and it seems that the very winds pick it up and carry it along.

An amusing story is told of Prof. Rose, the prominent Southern Educator. Prof. Rose is a profound student of natural history, and while spending a vacation at Monteagle, Tenn., he indulged in his favorite pastime of collecting and studying rare specimens of flowers, insects, etc. In this way he became ac-



The Showing of any One Day's Work

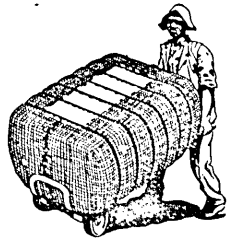
confirms our strongest claims for the superiority of Continental Machinery. The best equipment attracts and holds the biggest ginning business. Inferior machinery wastes growers' profits. The difference between the sample from an ordinary gin and a

Munger System

outfit is so great that comparison does not permit of argument. On the gin the grower depends for volume of crop money. Are growers and ginners satisfied *beyond doubt* that more actual money could not have been gotten from the 1909 crop? We do know that ginners can give growers a better sample from a **Munger System** outfit than from any other ginning machinery, regardless of manufacturer's claims. It is now time to

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quainted with the sage of the community, an old farmer who had a "liking for nature" himself. Thinking to surprise his learned friend, the farmer presented him one day with a curiosity in the form of a long slender worm. Recognizing the specimen at a glance, Prof. Rose called off the long Latin name of the innocent worm. A heated argument ensued in which the farmer stoutly maintained that the animal in question was only a horse-hair turning into a snake. The learned naturalist brought all of the wisdom of the scientists to bear on his opponent, but to no avail. The farmer knew it, you could not fool him! The Professor who, by the way, is quite as genial as he is learned, was completely vanquished in the argument, or rather in the dispute, to the intense amusement of his on-looking friends.

Some years ago an unscrupulous competitor started the report that Coca-Cola contained dope. There was not a particle of truth in it, but the wind caught it up and wafted it on. Wishing to kill the report, the Coca-Cola Company has published the analyses made by chemists of the leading colleges and universities and of the State and City Boards of Health throughout America. In spite of the fact that every chemist who has ever analyzed it clearly states that it contains "no dope" of any kind, you can still hear occasionally the old false rumor. If you would like to know the truth about Coca-Cola, write for a free copy of "Truth About Coca-Cola." Address the Coca-Cola Company, Atlanta, Ga.

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Reference: A. C. Miller, Editor Western Methodist.

PASTORS AND LAYMEN'S MEETING VINITA DISTRICT.

Pastors' and Laymen's meeting of Vinita district was held at Welch, Okla., March 31st to April 1st, 1910; Rev. John W. Sims, presiding.

The first day was given to the pastors and after preaching by Rev. J. A. Henry of Miami the pastors discussed such subjects as follow: The Pastor's Preparation and part in Church Work, led by Rev. A. C. Pickens of Pryor; and Revivals, Sunday Schools, Epworth Leagues, Financial Plans were freely discussed by all pastors present. Many valuable and vital suggestions and experiences were given.

This profitable and busy day's work was followed in the evening by a master sermon by Wm. J. Sims of Okmulgee, Okla., on the subject of The Laymen's Missionary Movement.

Friday, April 1st, was given to the Laymen. Dr. I. D. Hitchcock of Afton, presiding. Some very fine speeches were made by representative business men on subjects relating to active and practical church work, such as the History of the Laymen's Missionary Movement by Dr. Hitchcock.

Aim and Scope of the Laymen's Movement, by W. R. Samuels of Chouteau.

The Opportunity, by J. T. Ezzard of Claremore.

Echoes from Laymen's Conferences at Oklahoma City and Dallas by F. D. Pelsue of Welch, and A. C. Brewster of Pryor Creek.

The Pastor's Relation to the Laymen's Missionary Movement, by Rev. G. L. Crow, of Afton.

Friday evening we were favored by a fine lecture on Temperance and Law Enforcement by Judge A. C. Brewster, County Judge of Mayes county. Judge Brewster has proved that the prohibition law can be enforced. He gave us much interesting and valuable information. This was a pleasant, profitable, helpful and inspiring meeting and a blessing to all who attended.

Rev. J. W. Sims is doing a solid, enduring work in Vinita district, and has his people and preachers well under the control of his heart power.

J. T. McBRIDE.

Welch, Okla.

HOT SPRINGS PREACHERS MEETING.

Present: Hutchinson, Parker, Hotchkiss and Mason. Visitors: Mr. J. M. Evans, Sunday school superintendent of the Oaklawn Sunday school, this city; and Rev. Cornelius Teel, M. D., a local preacher in the M. E. Church.

"Jesus Lover of My Soul" was sung. Prayer by Bro. Evans, after which we sang "When I can read my title clear."

Brother Parker reported for Third Street church. He had a good midweek prayer meeting, and 155 in Sunday school; a fine congregation at both services; a splendid League and a fine sermon at night by the presiding elder; and three accessions at the morning services.

Brother Mason reported a good prayer meeting Thursday night. One conversion. Good Sunday school with ninety-five present and a very excellent sermon by Brother Scott, the presiding elder, at 11 o'clock. We also had a very fine class meeting in the afternoon.

Brother Evans reported for Brother Harden, who has a sick child and could not be present. Forty in Sunday school at Tigert Memorial, and sixty at Oaklawn, with a house full of people.

Brother Hutchinson reported for Central, 341 in Sunday school; three accessions to the church; baptized three infants and two adults; good congregations and preached for the colored people in the afternoon.

Brother Teel said that he enjoyed Brother Hutchinson's preaching very much—he seems to be very anxious for the two churches to come together,

or for the M. E. Church, South, to go back to the "Mother" church. From the way he talks he only has one side of the question, and he, like a great many others, seem to think that our church seceded from the "Mother" church as he expresses it. He ought to read a little history and some of the Supreme Court decisions.

B. F. MASON, Secretary.

METHODISM IN TEXARKANA, ARK.

The preachers' meeting was called to order by Chairman Thomas, who opened the meeting with a short prayer. There were present: Thomas, Hundley, and Harwell.

College Hill: Brother Hundley reported that his Sunday school reached the high water mark yesterday. There were over thirty conversions. The attendance was ninety-six. The congregation at the eleven o'clock service taxed the capacity of the house. There were no services in the afternoon on account of the Torrey meeting.

First church: Yesterday was a great day at First church. The attendance at Sunday school was the best in the history of the church, there being 250 present, fifty of whom were in the two Men's Bible classes, taught by the pastors. At the eleven o'clock service the congregation enjoyed another splendid sermon, preached by the Rev. Dr. Chas. Lane. His subject was prayer.

The services at all the churches of the city have been called off, with the exception of Sunday school and the regular morning preaching services. This will continue to the close of the Torrey meeting. The Torrey campaign seems to have touched every part of Texarkana. Multitudes listened to the words of the great evangelist yesterday. At the night service, the tabernacle, large as it is, having a seating capacity of five thousand, was filled, and there were many who stood on the outside during the service.

L. E. N. HUNDLEY.

MANGUM DISTRICT CONFERENCE.

The Mangum district conference met this year in the beautiful town of Blair, Okla., April 11th-13th.

Rev. C. H. McGhee, our wide-a-wake presiding elder, had planned wisely for the meeting, and when he called us to order at 8 o'clock p. m. there was nothing to be done but to get down to business.

The reports of the pastors were full of interest, as there had been received 247 members since the annual conference. Most all reported their conference collections provided for. Four charges have paid out in full, and all have paid Foreign and Domestic Missions in full.

Five young men received license to preach.

The Laymen will be represented in the Annual Conference next fall by T. S. DeArman, R. A. Shield, Dr. T. H. Hardin and Rev. G. M. Moon. We only had two visiting brethren, viz. Rev. J. W. Sims, that prince of presiding elders, from the Vinita district, and Dr. D. J. Weems, of the Western Methodist. One would think from hearing Dr. Weems talk that it will be doubtful about a Methodist getting to heaven without the *Western Methodist*.

Rev. W. R. Rosser, Rev. J. W. Sims, and Rev. J. S. Lamar furnished the preaching, and it was of the very best.

With a pure heart that we might see God, with an enlarged vision to see our world-wide opportunity, and paying into God's treasury all that we own, what is to hinder us from becoming a great power in the kingdom of our God?

I have never seen better attendance of local preachers and laymen at a district conference, and every pastor in the district was present. Truly it was a great meeting.

There was some lively discussion over the report of the committee on Memorials.

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[Money to lend on improved farm lands.]

Brother McGhee held the reins with a firm hand and directed matters with a clear head.

Rev. W. H. Hawkins and the people of Blair certainly know how to entertain a body of Methodist preachers and laymen.

The next session of the district conference goes to Olustee.

The Lord was with us in each of our gatherings and we feel that we are better prepared to do the work of a true Methodist as preachers and laymen.

M. T. ALLEN, Secretary.

PARKDALE AND WILMOT.

The writer has just assisted Rev. C. W. Drake, our pastor at Parkdale, in a meeting and in justice to him and his cause I feel that I ought to say a few words.

In the first place Brother Drake is a man of God, his conversion and call to the ministry being the most remarkable I have ever known. His Christian testimony cannot but lend strength to even the strongest in the faith. God knows who He wants as His ministers, and though Brother Drake had reached middle life before the divine call came, nevertheless his Christian ministry has been crowned with success.

We had a good meeting at Parkdale. Brother Drake pronounced it a "glorious meeting." But his pastoral work there has been carried on against great odds. Though he has in his flock some of the Lord's elect, yet as a rule he has had to contend against a state of low and almost extinguished spirituality. During the meeting the church was greatly revived, two joined the church, and four or five other names were secured to be received later.

We were greatly opposed by the Baptists. The Baptist pastor managed to go on a couple of turkey hunts during the meeting and took with him one young man who was greatly interested in the meeting and who had given his hand for prayer. They managed to say all the hard things against us and the meeting that their hearers would stand for, and tried to belittle and sneer at the Methodist Church. I long for the day to come when all our Methodist preachers and people will have both the grace and backbone to strip naked some of the error and false doctrines proclaimed by false prophets in high places. We have been on the compromise long enough. We have one of the grandest systems of doctrines under the sun, and if we will tell the truth, and the whole truth, there is no error, ignorance, or blatant hypocrisy that can stand against us.

Be it said to the credit of some of the Baptists that they stood true to God and

us during the meeting, and the Baptist pastor discontinued his service during the meeting, for which we are very thankful. In conclusion we say that we were satisfied with the results, and may the Lord of the Harvest and the Head of the Church abundantly bless Brother Drake and the little flock at Parkdale. To Him be glory, and power, and dominion forever and ever. Amen.

FRANK HOPKINS.

FROM MRS. J. R. EDWARDS.

I sent in a report last week of monies received, but failed to correct a mistake which I made some time ago in reporting Mary's Chapel (Boydsville Circuit), "box supper donation." I said \$8.00, when it should have been \$14.00. Hope no one will think I did it for evil. God bless those people. I would not intentionally misrepresent them. God bless the Western Methodist, with all readers.

Your sister in Christ,

MRS. J. R. EDWARDS.

April 4.

HOOKE, OKLA.

We have recently conducted a revival at Hooker during which about thirty were converted, and the same number received into the church. This was a meeting in which the young people did most of the work, and most of those converted were young men and young women. An organized class of young people in our Sunday school were most effective workers, and led many to the altar. This is the second meeting at this place in which the Lord has honored the work of the pastor and his loyal people. R. C. TAYLOR, P. C.

April 13.

VINITA DISTRICT CONFERENCE NOTICE.

Will the preachers of the Vinita district please send the names of those who expect to attend the district conference at Wagoner, to W. P. Pipkin at once.

W. P. PIPKIN, P. C.

ATTENTION, FATHERS AND MOTHERS.

When you were a child your parents cured your boils, old sores, chronic ulcers, bone felons, carbuncles, poison oak, and many other ailments, with "Gray's Ointment." For over half a century it has been the honored family remedy in thousands of homes throughout America and foreign countries. If you are not using it in your home regularly, it is because you do not appreciate how helpful and indispensable it is to every parent. Get a box for 25c at your druggist's, or if you have never used it, write us for a small sample, which we will gladly send free postpaid to demonstrate its value to those who do not know it. Address Dr. W. F. & Company, 801 Gray Building, Nashville, Tenn.

Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am now 86 years of age and would not be without your Ointment for anything."

QUARTERLY CONFERENCE.

OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT.
(Second Round.)

Piedmont April 23-24
El Reno April 24, 25
Earlsboro Ct. at Johnson April 30, May 1
Arcadia Ct. at W. May 7, 8
Oklahoma City Ct. May 14, 15
Perry May 21, 23
Guthrie May 28
A. L. SCALES, P. E.

TULSA DISTRICT.
(Second Round.)

Porter Sta. April 23-24
Tulsa District Conference April 26-28
S. G. THOMPSON, P. E.

GUYMON DISTRICT.
(Second Round.)

Guymon Sta. April 23-24
Hooker Sta. May 1-2
Texhoma and Goodwell, at Texhoma May 7-8
Tyrone Sta. May 14-15
J. F. LAWLIS, P. E.

OLINTON DISTRICT.
(Second Round.)

Cordell April 22
Cloud-Chief April 23-24
District Conference, at Cordell April 19-21
Opening sermon 8 p. m., Monday, April 18.
Pastors will please raise the Conference assessments and have at least fifty per cent in the hands of the Teller by the District Conference. Brother Stewards, look after the needs of your pastors and their families. You stand between them and the necessities of life. The people will support the pastors if the Stewards will only do their duty.
WILLIAM D. MATTHEWS, P. E.

CHICKASHA DISTRICT.
(Second Round.)

Velma Ct. at Perry April 23, 24
L. L. JOHNSON, P. E.

MANGUM DISTRICT.
(Second Round.)

Mt. View, at Green Valley April 23-24
Carnegie and Boise April 24-25
East Mangum April 26
O. H. MCGHEE, P. E.

M'ALESTER DISTRICT.
(Second Round.)

Wilburton Feb. 19, 20, April 27
Stonewall Ave. Feb. 20, May 4
Kiowa Feb. 25-27
Coalgate Feb. 27-March 1
Atoka March 2
Canadian March 4-6
Hartshorne March 6, April 28
Eufaula Ct. March 11-13
Eufaula Sta. March 13, 14
Stuart March 18-20
Palestine Ct. March 25-27
Quinton Ct. March 27-29
McCurran March 30-April 3
Spiro April 3-5
Heavener April 15-17
Poteau April 17-19
Cameron April 20-24
Wister April 24-26
Caney April 29-May 1
Tushka May 1-2
Phillips Memorial May 2
Stratton May 6-8
District Conference at Poteau June 7-9
P. A. PARKS, P. E.

VINITA DISTRICT.
(Second Round.)

Centralia April 23-24
Vineta April 24-25
District Conference at Wagoner April 29
JOHN W. SIMS, P. E.

LAWTON DISTRICT.
(Second Round.)

Ft. Cobb Ct., at Valley View April 23-24
Anadarko Sta. April 24-25
District Conference at Anadarko April 27-30
Opening sermon, 8 p. m., Tuesday, April 26, by Rev. W. E. Humphreys. Delegates to District Conference will be elected this round. Let all the pastors have half of Conference assessments in hand by District Conference, and Stewards will please get half pastors' salaries by this time.
O. F. MITCHELL, P. E.

CREEK AND CHEROKEE DISTRICT.
(Second Round.)

Salina Ct., at Washington April 23-24
Let all the preachers collect their foreign missionary assessment within the next thirty days.
ORLANDO SHAY, P. E.

ARDMORE DISTRICT.
(Third Round.)

Broadway May 15-16
Carter Avenue May 22-23
Wapanucka May 28-29
Marietta June 5-6
Davis June 11-12
Ardmore Mission June 18-19
Wynnewood June 26-27
Tishomingo July 2-3
Ravia July 9-10
Berwin and Dougherty July 16-17
Heeneppin July 23-24
Elmore July 30-31
Thackerville August 6-7
Leon and Burneyville August 13-14
Lebanon August 20-21
Lone Grove August 27-28
Cornish September 3-4
Petersburg September 10-11
Woodford September 17-18
Springer September 24-25
I. K. WALLER, P. E.

ADA DISTRICT.
(Third Round.)

Sasakwa Mission, at Sasakwa April 16-17
Konawa April 23-24
Maud April 24-25
Guertie Mission, at Guertie April 30-May 1
Calvin and Allen, at Allen May 1-2
Wewoka and Seminole, at W. May 14-15
Wetumka May 15-16

Pontatoc Ct., Bird's Mill May 21-22
Stonewall and Tupelo, at S. May 22-23
Vanoss Ct., at Belle View May 28-29
Fitzhugh Miss., at L. Ridge May 29-30
Ada, Ausbury June 5-6
S. F. GODDARD, P. E.

VINITA DISTRICT.
(Third Round.)

Claremore May 1-2
Chouteau May 7-8
Pryor Creek May 8-9
Afton Ct. May 14-15
Afton Sta. May 22-23
Wagoner Ct. May 28-29
Wagoner Sta. May 29-31
Fairland June 4-5
Miami June 5-6
Inola and Talala June 11-12
Blue Jacket June 18-19
Grove June 25-26
Chelsea July 2-3
Welch July 3-4
Spavinaw July 9-10
Chapel July 10
Adair and Big Cabin July 16-17
Peggs July 23-24
Centralia July 30-31
Vineta July 31
JOHN W. SIMS, P. E.

CHOCTAW-CHICKASAW DISTRICT.
(Second Round.)

Chickasaw Ct., at Lewis Chapel April 23-24
Kiowa Ct., at Higgins April 30-May 1
Rufe t., at Okachukma May 7-8
A. S. WILLIAMS, P. E.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT.
(Second Round.)

Hickory Plains, at Bethlehem April 23-24
Buxite, at New Hope April 30-May 1
Tammelle, at Mt. Moriah May 7-8
Lum Bayou, at Stonewall May 21-22
England May 22-23
Oak Hill, at Pleasant Hill May 28-29
Tomberlin, at Tomberlin June 4-5
A. O. MILLAR, P. E.

ARKADELPHIA DISTRICT.
(Second Round.)

Arkadelphia Ct., at Mt. Zion April 23, 24
Princeton, at Harmony April 30, May 1
Lono, at Leola May 7, 8
Hot Springs Ct., at Social Hill May 14, 15
Ussery Ct., at Friendship May 21, 22
Tigert Memorial, Hot Springs May 22, 23
Friendship Ct. May 28, 29
T. D. SCOTT, P. E.

PINE BLUFF DISTRICT.
(Second Round.)

Roe and St. Charles Ct., at Shiloh April 23-24
First Church April 25
Lake Side April 26
Sherrill Ct., at Humphrey April 27
District Conference will be held at Humphrey beginning Wednesday night, April 27, and continuing through Sunday, May 1.
J. D. HAMMONS, P. E.

TEXARKANA DISTRICT.
(Second Round.)

Cherry Hill April 23-24
Mena April 24-25
First Church May 1
THOMAS H. WARE, P. E.

PRESCOTT DISTRICT.
(Second Round.)

Amity April 23-24
Caddo April 30-May 1
Pike May 7-8
Gurdon May 13
Mount Ida May 14-15
Harmony May 21-22
Center Point May 29-30
W. C. HILLIARD, P. E.

CAMDEN DISTRICT.
(Second Round.)

Magnolia Sta. April 24-25
Magnolia Ct. April 30-May 1
Atlanta Ct. May 7-8
Hampton Ct. May 14-15
El Dorado Ct. May 21-22
Wesson Sta. May 28-29
R. W. MCKAY, P. E.

MONTICELLO DISTRICT.
(Second Round.)

Johnsville Ct. April 20
Lacey Ct., at Lacey April 23-24
Monticello Sta. April 24-25
Wilmar Sta. April 26
Monticello District Conference will meet at Wilmar, April 28-May 1.
J. A. HENDERSON, P. E.

ARKANSAS CONFERENCE.

DARDANELLE DISTRICT.
(Second Round.)

Dardanelle Ct. April 23-24
Dardanelle Sta. April 24-25
The District Conference will convene at Danville April 27, at 7:30 p. m. Opening sermon by F. M. Tolleson. Committees: For License to Preach and for Admission on Trial: F. M. Tolleson, J. C. Weaver, J. M. McAnally. For Deacons and Elders' Orders: J. C. Floyd, J. E. Dunaway, J. N. Villines.
J. H. O'BRYAN, P. E.

MORRILTON DISTRICT.
(Second Round.)

Plumerville Ct., at Lewisburg April 23-24
Morrilton Sta. April 24-25
JOHN H. GLASS, P. E.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.
(Second Round, in Part.)

Bexar Ct., at Corinth April 23-24
Calico Rock Ct., at Calico April 30-May 1
Mountain View and Guion, at M. V. May 1-2
Mountain View Ct., at Optimus May 7-8
Smithville Ct., at Rock Cove May 11-12
A. T. GALLOWAY, P. E.

HELENA DISTRICT.
(Second Round.)

Council Ct. at Council April 23, 24
Iaconia Ct. April 30, May 1
Haynes & Madison Ct. at Millbrook May 8, 9
Marianna Station May 15, 16

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Helena Station May 22, 23
Hamline Ct. May 28, 29
Z. T. BENNETT, P. E.

JONESBORO DISTRICT.
(Second Round.)

Brookland Ct., at Brookland April 23-24
Manila and Dell, at Dell April 24-25
Luxora and Rozell, at Rozell April 30-May 1
Blytheville Ct., at Yarbrow May 2-3
Osceola Sta. May 7-8
Wilson and Bardstown May 8-9
First Church, Jonesboro May 14-15
First Church, Blytheville May 15-16
Trinity Circuit, at Trinity May 21-22
Cotton Belt Miss., at Gilkerson May 23
Little River Miss., at Lepanto May 25
A. M. R. BRANSON, P. E.

PARAGOULD DISTRICT.
(Second Round.)

Walnut Ridge Sta. April 23-24
Black Rock April 24-25
Success Ct. April 30-May 1
Pocahontas and Biggers, at Biggers May 2
Pocahontas Ct., at Concord May 7-8
Maynard Ct., at Siloam May 11
Imboden Ct. May 14-15
Mammoth Spring and Hardy May 21-22
The District Conference will convene at Pocahontas Wednesday, May 25, at 4:00 o'clock p. m. Opening sermon Wednesday night, by Rev. C. M. Reves. Committee on License to Preach and Admission on Trial, M. M. Smith, L. C. Craig, and T. A. Bowen. Deacons and Elders' Orders, W. J. LeRoy, J. W. Thomas, and A. O. Griffin.
J. K. FARRIS, P. E.

SEARCY DISTRICT.
(Second Round.)

Cato Ct., at Concord April 23-24
Cato and Jacksonville, at J. April 24-25
Floyd Ct., at Romance April 30-May 1
West Point Ct., at Griffithville May 7-8
Belcher Ct., at Ridout May 8-9
Vilonia Ct., at Cypress Valley May 14-15
Bradford and Bald Knob, at Bradford May 21-22
Danmark Ct. May 22-23
Dye Memorial May 28-29
Gardner Memorial May 29-30
A. F. SKINNER, P. E.

INFORMATION WANTED.

Some of our good women are getting expressions from the pastors as to whether they want the good sisters to have equal rights with the laymen, and it is useless to tell you that it is hard for some men to turn some women down, and I fear that some of the brethren almost murder their consciences when they answer, so in justice to the poor pastor, and our General Conference delegates, it seems to me that each annual conference should have had an opportunity to vote on this question, or for each individual member of the same to forever thereafter hold his peace. And as for me (and I believe that I express the sentiment of a large majority of the preachers, laymen and laywomen), I would not have voted for a man to go to General Conference whom I thought incompetent to look after the interests of the church. So I think it unwise to tie the hands of our delegates or embarrass them in any way. Now, don't misunderstand me, for I haven't seen a single lady who demands any such, but I have been requested through the mail to express myself, so I take this method of doing so. And believing that our interest in the old vessel is entirely safe in the hands of Sharp, Ware and Anderson, I wait in submission until the storm is over and the night is past, fully expecting the sun to shine beautifully in the morning and its radiant light to reveal to us the fact that the old ship has been safely landed. A little circuit rider,
JOHN HENRY MCKELVEY.
Dalark, Dallas County, Ark.

CORNISH, OKLA.

Our revival meeting closed here Sunday night. Rev. W. H. Long of the Texas conference did the preaching for us the first week of the meeting. Bro. Long did some good work, preaching some excellent sermons, which were very helpful to the pastor, church and also the town. Our beloved Rev. I. K. Waller did the preaching the last week of the meeting, holding our second quarterly conference in the afternoon

of April 16. He delivered some helpful discourses. The sermon Sunday night, preached especially to young men, was simply grand. He won the love of both pastor and church, and we look forward to his return, and while we only had three conversions, one reclaimed and three additions to the church, we feel that we will continue to reap the harvest from the good seed sown during these meetings. Fraternally,
J. M. TAYLOR, P. C.

TRANSMITTING VISION BY ELECTRICITY.

"The realization of the process of transmitting vision by electricity as one of the useful arts is but a matter of continued development," declares the March *Popular Mechanics Magazine* in an interesting illustrated article, which explains the process in detail. It states further:

"A few attempts have already been made at sending photographs over the wire, and while the result has not been all that could be wished, has served to demonstrate the practicability of the process. A vista of wonderful possibilities is opened by the advance made in television and photo-telegraphy. And it must be kept in mind that there is a radical difference between the two systems. While television aims to transmit either photographs or living images, the other is meant to send photographs only.

"In Europe a new international figure springs into fame in a day. Simultaneously with the appearance of the news in the daily papers of the United States his photograph is published. The cable which bears the dispatch telling the story may be used to transmit the man's image. Or it may yet come by wireless.

"A crime has been committed. Quick action on the part of the police of the entire country is necessary to apprehend the perpetrator. Within a few hours his photograph is in the hands of the police of San Francisco as well as New York, and his chances of escape are small. Just as the great press associations now distribute the news of the world they may furnish the daily papers with photographs."

"If you refuse me," said the young man, "I shall blow out my brains."
"I'd hate to have you do that," replied the girl, thoughtfully, "and yet it would be a good joke on pa. He says you haven't any, you know."—*Philadelphia Public Ledger*.

CORNER STONE LAYING.

The ceremonies incident to the laying of the corner stone of the M. E. Church, South, at Leslie, Ark., will be had April 24, 1910, at 10:30 a. m. All former pastors are invited to be present. The address will be delivered by Hon. J. N. Tillman, President of the University of Arkansas.
W. T. MARTIN.

TO WOMEN WHO DREAD MOTHERHOOD.

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of childbirth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J. H. Dye, 623 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also how to cure sterility. Do not delay but write today.

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.)

COODY.—Sister Sallie Coody was born Nov. 24, 1910. Professed religion at the early age of sixteen; joined the M. E. Church, South and remained in the same until her death, March 22, 1910. She leaves a husband and six children to mourn her departure. Weep not dear loved ones as those that have no hope. You can not bring her back but you can go to her (as David said) God has just called his own home out of this fallen world to the place to the place that Christ has prepared for the finally faithful. May we each be ready when the messenger shall come for us that we may meet our loved ones where we will never part. The blessings of our heavenly Father be and remain with husband and children. Your pastor, HUGH REVELEY.

SMITH.—Sister Martha P. Smith, nee Darnell, was born May 4, 1846; professed faith in Christ at about the age of 15, and united with the M. E. Church, South, at Camden, Ark., under the ministry of Brother Ratcliff. She was married to L. A. Smith November 15, 1866. To this union was born ten children, four of whom preceded her to glory. She leaves her husband and six children to mourn her death. Sister Smith was a devoted Christian until the day of her death, which occurred February 15, 1910. After funeral services conducted by the writer, we laid her body to rest in Oakley Cemetery, Benton county, Arkansas.

J. H. RUBLE, P. C.

JACKSON.—Joseph Johnston Jackson was born April 22, 1884, in North Lewisville, Ark. He was converted and received into the Methodist Episcopal Church, South, Oct. 17, 1907, and departed this life at his father's home March 29, 1910, age twenty-five years, eleven months and seven days. In all of our experience as a pastor in visiting the sick we never saw a more patient and resigned sufferer, with that dread disease, consumption, than Bro. Joseph Jackson, or one who had a better name with his neighbors who have known him from childhood. He was an exception of a young man, so devoted to his parents, brothers and sisters, his church, pastor and friends, as to attract special attention. As he knew death was near he had a sacred talk with his dear parents, sisters and brothers, and asked each one to meet him in heaven. He was wise and provident in life to save his earnings, and became a member of the W. O. W. and leaves financial help to his loved ones, after his own expenses for medical aid and funeral were paid. We shall greatly miss him, but we know where to find him, and all his loved ones and friends can see him again if all will live and die as we believe he did.

J. R. SANDERS.

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DURANT DISTRICT CONFERENCE.

The Durant District Conference of the M. E. Church, South, convened with the church at Durant on Wednesday, April 6, continuing over Sunday. Presiding Elder T. P. Turner was in the chair and made a most capable presiding officer. R. H. Glenn, of Durant, was elected Secretary.

The Conference was well attended by pastors, Leaguers, women and a few of the laymen. The reports as submitted by the pastors and heads of departments show a marked increase along all lines. The number of additions in membership was reported, while im-

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provements in the way of new edifices and repairing of church property were numerous. Most every charge reports an increase in the pastor's salary, and all assessments will be paid in full.

A new church in the Albion mission is nearly completed. Woodville dedicates a new building in May; Bokchito has two-thirds of the money in hand to erect a new structure; Bennington has the money in hand and work has begun on the building; Valliant will soon let the contract for an edifice; Millerton has raised two-thirds the necessary money for a church building; Garvin is putting \$200.00 on the finishing of its church; Hugo has expended \$500.00 in repairing and furnishing its edifice, and has bought a lot on the east side with a view of establishing a new charge; Talihina reports \$750.00 expended in improvements; Durant has just completed a \$2,500.00 district parsonage, and quite a number of minor improvements have been made in other charges. Three or four new charges will be ready for organization at the Annual Conference.

Among the visitors to the Conference were: Dr. J. M. Gross, President of Hargrove College at Ardmore; Rev. J. W. Sims, Presiding Elder of Vinita District, representing the State Board of Missions; Rev. W. J. Moore, Chairman of the Oklahoma Conference Sunday School Board; Rev. D. J. Weems, field editor of the Western Methodist. The three former named also preached to the congregations. Sermons were also delivered by Rev. W. F. Tyree, of Durant; Rev. M. B. McKinney, of Colbert; Rev. A. N. Averyt, of Antlers; Rev. T. F. Roberts, of Idabel, and Rev. J. F. Roberts, of Hugo.

The Laymen's Rally was held on Thursday afternoon, Vice Lay Leader R. H. Glenn, of Durant, presiding. Matters of importance were discussed, the subjects being led by several of the laymen of the district. It was perhaps the most spiritual service of the Conference, closing with a love feast. The following named were elected as officers of the Laymen's Movement: W. H. Darrough, Hugo, lay leader; J. Hamp Willis, Kingston, vice lay leader; W. S. Grant, Kingston, secretary-treasurer.

The Home Mission Society held two very interesting services, being conducted by Mrs. H. W. Van Riper, District Secretary of Durant. Reports show the society to be increasing in numbers and in efficiency. New auxiliaries are being established and the women are a power in matters concerning the spiritual and material advancement of the church.

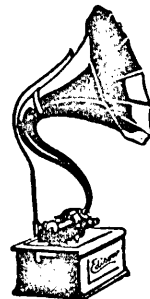
Sunday was the biggest day of them all, four big sessions being held. Sunday School at 9:45 was an eye-opener, 367 people being in attendance. R. H. Glenn is the Superintendent. This school has two Baraca classes, well at-

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tended by the young men and the older men.

The League Rally took place at 3:00 and 7:45 o'clock p. m. The edifice was packed to standing room at both sessions. The rally was presided over by District President R. H. Glenn, of Durant. The program, a most interesting one, was carried out in its entirety. Delegates from every chapter, with the exception of one, answered to roll call. Several new chapters have been recently organized, and there is a total membership of about 600. Rev. J. F. Roberts, of Hugo, one of the cutest little preachers in the district, and a power in the church, preached a most able League sermon.

The Leaguers elected the following named officers for the ensuing year: President, W. S. Grant, Kingston; Vice Presidents, W. H. P. Anderson, Hugo; Mrs. G. L. McCoy, Caddo; Ed Permenter, Talihina; Secretary, Miss Virginia Knox, Durant; Treasurer, Miss Esther Marshall, Grant; Era Agent, W. A. Cook, Soper.

The Conference elected the following named delegates to the Annual Conference: J. V. Connell, Durant; J. Hamp Willis, Kingston; A. S. Faulkner, Hugo; J. W. Anderson, Talihina.

Idabel was selected over Hugo as the

next place for holding the District Conference.

R. H. GLENN, Secretary.

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