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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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No. 23



THE METHODIST FIGHTING UNIT.

The fighting unit in an army is the private soldier in the ranks. It has of late been found increasingly difficult to get enlistments in the United States Army, so much so that special efforts have been making on the part of enrolling officers, and so much so that the Government has found it expedient to lighten the work and raise the pay of a soldier in time of peace. It would not be difficult to find men who would be willing to be colonels and generals, but what is needed is the man in the ranks, the man who is to go into the firing line and into the trenches in case fighting is to be done. To put it another way, it is the men who are to do the real work that are needed.

The fighting unit in the militant operations of the church is the pastor. It is not the bishop nor the presiding elder nor the secretary of something. Has it not been sounded out for years from such places as our missionary office that the pastor is the key to the problem of missions? Do we men of the press not know that if we have not the sympathies of the pastors we cannot make our papers go? Do not our educational matters, our Sunday school matters, all our matters fall upon the pastor as the man who must ultimately make them successes? The real work of the church is, at its very bottom, the work of the pastors. Bishops can help them; presiding elders can help them; evangelists can help them; but the work is to be done by the pastors; the work of the church can no more be done without them than battles can be fought and won by officers without soldiers. The shortage in the ministry, of which we have been hearing so much in recent years, is a shortage, not of men who are willing to be bishops—we have heard it hinted that there were more of them at our recent General Conference than were needed to meet the demand. It is not a shortage of men who are willing to be presiding elders—so we have heard it hinted at various times. It is a shortage of men who are willing to become these fighting units in the church, the pastors.

When the United States Army faced a shortage, our military men found a remedy, a simple and we think a very sane remedy—lightened the work, increased the pay, increased the honor by hiring flunkies to do the drudgery of forts and camps which soldiers had hitherto been compelled to do. It might very well be said, we are aware, that patriotic men ought to have been found who would be willing to do all that the army needed to have done, and that the proposition to lighten the work and increase the pay was a reflection upon the patriotism of the country. But somehow the men of this world have a way of being practical, have a way of waiving aside sentiment when something practical is to be done, a way of doing the thing itself. Whether this is an illustration of the truth of the saying that the children of this world are wiser in their generation than the children of light let the reader here judge. We have heard a good deal said about the contemptibleness of men who will not enter the ministry because of the poor pay ministers receive, and because of the hardships

that attend upon the pastoral life. We have heard it said that men who on this account stay out would not be worth anything should they go in. We do not undertake here to fully discuss the merits of this statement. It has, no doubt, some truth in it, but it is not to be taken at its face value. We have never yet seen it as the duty of a man to sacrifice his own wife and children for the sake of the wives and children of other men. It is not a square deal.

The truth is that there are too many handicaps upon the pastors, especially in our system; there is too little of honor put upon the pastoral office; there is too little of opportunity for a man to take care of himself and family. We recently had an illustration of this in the elections at our General Conference, a signal illustration: There were seven bishops elected, not one of whom was a pastor, nor did any man in the pastorate come in sight of an election; there were a number of chief secretaries elected for high places, not one of them being a pastor, nor did a pastor come in sight of an election here; there were a

SUBSCRIPTION PRICE RAISED.

By consent of the members of the Publishing Committee the subscription price of this paper has been raised to \$2.00, effective July 1. The price to preachers will remain at \$1.00 as formerly. It has been agreed, however, that subscriptions and renewals, where the price is paid strictly in advance, will be taken at the old price of \$1.50. So there is no change for those who pay in advance for the paper. You may save 50 cents by paying in advance. This does not affect the rate to preachers.

number of editors elected, not one of them being a pastor, nor did a pastor come in sight of an election here.

There was, moreover, at the General Conference legislation for the relief of bishops. Their salaries were increased by the addition of a third. There was legislation for the relief of all connexional editors, secretaries and agents. What relief was afforded pastors? There was a strong and urgent call for relief from the four-year limitation of the pastoral term; but it was flatly negatived. Your pastor must grind on, the man on the wheel. If he is in a large city church he must be subject to the steady and unending grind of the worst treadmill in the church. If he is in the good towns, he must give himself unrelentingly to his labors. If he is on the circuits, he must work for starvation salaries. In all places the pastor must lead his people in giving. From all places he must expect to move at the end of any year and certainly at the end of four years.

The moral of all this is, for the present, at least that our people must stand by their preachers. They must pay them better salaries. They must give them the honor that belongs to men who are doing the real work of the churches. They must seek ways to relieve them of burdens where it can be done. Here is the place

to put emphasis. These are the men above all others who watch for the souls of the people. These are the ministers to the sorrows of the people. These are they who marry our children, who baptize them, who stand by us in the last hours of life and watch us through the trying ordeal of death. Let us give them honor, and let us make smooth their paths. Our people are not disloyal to their pastors. But they are often thoughtless. There are a thousand ways that just a little thoughtfulness may find to make the way easier for these men of God; and it is for this we plead. The pastorate ought to be the most pleasant and the most desirable of all places for a Methodist preacher. It is not so, but it ought to be made so and it can be made so, to the increased happiness and efficiency of all concerned.

From the columns of our religious weeklies one may gather that while some pastors need the assistance of an evangelist, others do not. Some are able, or think they are able, to conduct their own revivals, while others who have had equally as much experience wish to engage the services of some one to help. There are many interests in the revival to be looked after besides the preaching. A pastor who is well able to do the preaching may believe that he can do more good by keeping himself free from that work in order to be ready for some other important interest or interests of the meeting. This may be a matter of judgment. Some are not qualified to do anything but preach, while others can do many other things. There is doubtless room for all and work for all.

If your life may be compared to a stream, how far may you pronounce that stream a limpid current of love and purity? How much of dirt, of sordidness and of baseness is really commingled with it. And if there be dirt and sordidness and baseness, do you know the remedy? That remedy is love, the perfect love of God and of men, which alone can cast out every element of base passion. Here let us stop and pray.

"I wish I could make every member of a Christian church feel that just in so far as he spends his time quarreling with other Christians of other churches he is helping to discredit Christianity in the eyes of the world."—Mr. Roosevelt's speech at Khartoum.

Do our readers indorse this sentiment? Some people would have to go out of business if it were universally indorsed.

When a lady fails to give polite and hearty recognition of the chivalry shown her because she is a lady, but accepts such chivalry as simply her due, she is undermining chivalry, for she shows that she, at least, is unworthy of it. We trust we do not need to translate this into any plainer English.

Delight in the anguish of the great for the mere pleasure of seeing the great writhe is one of the sure marks of a low nature. The great sometimes need to be corrected, but it ought to be done in love.

WESTERN METHODIST

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

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

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METHODIST CALENDAR.

REV. W. J. MOORE'S ITINERARY.

Cordell (District Conference)	June 9
Epworth University	June 10-16
Choteau	June 16, 17
.....	June 18, 19
.....	June 21, 22
Centralia	June 23
Beggs (District Conference)	June 25, 26
Wynnewood (District Conference)	June 25, 26
Durant (Oklahoma S. S. Convention)	June 29
Waurika (District Conference)	July 5-7
Creek-Cherokee, Sapulpa Chapel, 8:30 a. m.	July 14

DISTRICT CONFERENCES.

McAlester, at Poteau	June 7-10
Clinton, at Cordell	June 7-9
Ardmore, at Wynnewood	June 23
Camden District, McNeil	9:00 a. m., June 30
Chickasha District	Night July 4-7
Little Rock District, Twenty-eighth St.	July 5-8
Searcy District, Bald Knob	July 5-8
Batesville District, Cave City, 9:00 a. m.	July 6-9
Helena District, McCrory, 2:30 p. m.	July 6-9
Arkadelphia District, Friendship, at night.	July 6-10
Harrison District, Mountain Home	July 12-15
Texarkana District, at Foreman, 8:30 a. m.	July 20
Choctaw-Chickasaw District, Pine Ridge	July 28
The summer School of Theology to be held at Epworth University, June 7-17.	

Rev. A. P. Few, of Carlisle, was in our city Tuesday and made a pleasant call.

Dr. N. L. Linebaugh spent last Sunday in Tahlequah, where he preached a commencement sermon.

Rev. J. E. Savage, of Weatherford, Okla., has been spending several weeks in Kentucky, visiting relatives.

Prof. Goldwin Smith, one of the most distinguished educators and authors of our age, died at Toronto, Canada, June 7.

Rev. Geo. Sexton was honored with the degree of Doctor of Divinity by the Kentucky Wesleyan at its recent commencement.

Rev. P. R. Knickerbocker left Oklahoma City Sunday night for Ft. Worth, to assist his brother in a tent meeting in that city.

We understand that Rev. T. O. Rorie, of Dye Memorial, Argenta, was too ill to fill the pulpit last Sunday and Rev. C. H. Gregory of this city filled it for him.

We were favored with a call on Wednesday from Rev. Joseph Jamison, who is, during the present week, assisting one of the pastors of the city in a revival effort.

It is reported that Rudolph Spreckles the San Francisco millionaire who has devoted himself to fighting graft, expects to devote the remainder of his life to reform work.

Dr. A. J. Lamar, one of our Publishing Agents, spent a few hours with us last Thursday. We had the pleasure of showing him over the city and greatly enjoyed his company.

Dr. J. A. Anderson, of our editorial staff, left last Friday for Weatherford and other points in Oklahoma. He intended taking in the Clinton district conference before returning home.

WESTERN METHODIST

The price of this paper on July 1st will become \$2.00, with a rebate of 50c. for cash. We do not know how long it will be possible to continue, in the midst of rising prices this rebate, but it is good for the present month at least.

Rev. and Mrs. J. C. Floyd, of Lamar, Ark., have sent out cards announcing the marriage of their daughter, Miss Annie Lean, on June 1st, to Mr. Wesley Y. Dilley, of Muskogee, Okla. We send our best wishes to all concerned.

Rev. Forney Hutchinson, of Hot Springs, was in the city late last week and made us a brotherly call. He is having good success in his pastorate and has recently attended the International Sunday School Conference at Washington, D. C.

Many of our preachers in Arkansas will be glad to welcome Bishop McCoy in his visit to us on next Sunday. He will deliver the Baccalaureate sermon for Hendrix College at that time and doubtless look over matters of importance elsewhere.

Rev. J. D. Hammons, presiding elder of Pine Bluff, writes that he has been in a meeting at DeWitt for two weeks with eighty-six additions to the church and interest growing. Rev. Abner Sage is assisting in the singing. The new district tent is being used.

We regret to learn through Rev. R. C. Morehead, that his brother, Rev. G. S. Morehead, died at the old home in Tachalieshe, Miss., May 20. We hope to have a complete obituary of this useful and honored young preacher. The bereaved relatives and friends have our hearty sympathy.

The month of May was cool and damp; farmers were uncertain, and all business paused to see what the crops were going to do. June opened with crops just a few days late, but clean and growing. This editor has covered a wide region in both Arkansas and Oklahoma in the last two weeks. We never saw such prospect for great crops. From Memphis, Tenn., to Amarillo, Texas, the land teems with verdure. Now let a forward move be made.

THE LION AND THE UNICORN AND MR. ROOSEVELT.

A few weeks ago a cartoonist sought to take off Mr. Roosevelt as a mighty hunter, by indicating what would happen when Mr. Roosevelt should get to England. The cartoon showed Mr. Roosevelt approaching, with his gun, the British coat of arms; the lion and the unicorn had spied him, and both had tucked tail and were running, looking back at the intruder with mingled fear and resentment. The artist meant this for a joke, but he drew more wisely than he knew. Mr. Roosevelt, when he got to London, made a speech that for boldness astonished the British nation. The lion and the unicorn were actually affrighted. Mingled astonishment and resentment figured in the scene. This is among other things, what he said, just after the freedom of London had been formally bestowed upon him:

"If you feel that you ought not to be in Egypt and have no desire to keep order there, by all means get out. If you feel that it is your duty to stay, then show yourselves ready to meet the responsibility of your position. You saved Egypt from ruin, yet if not governed from the outside, Egypt will again sink into chaos. Some nation must govern Egypt. I hope you will decide that it is your duty to be that nation."

THE DEMOCRATIC CONVENTION AND PROHIBITION.

At the Democratic State Convention held in Little Rock, June 7-8, the following resolution was offered by Pres. J. H. Hinemon:

"Believing that the government of the United States should not in any way encourage the vio-

lation of any law in any State, and believing that, on the contrary, the general government should aid and support local officers in maintaining law and order, the Democracy of Arkansas, in convention assembled, hereby urge and request the United States senators and members of Congress from this commonwealth to aid and support such legislation as will prohibit the issuance of retail or other liquor licenses in territory that has declared against the sale of liquors."

Hon. Geo. Thornburgh, president of the Anti-Saloon League, offered the following resolution: "Whereas, The Democratic party of Arkansas in its platform of 1908 called for the submission of the question of State-wide prohibition of liquor traffic to a vote of the people of the State, and, whereas, there is now no urgent demand for and, whereas, there is now no urgent demand for submission, therefore, be it resolved, that we recommend to the legislature of 1911 that it take such action as it shall deem responsive to the will of the people on this subject."

The following plank was adopted:

"Ours is a government of the people and the people have a right to control, and as the Democracy of the State has provided by the submission of the initiative and referendum amendment the people to determine for themselves whether laws they will or will not have, and, as the adoption of this amendment to the constitution enable the people to carry into effect their vision on State-wide prohibition and local option, recommend the adoption of the initiative and referendum as furnishing an effective and method of registering and enforcing the people's will and we favor all legislation, State and national, that will protect the people against the sale of liquor in all localities when its sale is illegal."

Mr. Thornburgh was a member of the reform Committee, and the Gazette states that he accepted the above plank. This statement without explanation would misrepresent Mr. Thornburgh. He did not approve of the plank as stated, but as a minority member simply submitted when outvoted. He argued and voted for a committee for a declaration that would leave the next Legislature free to act as public sentiment might direct.

We will not assert that this plank in the form was written by the liquor traffic, but some men who were absolutely above reproach were favorable to it, but we are morally certain that if the liquor people had written it would not have been much better pleased, because it will confuse the voters with two causes. While we believe that the whisky crowd in indirect way secured what they wanted, we believe that they overreached themselves, shall not give our solution of the problem, because the real plans of the prohibitionists have not been revealed and will not be revealed in time. Our friends need not be discouraged.

MEETING A NEW NEED.

Practically all the great denominations meet only through the Federal Council of Churches, but also through their own ecclesiastical bodies. They have officially recognized the urgency of the social question, and the necessity of applying the teachings of Jesus Christ to the social conditions. They have not told the local church what to do, well to pass resolutions, but the Kingdom of God can be realized on the earth only through adaptation of means to ends.

If the church, after definitely accepting responsibility for social conditions, fails to provide effective remedies, her position will be more difficult than ever. There is today a failure to utilize existing interest in social reform to a lack of knowledge. What to do is the question.

The American Institute of Social Science, which Dr. Josiah Strong is President

a new department to meet this need. Its magazine, "The Gospel of the Kingdom," has been doubled in size and the new half is devoted to the question what to do.

Besides this, it undertakes to give detailed advice to any local church, Y. M. C. A. or brotherhood. It has issued a list of questions in regard to local conditions, which is sent to any church seeking advice. When answers to these questions are received, the Institute undertakes to suggest practical lines of work adapted to these conditions.

It also asks each church, or brotherhood, to appoint one of its members to act as a corresponding member of the Institute to inform it of conditions in the local church and community and to obtain from the Institute information or suggestions as to meeting local needs. So far as possible the Institute also loans pamphlets and articles bearing upon such needs.

Some 500 classes are using the Lessons in Social Christianity, edited by Dr. Strong, so that many churches, or church brotherhoods, are coming to look to the Institute for practical help.

There is no charge made by the Institute for this information, unless a special investigation is required. In this and other ways the Institute is a servant of the churches, and a social clearing house.

JOSIAH STRONG,
For the Committee.

THAT CHANGE OF NAME.

Mr. Editors: I do not desire, especially at this time, to enter into a discussion of the action of the late General Conference by which it is proposed to change the name of our church from "The Methodist Episcopal Church, South" to "The Methodist Episcopal Church in America." A discussion of the matter at this time, it seems to me, would be rather out of season, unless it is proposed to drag it through the whole quadrennium, and I can see no good reason for doing that, since the General Conference requested the Bishops to bring the matter before the Annual Conferences to be voted on in 1913, unless the brethren are persuaded that it will take full four years to thresh the subject out satisfactorily. Still, I think it not altogether amiss to call attention at this time to one or two facts which have developed since the General Conference adjourned.

The New York Christian Advocate of June 2, 1910 contains an article from one of the Bishops of our sister Methodism in which the writer claims, that, in fact and in law, the name of the Methodist Episcopal Church is either "The Methodist Episcopal Church in the United States," "The Methodist Episcopal Church in the United States of America," "The Methodist Episcopal Church," or "The Methodist Episcopal Church in America." These "varying forms of title" by which the church has been known, it is claimed, mean one and the same thing. In proof of this claim Bishop Neely cites some early history, the action of certain General Conferences and refers to one or two legal documents.

It is claimed also that any property with a deed properly executed under any of the forms of title above mentioned would bring the property so deeded into the hands of the Methodists Episcopal Church, and the same could be held, maintained, used and disposed of by the said Methodist Episcopal Church. We quote in full the last paragraph of Bishop Neely's article:

"Indeed, the church is entitled to claim under every title by which it has been known since it was organized in 1784, even under the title 'The Methodist Episcopal Church in America,' for that means in the United States of America.' A court would hold that 'The Methodist Episcopal Church in the United States of America,' 'The Methodist Episcopal Church in America,' 'The Methodist Episcopal Church in the United

States,' and 'The Methodist Episcopal Church' were merely variations of the title of the same body and meant the same thing, and so the Methodist Episcopal Church would claim under any of these titles, and a bequest, containing any of these forms of title, would bring the money or property so bequeathed to our Methodist Episcopal Church, and the same could be held as to any other title that might be construed as meaning the same thing."

I draw no conclusions and make no arguments at present. There is time enough for that yet, but the claims of Bishop Neely and the fact that they are brought to the attention of the public at this time certainly demand at least a passing notice.

J. H. O'BRYANT.

SENATOR GORDON'S LEAVE-TAKING.

Now, gentlemen, I did not get up here just to make you laugh. I want to tell you something that will not make you laugh. Down in Mississippi, where I live, when I go home and go to my bed to sleep and dream sweet dreams of the hours I have spent here in the Senate, I sleep with the sword of Damocles hanging over my head. We have a problem to settle there that I want you to help me settle. I do not ask you to agree with me, but I ask you to talk with me and listen to what I have to say; and, in kindness and friendship, I want to see Mason and Dixon's line obliterated from the map of the United States and on it the words written: "Our country."

I am tired of sectionalism. God knows I got enough of it fighting. I do not want any more of it. I do not want to hear any speech in the Senate or anywhere else that stirs up strife between the old soldiers or citizens who were not in the army. I do want to bring about peace. I am an old Confederate; you are old veterans, perhaps. We disagreed, and you were the victors; but we still think our generals were good men and our people were good people, and we do not dispute that yours were just as good as ours. Our people down South are not quarreling about these things at all. We have a few blab-mouthed fellows that always want to make a fuss; but they are not even worth "cussing," so I will not use any invective against them. We have them down South, but they are not my sort, and I have got more influence with the people than they have. I talk with them as I talk with you. I tell them the truth and the facts, and I tell them we have friends here, but they do not see things as we do.

We want you to think well of us and there is no use of calling us traitors. They used to call George Washington a rebel and a traitor, but we do not think that of him; and I do not think any of us fellows were traitors, while we may have been rebels. I do not deny that. We thought we ought to fight for our States, and we disagreed just a little on a section in the Constitution—a very small thing to fight about, but we made an awful big fuss when we got at it.

Now, nobody can take away the glories of either side. A man had as well attempt to scale the ramparts of Jehovah and pluck from heaven's diadem God's brightest star as to snatch the laurel from the brow of the conqueror or the conquered that stood under the apple tree of Appomattox. They go together; they are all famous; and there were good men on all sides. They disagreed, and they fought for it; but when one side conquered and the other was conquered, we took our oaths of allegiance; and I can hold up my hand before high heaven and before this Senate today and say I have never violated that oath that I took to be a good citizen of the United States, and I never knew of a soldier of the Confederacy violating that obligation.

This is my father's house. I am proud to be in it. I am proud to be associated today with the men whom I see around me. I have read

the papers, and I have heard you all abused and censured, but I find that this is the finest working body of men with whom I have ever been associated. I had no idea of the amount of work that was incumbent upon a man who occupies a seat in this Senate. If he does his duty, he has a great amount of labor to perform for the benefit of his country—of our country. I know no North, no South, no East, no West, but I love my country, every part the best.

I love Mississippi because it is my home. A man always loves his home a little more than any other place. I love the particular spot where I live better than any other spot, and you do the same. We have there ties of friendship and love and everything that we have not anywhere else.

I come to you to talk of friendship and of love for one another. My religion is the eleventh commandment of Christ, when he said: "A new commandment I give unto you: that ye love one another." That is what I want to bring about here; that is my object in standing here today to talk to you as I do. I want to implant in you, just as it is in my heart, a growing love for the country I live in and the people I live with. I live with you all; you are not divided from me by Mason and Dixon's line, isothermal lines, or any other plagued lines. I want to wipe out all lines. That is my desire.—*Christian Advocate, Nashville.*

However numerous or great our natural infirmities, we are not to be discouraged. We are not to be satisfied with inferior ideals, but are to take Christ as our example, putting our attention upon positive and active devotion to his will and constant following in his footsteps. The faults that hinder our usefulness and impair our influence are the ones that we are first and most earnestly to fight against. The spirit of sympathy, of service, of self-sacrifice, will subordinate our infirmities to the increase of our humility, our consecration and our prayerfulness. Thus we may acquire the strength which is beauty. Let us not try to cover up our blemishes with spiritual cosmetics, but seek their eradication by fullness of spiritual life. The transforming glory is for all who want it. Noble desires will mold the conduct and transfigure the character. Cheerfulness and courage and the inspiration of lofty ideals tend to symmetry as well as strength of character.—*Rev. J. E. C. Sawyer, D. D.*

THE ORPHANAGE.

A few weeks ago we asked Sunday schools, Leagues and Home Mission Societies to furnish the new Orphanage. We have had some hearty and liberal responses. Let those who are delaying, delay no longer. The house must be furnished in July. Avail yourselves of this opportunity to have a share in the children's new home. They are crowded and uncomfortable in their present quarters. Help us to get them in those large, airy rooms and under those delightful trees before the sultry August days. Select your room and go to work now, and send the money to George Thornburgh, Little Rock.

THE WOMAN'S BOARD.

STUTTGART TRAINING SCHOOL.

The commencement of the Stuttgart Training School came to a close May 1. Rev. Marion Waldrip of Morrilton preached the commencement sermon, and it was a great sermon. Rev. Ivan Lee Holt, Ph. D., pastor of the University church, St. Louis, gave the literary address. It was a scholarly address on the subject of the "Denominational College." Dr. Holt is a forcible speaker. Other exercises in oratory and music were features of the series of entertainments. The school closed a most successful year. Rev. C. Orcar, A. M., resumes the principalship of the school for the coming year.

THE TRANSFORMATION OF THE WEST.

In the last number of the Epworth Era, which, by the way, was a Home Mission number brought out under the direction of Dr. John R. Nelson, Home Missionary Secretary, Rev. E. M. Sweet, Jr., contributes a very interesting article on Indians in Oklahoma—then and now. This article gives an idea of the wonderful transformation of much of this Western section during the last half a century, and is inspiring and helpful to all who take a special interest in our Home Mission work. Here is the article in full:

"Son, that clear, pure running water reminds me of heaven. St. John's description of the blessed place in the twenty-second chapter of Revelation begins: 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.' This spoke Bishop Pierce to his fifteen-year-old son Lovick as their thirsty horses halted to bury their lips in the cool water of an Indian Territory stream which lay across their way toward the Indian Mission Conference away back in the fifties. They had gone by steamer up the Mississippi to St. Louis, where they had bought a team and buggy, putting them on board another vessel and transporting them far up the Missouri river, from whence they journeyed southward to Tahlequah, the Cherokee capital and the seat of the Indian Mission Conference that year. Afterward they continued southward into Texas, where the Bishop held several conferences, selling the horses and buggy at San Antonio, going by rail to Galveston, and thence across the Gulf of Mexico to Mobile.

It was only a casual remark, but it so impressed the lad that he told it to his grandchildren. Ever since I heard the story from his lips several years ago at the Bureau of Education at Washington, where Lovick Pierce had been one of the more prominent officials from the time of the second Cleveland administration, I have associated the incident with the main ford of the creek at Tahlequah, near the big, exhaustless spring which caused the location of the town there and from whose significance in the Cherokee language the town took its name.

That was in the day when the Asbury Manual Labor School and other like institutions were furnishing the type of education then best adapted to the Indian's need. From within a stone's throw of this spring later was lifted up the splendid architecture of the three-story brick and stone building of the Cherokee Seminary for the education of their young women. From this and from Harrell Institute (later developing into Spaulding College) at Muskogee, forty miles west, have gone forth some who today take rank among the leading spirits of the Woman's Home Mission Society of the Oklahoma Conference, comparing most favorably in intelligence, beauty, and culture with any of the fair women of our Southland.

The Cherokee Seminary has recently been acquired by the State and converted into the Northeastern State Normal School. Spaulding College is now putting on the more magnificent proportions of the Oklahoma Woman's College, which, with her sister institution, the Oklahoma City College for Girls, proposes to rank with the best there is in the South or West.

The manual labor school, the secondary boarding school, the modern college—these mark the progress of our mission work in Oklahoma. From Bishop Pierce until now is a great stretch—not so much of time as of attainment. From Kansas City to San Antonio by horse and buggy then; by Pullman car over no less than four trunk lines now.

Two generations of missionary workers in Oklahoma have materialized the vision of Isaiah and made the wilderness and the solitary place glad for them. Instead of the thorn has come up

the fruit tree. The smoke of the camp fire has given way to that from the chimney tower of the power plant. The wig-wam has all but disappeared to make room for the sky-scraper. The muddy lane has in many places been supplanted by the asphalt pavement. And it is to the Lord for a name. For while these are for the most part the manifestations of commerce, yet when the larger commercial era came, it found the missionary in the saddle. And he has continued to ride near the head of the procession.

A great missionary soon develops of necessity into a great statesman. Political changes are always times of opportunity—great opportunity for the Church or else for Satan. And the time came in Oklahoma when the missionary faced the dilemma of becoming a statesman or becoming a fool. He chose the former, and left Satan and his hosts to do the floor-pacing.

In the settlement of California the love of gold outstrove the love of God, and the Church has yet not retrieved the backset. Thus it might have been in Oklahoma. But because the missionary was in the saddle, because he held the whip hand and wielded it, never has a State come into the Union with the Church exercising relatively larger influence.

Satan's most effective device of damnation, the liquor saloon, had been barred from the Indian Territory by congressional act. The saloon hosts were gloating with assurance of what they would do when Statehood came. The Church raised the question of righteousness and good faith and made a stand for the continuance of prohibition after Statehood. The saloon answered that it was "unconstitutional." The Church fought for her faith and won. The saloon has been bombarding the "unconstitutional" fortification from every point of the compass since, only to find it still unshaken.

"It might have been" otherwise. Had not the Church been resourceful of legal inventions to keep and defend that which had been committed unto her, Oklahoma would today be a seething pandemonium under Satan as king. We should have become the dumping ground for the thousands of saloon keepers and associate criminals cast out of other States by the onward march of prohibition. But instead Oklahoma is now inviting the best class of immigration that ever settled up a new country. Christian men have demonstrated their ability to rule. The Church is respected. The Oklahoma Conference enjoyed an increase in church membership last year said to be unprecedented in Methodist history. In addition to the influx of good people referred to, nearly all our churches reported good revivals, many of which were under the leadership of their own pastors.

The extermination of the saloon is the largest proposition of modern home missions. In it lies the explanation of "the rival of religion" to which the *Century* devotes considerable editorial space in its April number. And the banishment of the saloon from American soil will be followed by a nation-wide revival of such power as has not been known since the day of Pentecost.

THE OLDEST PREACHER—REV. JOHN RANDLE.

Dear Bro. Anderson: A short time since you made mention of one who was supposed to be the oldest preacher in our connection, if not in our entire Methodism. The patriarch, whose name I do not recall was, if I remember correctly, in his nineties.

The Rev. John Randle of the Memphis conference is in the one hundredth year of his age. Should he live until the 23rd of next January he will have passed the century mark. At present he is living with a daughter in West Point, Miss. Until recently he was able to walk long distances every day. Lately his health has not been

robust. He did not begin to preach very early in life, but he had been a presiding elder when I joined the Memphis conference in 1859. The record I have before me shows that he was ordained elder in 1845. That indicates he beginning of his itinerant career in 1841, or nearly seventy years ago. Through all these years he has been true to God and the church. His is a serene and happy old age. Yours fraternally,
JNO. W. BOSWELL.

June 1, 1910.

CHILDREN'S DAY FUND.

By E. B. CHAPPELL, Chairman of S. S. Board.
That no confusion in regard to the direction of Children's Day fund may result from the recent action of the General Conference, I beg that you will allow me to make through your paper the following explanation:

1. There will be no change in the direction of the fund for the present year. That is, 10 per cent is to be sent as heretofore to the General Board of Education and 10 per cent to Mr. D. M. Smith, treasurer of the General Sunday School Board, to be used in helping the Sunday School cause in our mission fields. The various Conference Sunday School Boards are to use so much of the remaining 80 per cent as may be required in aiding needy Sunday schools within their respective boundaries and in defraying their own expenses. The rest, whatever it may be, is to be sent to Mr. D. M. Smith, to be applied to the endowment of the Chair of Religious Pedagogy and Sunday Schools in Vanderbilt University. The General Conference at Birmingham directed that \$50,000 should be raised for this purpose. Of this amount the treasurer has in hand at present \$16,838.34. The Sunday School Board has sent out an appeal for special offerings this year for this chair from all our schools, believing it possible by concerted action to raise the entire balance of \$33,161.66.

2. After this year each Conference Board is to retain 60 per cent of the Children's Day Fund for helping needy Sunday schools and carrying on its own work. The other 40 per cent is to be forwarded to the treasurer of the General Sunday School Board, 10 per cent to be used as heretofore for Sunday school extension in mission territory at home and abroad, and the remainder to be applied to the endowment of the Vanderbilt chair until the sum of \$50,000 is raised. After this sum shall have been raised, this 30 per cent is to be used in employing additional field workers to co-operate with the superintendent of training work in holding institutes throughout our territory.

3. This means that ultimately the entire Children's Day fund is to be used in building up our Sunday school work, 60 per cent being administered by the conference boards and the remainder by the General Board. We believe that this definite direction of the fund will, when our plans are clearly understood, greatly increase the sum of our Children's Day offerings. The ends which are proposed will certainly command the interest of our Sunday school workers. The need of Sunday school extension is every year becoming more apparent. Other denominations are raising and expending large sums for meeting this need, and are reaping the fruits in more thorough and systematic Sunday school work and greatly increased enrollment. The Methodist Episcopal Church is calling for \$150,000 this year for the use of its General Sunday School Board. The Methodist Episcopal Church, South, with a definite and comprehensive program of teacher-training and Sunday school extension, could easily use to advantage \$100,000 per annum. But she has no other source from which to secure it except the offerings of Children's Day. I am confident that when this is clearly understood our

Sunday schools will be found ready to meet this urgent demand.

Meanwhile we are definitely committed to the raising of the \$50,000 for the Vanderbilt chair. Let us finish this task at once in order that the Sunday School Department may be left free to enter upon the work of carrying out the larger plans which it has in contemplation.

THE LAYMEN'S MOVEMENT NEXT YEAR.

BY J. CAMPBELL WHITE.

Next year's plans have been under most careful consideration by the leaders of the Laymen's Missionary Movement. They will include three main features:

1. Conservation of the interest already aroused.
2. Conventions in a limited number of large cities.
3. County conventions.

It is planned that each of the 75 cities where conventions were held this year will be visited as early as practicable next fall, for a careful study with the local leaders of the best plans for deepening and extending the missionary spirit in all the churches. These will not be popular public meetings, but in the nature of leaders' conferences. They will be open to all members of men's missionary committees, including all pastors. Probably two afternoons and evenings will be spent at each center. At least one extra session will be held with the men at each center who are qualified and willing to assist in holding county conventions. It is easy to hold such conventions without accomplishing much permanent good through them, unless the men who conduct them have studied with a good deal of care the best methods of handling them. But by holding these special conferences for potential convention leaders it is expected that the number of men competent to handle county conventions successfully will be increased very rapidly. A second method of conserving and extending the interest at the 75 main convention centers will be an anniversary dinner, when the methods and results of the past year's work will be reviewed, and a policy of further work will be adopted. In addition to making a careful study of the amounts contributed by the various churches, next year's plans will include an equally careful study of the number of contributors.

The second main feature of next year's plans will be the holding of conventions in a limited number of large cities, which were not included in this year's schedule. But only so many of these will be undertaken as can be followed up thoroughly. The pace was so rapid this last year that it was impossible to give convention cities the help they really needed. While the whole plan of the national campaign seemed to require crowding the conventions up against each other, without a day's intermission in most cases, this will not be necessary hereafter. Time will be taken to do a more complete work and render more absolutely certain the permanent influence of the convention in all the organized church life of the city. Invitations have already been received from many cities for conventions next winter. These will all be given careful consideration, and as many such invitations will be accepted as the Movement feels able to make thoroughly successful.

The third feature of the policy next year is to hold county conventions in just as many counties as leaders can be found or developed to take charge of. As it will take time to find and prepare these leaders for this important work, the most of these county conventions will not be held until the season is somewhat advanced. Not many of them can be managed properly before November. And most of them cannot be held until after the Christmas holidays. It will be a distinct mistake for the leaders in any county to

push ahead with their arrangement for a convention until they can be quite sure that it can be handled strongly. This will involve far more than several good missionary addresses. It is comparatively easy to secure these. But no convention should be attempted without the presence of at least one man who knows methods and is able to impart his knowledge to the convention. Inspiration is good, but without proper instruction in the methods of missionary education and finance no great permanent work can be expected. This caution is vitally important.

These county conventions will be under the supervision of the secretaries of the Laymen's Missionary Movement, to be located at New York, Boston, Richmond, Va., Pittsburg, Chicago, Kansas City and San Francisco, by the opening of the fall season. In the meantime all correspondence should be directed to the office, No. 1 Madison avenue, in New York. A special pamphlet dealing in detail with the county co-operating committee and its work has been prepared and may be secured free of charge, by applying to headquarters.

The first monthly issue of *Men and Missions* will be the June number. It will be issued regularly hereafter except during July and August, the recognized vacation months. This periodical will be primarily a Correspondence School in Missionary Methods. It has a very distinct field and purpose. It is meant for men who have capacity for leadership. It will be indispensable to members of co-operating committees of the Laymen's Movement and invaluable to pastors and members of missionary committees in local churches. The subscription price is 50 cents a year, or in clubs of five or more, 40 cents each. This is to encourage all the members of missionary committees to take advantage of this aid to missionary achievement.

The report of the National Missionary Congress is all in type, and will be off the press and ready for delivery, unless delayed, within 30 days of the close of the congress. Thousands of advance orders at \$1.00 each have already been received, some individual men ordering 10, 20, 50, or even 100 copies each. After June 15 the price will be advanced to \$1.25.

Almost all of the members of the Executive Committee of the Movement will attend the World Missionary Conference at Edinburgh June 14-23. The recent developments in missionary work among laymen will receive prompt attention at that gathering. Following the conference a ten days' speaking campaign throughout Great Britain will be participated in by all the good speakers who can be corralled for this work.

A CHANCE FOR BOYS.

BY MILDRED WELCH.

It is a good thing to be a hero and we all wish we had the chance. What dreams we have of how we would carry the enemy's breastworks, the dead and dying all around us, and fall at last ourselves, our faces to the front, our country's victorious banner waving over our dead bodies!

Or we wish we could win the Carnegie medal for heroism, or belong to the immortal legion of Honor. If a fellow only had a chance!

You have a chance, boys; a chance to serve the world and your fellow-men as none of your friends who will be lawyers, engineers, merchants or teachers, will ever serve it. Have you guessed it—the ministry? But it does not sound attractive, does it? The ministers, you know, don't look like heroes. They look like they had a hard time and you know they never can make money and they always have to be looking out for other people instead of themselves, so that if that is being a hero, just please excuse me.

It is all true, and yet, boys, here is your chance; the glorious chance to be a hero which

you have all been wanting. I think it is like that beautiful old story some one has told us of Gaston de Foix.

In the year 1512 the Spanish and the French were fighting each other on the sunny plains of Italy. The Spanish army had won famous victories on almost every battle field of Europe. The French army was only the broken half of the great force Louis XII had sent to Italy. But it had at its head Gaston de Foix, the nephew of the king. He was hardly more than a boy, but so brave, so bright and dauntless that his scarred and battered soldiers worshiped him.

One day there came a crisis in the battle. Two battalions of Spanish infantry that had conquered in every fight were about to break through the French lines and Gaston de Foix determined to lead a charge against them. His men pressed close about him begging and pleading with him not to throw his life away. But while they still urged he suddenly broke away crying: "Let him who loves me, follow me!" and spurred his horse towards the enemy's lines.

They hesitated a moment, then every nobleman of France, every rude hired soldier, every peasant with a lance, followed with that cry, "Let him who loves me, follow me!" ringing in his ears.

The Spanish were not used to giving way, but they gave way before that onslaught. The lilies of France waved above the lions of Aragon and a great shout of triumph went up from the victorious France.

But the gallant boy-general lay dead on the field, and above him, nobleman, peasant soldier, lay those who had answered that brave call with their lives. You would have followed him, too, wouldn't you, boys? Then listen—for still that cry rings out, and in the forefront of the battle stands the Christ, that Christ who understands all a boy's thoughts and longings, and He calls, "Let him who loves Me, follow Me!"

So clear, so sweet rings out that call, and as in that other battle fought so many hundred years ago, the brave, the strong, the loving will answer. Will you be among them, boys?—
From The Christian Observer.

GLADNESS.

BY B. F. SOURS.

Every day has gladness,
Every day its care;
Every day its sunshine,
And its hour of prayer.

Gladness—O what blessing
Thrills the trusting heart,
Yielding to the Father
Every care and smart!

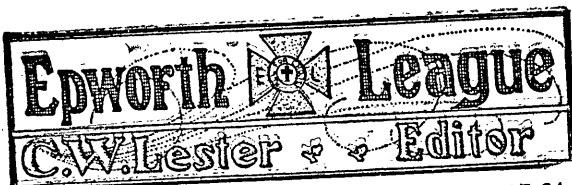
Glad? Be glad my brother!
Lay your burdens down:
Give your heart to Jesus,
Bear away your crown—

Crown of gladness ever,
Crown of happy things,
Crown of heavenly sunshine,
And a heart that sings!

Every day has trials,
Every day has care,
But in league with Jesus
Joy is everywhere.
Mechanicsburg, Pa.

CHEAP AND GOOD BOOKS.

In another part of this paper will be found a list of books which we have in stock at our office and which we offer at low prices. The stock is limited and will not be renewed in many instances. So if you desire any of them while they last, order at once.



Scripture Lesson for June 12: Epr. 4:17-24;
Prov. 2:10-22.

Topic: Truth that enlightens and purifies.
(Education Day.)

The general subject of Christian education is our study today. None more important have we hardly had. It is a theme that should be planted in every young Leaguer's heart. It should spring up and grow and bear fruit, some thirty, some sixty, and some an hundred-fold. Secondly to a surrender of the heart to Christ should be the undying, passionate desire of each young life for the very best education. Nothing short of this will give education the place in our lives that it should have. It is one of the first essentials in every life and it should accordingly receive a first place in the thought, purpose and plans of every life. This is tremendously true of every young Christian life.

One of the most withering sins of all is the sin of a low ideal. To be satisfied with less when it is possible to have more is a triple sin against oneself, one's fellow-man and one's God. Youth is especially hopeful and ambitious. This is right. God intended it so. But so many of our young people are not ambitious. They are satisfied with a little. And nowhere is this more true than in the matter of education. They are contented if they have acquired an ordinary education, too often. They let small hindrances keep them from pushing on through the college and university. "The good is the enemy of the best," becomes sadly true in many a young person's life. The common school and high school courses are good but not the best. The college and the university courses are better. Because many a young man and woman are satisfied with the good things, they never go on to get the higher, the better, the best things. They are guilty of the sin of following a low ideal.

What God wants in every young life is a burning, inextinguishable desire for the highest possible in every thing. This is most emphatically true in things educational. Such an ambition as this it takes to make a young Christian's life really normal. Before such a young life, almost every conceivable hindrance will give way. There is hardly any difficulty that can long stand before a young man or woman in whose heart burns this sort of fire for a college education. Financial difficulties, lack of earlier educational advantages and almost every other difficulty will be swept down by the current of a determined, passionate purpose to have the best education. A clean, manly, determined will, fired with this early ambition, can put a pathway through almost any sort of adverse conditions to a college education. What if every young Leaguer within our bounds really believed this. It would bring about a most wonderful change within the next generation. There is nothing that the writer of these lines believes more surely than that there opens at the feet of the average young man of today a path that leads straight to and through college. It would mean immensely to our church as well as to these young men and women, and boys and girls, now in the church, if each of them felt this way and was fired with this ambition.

The education that is not Christian is sadly lacking in one of the essentials of true education. "The highest education is the education of the highest," says Chancellor Kirkland of Vanderbilt University. The education that leaves out the moral and religious side of life, is not the highest nor truest education. The heart must be trained hand in hand with the head. It is not the course of study but the teacher and the Christian influence in the school that makes a Chris-

tian school. Now it is easier to believe that these conditions are most nearly met in church schools. Prominence can be and is given the religious side of life more so than in the State school and nothing is meant here disparagingly of State institutions. But may we not take this opportunity of insisting that our young people in all our Leagues who intend to go to college, give our Methodist schools the first consideration. Our schools from a literary point of view are as good as the best and from the point of view of centers of Christian influence they stand in the best class. The hope is expressed here that some Leaguer may be fired with the worthy ambition of a college education and that this year or at least soon, a Methodist college door will open to admit him.

COLLEGE HILL, TEXARKANA, JUNIORS.

This is the first letter I have ever written you, but I have something so good I want you to tell what we have here. A Junior Epworth League of eighty-three members, ages from six to thirteen; all bright little fellows. We have an average attendance of from fifty to sixty-five. Our pastor, Bro. Hundley, is quite enthusiastic over our League, and Sunday (5th inst.) he dismissed his choir and gave us the job furnishing music for his 11 o'clock and night service. There were sixty-six of the older Leaguers in the choir and a nightingale does not show up when compared to our children. It is enough to thrill the heart of the hardest. And to the saints in Zion you could see the halo of God's love in their face as they bent forward to catch all there was in it and to get as near the singers as possible.

The music was furnished by Miss Lena Jones, as our organist was out of the city. You never saw a crowd of children of this number who were more attentive to their pastor than were these. Our pastor's subject was, A small boy with a basket of bread and some fishes, and was ably delivered. He showing us that in the children were the great future for our church, and that in a street waif is the material of which God can feed (spiritually) a great multitude.

So when you get lonely and want to get nearer God, come to Texarkana and visit College Hill Junior League and they will take the rust off the wheels of time and let the machinery run smooth.

My whole future life I intend to put in with the children. I love them all, God knows I do. And I pray he will spare me to live long that I may see thousands of children come to God by my efforts. My whole heart is in my work, and I love my Leaguers. Their president,

O. L. LEONARD.

TRUE PRECIOUS.

[NOTE: When Mrs. Dr. Park, of Soochow, China, was at the Methodist Training School this winter she told us the story of Tsang Kwee, a beautiful little Chinese girl. The child was a patient of Dr. Park, who first brought the family into touch with missionary circles. He and Mrs. Park knew her in health, rejoiced in her influence and later ministered at her bedside; and are today warm friends of her parents, who still labor to carry out their "precious jade stone's wishes.]"

On the left side of Angel Valley, Soochow, China, near the Laura Haygood School and just back of the crumbling, rickety structure which is the Southern Methodist Church of the city, is the cottage until lately occupied by Miss Ida Anderson, worker for women.

Miss Anderson has given herself wholly to the Chinese. In the evening after the day's work is done she has not cared to draw her curtains and shut them out and herself in to have an hour or two "pure American" before sleep. Her home is made as attractive as possible to Chinese ladies. She has them to visit her for from one to

two weeks at a time, and shows them all the details of her house, the articles of her bed room, kitchen and the intricacies of foreign cookery. This intimate association in a Christian home has done a great deal to break down the barriers and prejudice among the high class ladies against the missionaries.

Among the visitors came Mrs. Tsung, a lady of wealth and culture, who deserved to have received the degree "Promoted Scholar" from the government. Mrs. Tsang brought with her "True Precious," the daughter of a dead sister whom she had adopted for her own. Miss Anderson called her "Lilly." It was in the year 1904 when she came, and though always bright and sweet and wise for her years she began to display a wisdom which the missionaries believe to have been God-given. "When she heard the Christian religion," her father said, "it was as if the positive force met the negative, as if the root which was planted in her was being met by the real breath needed for its growth."

One even as they lingered at the supper table at Miss Anderson's, Mrs. Tsang was talking over her reasons for not entering the church, the chief being the worship of ancestors, when Lilly brought her little fist down on the table and announced, "Mother can worship as she pleases, but I have decided to worship only the one true God."

After this every Sunday she would coax her mother to go with her to the Methodist Mission. If it happened that something kept her from going she would pray and sing as if to make up for her absence. Whenever she met with those who believed in idols and superstitious ideas she would always tell them that there was only one God who made the whole world, and that there was none other, and she taught others to pray and sing. When she met children she yet more earnestly talked with them of the happiness of believing in the Savior.

Soochow children and servants are fond of singing rhymes but she preferred not to hear them, though she never tired of Christian hymns, getting both words and tune wonderfully.

At the time when the neighbors sent up their kitchen gods she said, "Each family of you having a kitchen god to go and report, just think of all the thousands of families sending kitchen gods, all talking at once, what a noise there would be." Often she would say, "Isn't it sad that they believe that false way."

In the winter of 1905 she and her mother were baptized and entered the church together under the earnest native pastor, Mr. Lee. Mr. Tsang still lingered without, but he said that his True Precious must have had communication with the God above from her earliest days, else she could never have had such understanding. Stranger still, she was known to say to others, "I shall only live to be nine years old."

A hip joint disease soon became very prominent. The missionaries and her loved ones did everything to give relief, but her sufferings were at times intense. In January, 1906, she opened her eyes after a long, speechless day and said, "Soon I am going to heaven. The Heavenly Father has long ago arranged everything for me. Although I realize the pain in my body, my heart is very light and happy, for though my body is here on earth my heart has gone on to heaven."

At another time, "Father, you must be a Christian, for you know you cannot go to heaven with mother and me unless you are."

She called Mrs. Tsang and said, "Mother, you have a great deal of money which you meant to spend on me. You must take this money and build a school for girls who are strong and well and can learn, and teach them to be Christians."

Once her own father called to inquire if it was true that she was going to die, and on being told that it was, answered, "Very well, I will bring

the priest." Little Lilly's keen ears heard and she called her parents in excitement, "When I am dead do not call any priests and do not burn any paper money. All that is superstition. I know that my loved friends will send flowers. I want my body surrounded with them to take away the old Chinese customs."

When she was very sick she would pray earnestly for herself, and when she had no strength would beg her father and mother to pray, and even though in pain would keep perfectly quiet listening to their petitions. Her father asked if there was anything on earth she did not wish to give up; her answer was, "Earthly pleasures are only for an instant, not as heavenly that are eternal."

In February, 1906, the end came. Her little body dressed in its best garments was literally surrounded by flowers both in garlands and pots. All day and night hundreds of people flocked to see this strange sight of death made beautiful. Mr. Lee conducted the Christian burial service, and the little casket in the procession was followed by a white satin banner with the words, "A disciple of Jesus" wrought in gold. People stopped each other on the street, "Did you see?" "A girl!" "All this honor for her!"

Mr. Tsang has not professed Christianity, yet the scholarly man said, "Although there are many followers of Christ never before have we known one as well understanding the depths of God's love. For one that had been taught by those who have bent the knee in prayer for years it would not be so strange, but for a child of heathen parents it is strange."

Mrs. Tsang in crowded Soochow found a beautiful lot in a central district for a moderate sum. When she mentioned her purchase a dealer exclaimed, "There isn't such a lot in the city for such a price!" But Mrs. Tsang felt that it was God-given to her for True Precious' school. Here she has built and opened a Christian school. Girls of the higher classes attend, and the woman in only her fifth year from heathenism directs it, believing, "A little child shall lead them."

ELEANOR NEILL.

Nashville, Tenn.

HOW THEY MARRY IN ARAN.

In her article on the Aran Islands, off the coast of Ireland, in *Harper's* for May, Maude Radford Warren tells of some amusing marriage customs obtaining there.

"The marriages are made by the parents, and frequently the couple never speak to each other alone until after the wedding.

"But ought a man not to choose his own wife?" Darragh Shuan, the fisherman, was asked.

"Let you listen to me," said Darragh Shuan, leaning back on his curagh on the beach of Inishmore. He pointed first to a thin line of green on a plateau of rock, and then to a tiny cottage, lonely against a gray crag. "If that field were my father's," explained Darragh Shuan, "and if I were thinking of a girl in that cottage there, and if my father did not like the girl, then he would not give me that field. Then what would I be doing? It has to be."

"It has to be—that is the word of the islands.

"There is a girl back from America," said Darragh Shuan, "and she is having sixty pounds of her own. She has told the priest, and we are all knowing it, that she will go back next month if no one wishes to marry her. Mourteen Michael Bawn will be asking her if his great-uncle, who is dying, leaves him his cottage and field. But the old man may not die before the steamer sails."

"Darragh Shuan said this very gravely.

"The most desirable consort is a man or girl returned from America, for they always have money. About twenty-five per cent of the population go to America; and most of them come

back, for they love their islands so dearly, that they only go away, as it were, in order to stay in them. Many of those who return die of consumption; but many more regain whatever health they have lost and marry, reverting to their old ways, with no regret for the civilization they have cast behind."—*Christian Advocate*, Nashville.

INDIAN NAMES.

Ye say they all have passed away—

That noble race, and brave—

That their light canoes have vanished

From off the crested wave;

That 'mid the forest where they roamed

There rings no hunter's shout.

But their name is on your waters;

Ye may not wash it out.

They're where Ontario's billow,

Like ocean's surge, is curled;

Where strong Niagara's thunders wake

The echo of the world;

Where red Missouri bringeth

Rich tribute from the West,

And Rappahannock sweetly sleeps

On green Virginia's breast.

Ye say their cavelike wigwams

That clustered o'er the vale

Have fled away like withered leaves

Before the autumn gale;

But their memory liveth on your hills,

Their baptism on your shore;

Your everlasting rivers speak

Their dialect of yore.

Old Massachusetts wears it

Upon her lordly crown;

And broad Ohio bears it

Amid his young renown;

Connecticut has wreathed it

Where her quiet foliage waves;

And bold Kentucky breathes it hoarse

Throughout her ancient caves.

Wachusett hides its lingering voice

Within his rocky heart;

And Alleghany graves its tone

Throughout its lofty chart;

Monadnock, on his forehead hoar,

Doth seal the sacred trust;

Your mountains build their monuments,

Though ye destroy their dust.

—Anonymous.

LITTLE ROCK AND ARGENTA METHODISM.

SUNDAY, JUNE 5.

First Church, T. E. Sharp, pastor; H. F. Buhler, junior preacher. The pulpit was filled by the pastor at both hours. Large attendance at all services.

Winfield Memorial, P. C. Fletcher, pastor. Great Sunday school and League. The pastor preached at both hours. Large congregation, mostly men, at the night service.

Hunter Memorial, T. J. Norsworthy, pastor. The pastor preached at both services and in the afternoon at the Old Soldiers' Home. League and Sunday school good. The prayer service on Wednesday night especially fine. Dr. Millar held quarterly conference Monday night.

Twenty-eighth Street, and Forest Park, W. D. Mitchell, pastor. The pastor filled all the preaching engagements and received two by baptism at Forest Park. A protracted meeting is being conducted at Twenty-eighth Street the present week.

Henderson and Highland, S. W. Rainey, pastor. The pastor preached at both services at Henderson and Rev. P. R. Eaglebarger preached at Highland. Other services of the church were good.

Capitol Church, L. C. Beasley, pastor. The pastor preached at both services. One conversion and one accession. Other services good.

Gardner Memorial, Argenta, H. H. Hunt, pastor. The pastor preached at both hours. The night congregation overflowed the house. Five have been received that have not been reported. No reports from other churches.

RESPONSIBILITY TO GOD.

Daniel Webster was present one day at a dinner party given at the Astor House by some New York friends, and, in order to draw him out, one of the company put to him the following question: "Would you please tell us, Mr. Webster, what was the most important thought that ever occupied your mind?" Mr. Webster raised his head, and, passing his hand slowly over his forehead, said: "Is there anyone here who doesn't know me?" "No, sir," was the reply; "we all know you, and are your friends." "Then," said he, looking over the table, "the most important thought that ever occupied my mind was that of my individual responsibility to God." Upon which subject he spoke for twenty minutes.—*Mackey*.

A good book in the home insures good reading. A bad book may spoil the morals of a child. Place good books in their hands and crowd out the bad.

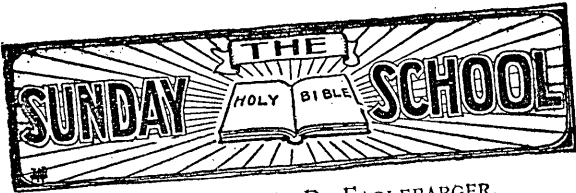
BOOK SALE.

In this column we give a list of books, some of which we wish to close out at greatly reduced figures. All here listed will be sent postpaid to the address of purchaser. Read carefully the description and then order. None of them will be sent except where cash accompanies the order. It will be noted that in some cases we only have one volume of the book, and in such cases the first order gets the book and subsequent orders will be returned or held for further instructions.

Sunday School Teacher-Training, H. M. Hamill, cloth	.50
Great Revivals and the Great Republic, Bishop Candler, cloth	1.00
Doctrines and Polity of the M. E. Church, South, by Bishop Adkins, cloth	.50
The Sunday School Teacher, H. M. Hamill, cloth	.50
The Ancestry of Our English Bible, An Account of Manuscripts, Texts and Versions, Ira Maurice Price, Ph. D., cloth, old price \$1.50	1.00
Scriptural Sanctification, John R. Brooks, D. D., only one	.60
Dr. Summers, a Life Study, Fitzgerald, shelf-worn, cloth	.50
Life and Memories of Rev. J. D. Barbee, H. M. DuBose, cloth	1.00
Four Princes, or the Growth of a Kingdom, a story of the Christian Church centered around four types, James A. B. Scherer, Ph. D., missionary to Japan, cloth	1.00
Life and Works of Spurgeon, H. D. Northrop, D. D., cloth, shelf-worn, 624 pages	.60
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The Church of Christ, by a Layman, a Plea for the Christian (Campbellite) Church, 336 pages, cloth (only one)	.75
Life Work, by Rev. John Pipes, introduction by Bishop McTavere, cloth, shelf-worn (one only)	.50
Christ and Science, the Cole Lecture at Vanderbilt, Prof. Francis Smith, cloth (one only)	1.00
The Life and Work of Earnest Men, by Rev. W. K. Tweedie, cloth (one only)	.60
The Reign of Gilt, by David Graham Phillips, on the dominating influence of money (one only)	.75
A Primer of Forestry, Part I., by Gifford Pinchot, cloth, shelf-worn (one only)	.25
Nameless Immortals, by Rev. H. M. Sydenstricker, cloth (one only), shelf-worn	.40
Faces Toward the Light, a book for Sabbath reading, Sylvanus Stall, D. D., cloth (one only)	1.00
Talk to the King's Children, by Sylvanus Stall, D. D., cloth (one only)	1.00
Devout Exercises of the Heart, Mrs. Elizabeth Rowe, edited by Isaac Watts, D. D., cloth (one only), shelf-worn	.25
Mr. World and Mrs. Church Member, an allegory by W. S. Harris, 350 pages, illustrated, cloth, a limited supply, while they last	.50
Bible Index, a Biblical Digest, by T. O. Summers, cloth	.50
The Young Convert's Problem and Their Solution, by A. C. Dixon, D. D., cloth (one only)	.40

Watch this column, as different lists will be printed each week. Make all remittances payable to ANDERSON, MILLAR & CO., Little Rock, Ark.

WESTERN METHODIST



PREPARED BY P. R. EAGLEBARGER.
THE CANAANITISH WOMAN. JUNE 12.
 Golden Text.—Great is thy faith: be it unto thee even as thou wilt. Matt. 15:28.
 Place.—Coast of Tyre and Sidon.
 Parallel Passages.—Mark 7:24-30.
 Time.—Summer of A. D. 29.
 Lesson Text.—Matt. 15:21-29.

But little time intervenes between our present lesson and that of last Sunday. During this intervening time the Pharisees from Jerusalem made Jesus a visit and raised objection to the manner of life of the disciples saying that they did not observe the law of purification as they eat with unwashed hands after mixing with the multitudes. This complaint our Lord answers and then proceeds to teach them some lessons of divine truth.

After this conflict Jesus departed with his disciples to the coast of Tyre and Sidon. It is thought by some that they did not leave the territory of Galilee but it is quite plain that he really left Galilee and spent a while in Phœnicia. The events of our lesson for May 22, Matt. 14:13-21, as well as his controversy with the Pharisees will explain why he went. His growing popularity with the common people, with their desire to take him by force and make him a king and the growing hatred of the Pharisees made it opportune for him to go aside for a while in order that he might be permitted to fill out the remainder of the time allotted to the instruction of his disciples before his death. Jesus did not seek the Gentiles but did not fail to respond to their entreaties when they sought him. He would not turn a deserving case away.

This woman was of the Canaanites. Her people were living in the regions between the Jordan and the Great Sea when Abraham came at first to Sichem (Genesis 12:6). The Israelites had had many conflicts with them. They were strong of character but heathen in their practices. She spoke the Greek language and so was able to communicate with Jesus as that was the common language of the New Testament. Like Rahab this nameless heathen woman must be placed above her kinsmen. It is doubtful if she had seen Jesus before this event but she had undoubtedly heard much of him. She seems to have had an intelligent idea of our Lord judging from her very confidential approach to him. Her address "son of David" showed that she believed him to be the Jewish Messiah.

There were several discouraging features in the case that she presented. The petitioner was a woman. At that day this of itself was discouraging. Women were not held in as high esteem as now. In that country they were little noticed. She was a Gentile. Jesus had repeatedly spoke of his mission as being to the tribes of Israel. The commission both to the twelve and also to the seventy made special mention of this. His charge on this subject was still fresh in the memory of his disciples. Then he was ready to depart if he had not already set out upon the journey. She cried after him. His conduct toward her was meant to bring out the perfect faith which he knew to be in her heart. It was to be a lesson for his disciples. She made her plea as if the blessing was for her benefit instead of her daughter. Mark says she called her daughter a "little daughter" and she was doubtless several miles away. Her importunity was the chief feature in her case. Jesus seemed not to hear her until his disciples besought him to grant her request in order to get rid of her. They would have him heal her daughter and send her away for she annoyed them with the pathos of her

prayer. Then he took notice of her but only to tell her that he was not sent to her people but to the lost sheep of the house of Israel. This did not discourage her. Her only answer to this was persistent worship and pleading. "Have mercy on me" was her prayer. Then Jesus answered further, saying, "It is not meet to take the children's bread and cast it to the dogs." The Jews regarded her as no better than a dog and she knew it and it could not have been pleasing to her. However, she was not discouraged. She did not mean to disturb relations or to rob anyone of a blessing. She knew God too well to believe that in crying out for a blessing she was robbing the "children." She wished only a crumb from the bounteous feast that God had prepared for the Jews. Only this and she would be satisfied.

Jesus praised her faith. This he did on several other occasions. How strange that such a good quality was so scarce. He had found few cases like hers even in Israel. But when he did find this quality of faith he did not fail to mention his gratification. He was glad to grant her prayer and to send her to her home happy and blessed. The daughter was healed from that hour.

This is another case of a demonized person. We have met with other cases in the study of Matthew's Gospel. There is no comment on the subject among the disciples of Christ and Jesus himself does not comment on it. But it is certain that these cases existed. They were real. They were not pleasing to Christ and he cast them out as he healed the people. How they came to exist in that day and not in this we are unable to answer and we are not able to say that they existed then and not now. That they existed then we do not doubt and we are not sure that they do not exist now.

SUNDAY SCHOOL NOTES.

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

FIRST TO REPORT.

Rev. R. C. Alexander, of Caddo, Okla., is the first to report Children's Day service. It was held May 22. He writes: "We had a fine Children's Day service yesterday—a success in every way. The collection was \$6.00. Our Sunday school is doing well." And we rejoice with him and his people.

AND ANOTHER.

Rev. Jno. P. Cox, Piedmont, says, "We carried out the program for Children's Day service yesterday (May 29) with a great deal of satisfaction. House full—good collection." See the three words above—"satisfaction"—"house full"—"good collection." What other service would have brought such a three-fold blessing? Let other pastors and superintendents take due notice that, if they fail to observe this popular and helpful service, they will miss a great opportunity to delight the young people, to popularize the Sunday school, and to generate enthusiasm and interest in the work.

AT GUYMON DISTRICT CONFERENCE.

This chairman had the great pleasure of attending the Guymon district conference again this year. It met in Goodwell. Nearly all the pastors were present, and a goodly number of laymen. There were no "connectional" men on hand; so the S. S. man had a good chance. He was given a good hearing some five times. This district is alive on the Sunday school question. Many union schools have been transformed into Methodist schools. Nearly every school in the district will observe Children's Day. If some of the larger and older districts do not "watch out" this district will outstrip them in this regard. We feel sure, from the reports, that the Sunday school interests of this district have improved

fifty per cent, in the last twelve months.

The crop conditions in this section are not at all encouraging, yet that heroic band, headed by Bro. Lawlis, are staying by our interests there with a devotion that challenges our admiration. Our conference ought to do more and better by that section.

* * *

THE OKLAHOMA STATE S. S. CONVENTION.

This convention will meet in Oklahoma City on June 29 and continue in session through July 1. An interesting program has been prepared, and some of the best talent has been secured, including Marion Lawrance, Prof. Excell, Mr. and Mrs. Wiggins, and others. We hope every Methodist in Oklahoma who can do so will attend this convention. Full information can be had by writing Gen. Sec. C. H. Nichols, 128 1-2 West Main St., Oklahoma City.

* * *

A boy gave a nickel to the pastor for missions. When the pastor came around a month later, the boy said, "I want to go to church today and see what the preacher did with the nickel I gave." This suggests about three things that are worth while:

1. It created an intense interest in that boy concerning missions.
2. He "wanted to go to church" to see about the matter.
3. He wanted to know what had become of his money—the hole into which it had gone. Let those who are trying to promote the cause of missions among our young people take due notice of the above. Even children have a right to know where their money goes.

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Envelopes					20c per 100	
Total						

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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.)

Austin, Ark., April 4, 1910.

Dear Methodist and Cousins: How are you all this rainy looking day? My papa takes the dear old Western Methodist. I have just finished reading the children's page, and I thought I would write for my first time. I am a little girl 12 years of age. Who has my birthday, the 26th of October? My mama and papa belong to the M. E. Church, South. Brother Cannon is our pastor, and Dr. Millar is our Presiding Elder. Our school is out now. We just had a four months' school. Mr. Finis Tedford was my teacher. I will answer Nellie Adams riddle. What is the first thing a man puts in his garden? I think it is his foot, Am I right? I have three brothers and two sisters. Well, I guess I had better close, as my letter is getting long.

Your new cousin,
MOLLIE CAMPBELL.

April 2, 1910.

Dear Old Western Methodist and Cousins: How are you all this morning? Fine, I guess. I am dandy. It rained a little while this morning, but has stopped now. Well, spring is here again. We can gather violets by the brook and see the leaves grow once more. My father is a farmer and I help in the field and at the house too. I like farm life fine. I will describe myself: I am four feet ten inches tall, have light hair, brown eyes, weigh between 75 and 80 pounds. How do you like me? I will name some of the books I have read: Maurine, Enoch Arden, The Little Lame Prince, David Copperfield, The Last of the Mohicans, and many others, but these are my favorites. I will tell you of my home. We live on top of a little hill. We have a six room house and a beautiful oak grove all around it. Hands up, all the cousins who like summer. My hand sure goes up on that. We can go fishing, have picnics, and have a jolly good time. I would be glad to exchange post cards with some of the cousins. I will answer all I receive. Well my letter is growing long. If this is lost no one will care but

LILAC.

Augusta, Ark., April 25, 1910.

Dear Methodist and Cousins: Good evening. I call again after so long a time. I have just come home from a visit to the school children. I can't

MY DOCTOR

MIGHTY FINE

Mrs. Hattie Cain of Carrsville
Thinks all the More of Her
Doctor Since He Advised
Her to Take Cardui.

Carrsville, Ky.—"My doctor," writes Mrs. Hattie Cain, "who advised me to take Cardui, for my troubles, is a mighty fine doctor, and I say God bless Cardui and the people who make it.

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go to school, but am taught at home by Mrs. Gorden. The reason I can't go to school is because I am a little crippled girl. I am eleven years old and am in the fourth grade. My father is the Methodist preacher here. We live just behind the church, so father can roll me to Sunday school every Sunday. My brother Elliot wrote and told you about our new church. Our superintendent has offered a prize to the one that comes every Sunday to Sunday school for six months and I am the only one in my class that hasn't missed yet. The prize will be given away the last of June. I dearly love to read and have read: "The Preacher's Wife," "Little King Davie," "Breakers Brother," "Rosie Quest," and some of the Elsie books, and I read the Bible, too. How many of you all like music? I do, but can't play. My birthday is on June 30th and I would like to have a postal card party like Ruth Carr. O! I hear the waste basket moving and am afraid it will catch my letter.

From your old cousin,
MATTIE CRAIG HOLLOWAY.

Greenwood, Ark., April 18, 1910.

Dear Cousins: This is my first time to write you. I am eight years old, and I go to school. I am in the fourth grade. I take music lessons from Prof. Carden's wife. My teacher at school is Mrs. Magie Hamm. We run the Commercial Hotel and I like to live here. Bro. Anderson ate dinner with us a few Sundays ago. My Sunday school teacher is Mrs. A. A. McKelvey, and our pastor is Bro. Williams; our superintendent is Mr. Claunts.

Your new cousin,
BESSIE WILLOUGHBY.

Bolding, Ark., April 16, 1910.

Dear Methodist: I will try for the first time to write for the Methodist. How many of the cousins like to go to school? I do. I am in the fifth grade. I have two brothers and two sisters. I go to Sunday school every Sunday I can. My oldest brother is the superintendent; he is nineteen years old. My teacher's name is Mrs. Harrison. I like her fine. We live on a farm and raise lots of apples, peaches, pears and plums. My papa is dead. He tried so hard to get us children to live right while he lived that I am going to try to live right and meet him in heaven. We have only got to trust in Jesus and do his will to meet him. I sympathize with any fatherless child. I will tell what books I have read; they are: "Stories of the Bible," "In His Steps," "Ten Nights in a Barroom," "Sunshine and Smiles," and "The Black Horse." I am eleven years old. I will close with love to Miss Lillian.

Your cousin,
GRACE BOLDING.

Magness, Ark., April 16, 1910.

Hello Cousins: How are you all this rainy morning? My! My! If it hasn't rained some this week, I don't know why. We certainly have had some fine "sun-shiny" weather up until now; so I guess we ought to be pleased with rainy weather awhile. Say cousins, you all ought to be down here to help me eat; "strawberries" are beginning to get ripe. I'm sure we would have a nice time. Arkansas Katherine I guess your age to be ten. James Mann I guess your age to be ten. I hope I'm right. I go to the Methodist Sunday school. My teacher's name is Mrs. Jernigan, and superintendent is Mr. Jernigan. I've got my lesson up for tomorrow. They are going to have a children's day the first Sunday in June. I am in the fourth grade at school. I guess you all know I'm slow at learning. I will let you all guess my age; the one that guesses correctly I will send a postal. It is between ten and fifteen. I would like very much to have a post card party on my birthday, May 12th. I will answer Southern Bell's question: the longest verse in

the Bible is in the 8th chapter and 9th verse of Esther. As this is my first attempt to write to the Methodist, I will close, hoping this will "miss" the waste basket. Your new cousin,
EULA BAKER.

* * *

Montoya, N. Mex., April 3, 1910.

Hello Cousins: I will write you a few lines today. I am an Arkansas boy away out here in New Mexico, but I was born in Arkansas and mama and papa have a good many friends there. Nellie Adams I guess your age to be twelve. I will let you cousins guess my age, which is between nine and twelve. The one that guesses my age shall receive the prettiest postal I have.

ERNEST EMMET SPRIGGS.

* * *

Grays, Ark., April 22, 1910.

My Dear Methodist and Cousins: As I see the children's page is about to catch up with the letters, I would like to join the rest.

How do you cousins like to go to school? I do for one. Our school will close the last of May. We have twenty-seven on roll. We have an organ and library for the school. When school closes we will have the organ for the church. I have a sweet teacher, (Miss Golda Bonham). I expect some of you Oklahoma cousins will have her for your teacher soon; or live close to her, as her father has already moved out there; if you do, write to the Methodist. Our nearest town is three miles from my home. We have a nice neighborhood, we call it "Revels;" we have a school, church and parsonage. We think we will have a new school house when we come to school next term. We like our pastor fine; his name is Bro. F. H. Champion. O! how I wish you cousins could have been with me to see the leaves last night. The moon was almost full and the light shone down on the leaves and it looked as if there were a thousand diamonds on the trees. Come on Arkansas cousins, do not let the Oklahoma cousins get ahead of us. Girls and boys I would be glad to try to guess your ages but I can't guess much. We have a nice Sunday school here and I go every Sunday I can. My teacher is also my Sunday school teacher.

Well as I am afraid my letter is too long and tiresome I will quit hoping the waste basket is out visiting. Love to Miss Lillian and cousins.

MAUD YARBROUGH.

* * *

Batesville, Ark., April 25, 1910.

Dear Methodist and Cousins: May I join your happy little band of cousins? I am a little girl eleven years old. I go to Sunday school every Sunday and always enjoy it. I go to school and my teacher is Mr. Welch. Our pastor is Rev. Morehead. My mama takes the Methodist and I enjoy reading the children's page. I have one brother and three sisters. My papa has two farms but we have lived in town ever since I was two years old, until this, we moved to one of them, and O! how I wish you cousins could all come and visit me; wouldn't we have a grant time!

I have a doll, a cat, dog and little chicks, but my greatest pet is my baby sister, only two years old. O! such a frown; well I give my seat to some other little cousins. If this happens to jump the waste basket I will come again.

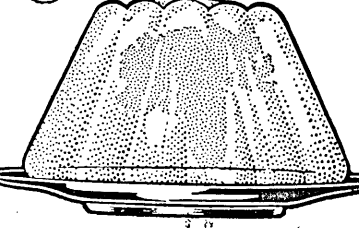
Your new cousin,
LORENA POUNDERS.

* * *

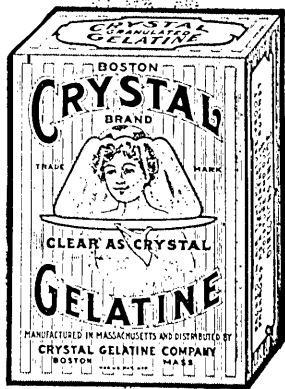
Ravenden Springs, Ark.,

April 25, 1910.

Dear Methodist and Cousins: I wonder if you will let another little Arkansas girl join your happy band? I am a little girl eleven years old. I go to Sunday school every Sunday I can. Mrs. Eva Jones is my teacher. I like her very much. Bro. T. A. Bowen is our pastor. I do love to hear him preach. How many of you cousins live on a farm? I do for one. I read the

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Western Methodist especially the children's page. For pets I have a sweet little brother, sixteen months old. How many of you cousins have grand parents? I haven't for one. My dear grand parents are all gone to that blessed home above, and I miss them so much. As my letter is getting long I will close hoping to see this in print.

Lovingly your cousin,
CORA MILLER.

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W. H. M. SOCIETY.

EDITED BY

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Mrs. J. L. Bryant...Arkansas Conference
522 N. Eleventh St., Fort Smith.
Mrs. Tom McSpadden...Oklahoma Conference
Oklahoma.
Send all communications to the editors.

W. H. M. MEETING OF VINITA DISTRICT.

On Wednesday, June 1, at 9:30 a. m., in the beautiful little town of Wagoner, our presiding officer, Mrs. W. R. Greer, called our district meeting to order. Of the 17 Auxiliaries in the district, 15 sent written reports and most of them sent delegates. The Bible lesson as taught by Mrs. Davis put all in proper frame of mind and heart for the work to follow. The advance along all lines of work was very encouraging indeed, and yet there seemed an undercurrent of regret that was made manifest by each delegate that we had not been able to accomplish more in our work for Christ. The inspiration, the encouragement, and helpful ideas gained by the presence and timely talks of Miss Mabel Head were indeed matters for congratulation. Numerically, socially and religiously this district meeting was far in advance of any we have ever had. The town was accessible, the weather delightful, the attendance large, and the hospitality of the Wagoner ladies could not have been surpassed. Our only regret was that our time was all too short for as full a discussion of our work as we could have wished. The reports of District Secretaries of both Home and Foreign work was listened to with much interest in the evening, and we all unhesitatingly say that we have the right women in the right place. Miss Head began her evening address with this sentence: "The whole mission of the whole church is to give the whole gospel to the whole world." How full of meaning is that sentence and in listening to the splendid address which followed it really seemed that there was not a single superfluous word, not a weak sentence spoken. An address that was earnest and appealing and that found lodgment in the heart of every one present. Truly a fitting ending to such a busy but successful meeting, and we each of us brought home with us two very impressive facts, viz: the charming hospitality of the Wagoner ladies and the truth that what we do for our Master must be done quickly.

MRS. MCSPADDEN.

METHODISM IN TEXARKANA.

The Methodist preachers of Texarkana, Ark., met in regular session Monday morning, June 6, in the pastor's study of the First Methodist Church, with W. F. Messer, W. A. Swift, James Thomas, L. E. N. Hundley, and Byron Harwell present. "Rock of Ages" and "How Firm a Foundation" were sung and Brother Messer lead in prayer, after which the meeting was called to order by the chairman, James Thomas. The following reports were made:

Fairview, W. A. Swift, pastor—The Sunday School is in a flourishing condition, there being about 140 present last Sunday. On account of the unsettled weather the morning congregation was not as large as usual. The Epworth League seems to be taking on new life. The audience at night was large. Brother T. H. Ware preached an appreciated sermon.

College Hill, L. E. N. Hundley, pastor—The Sunday School last Sunday was normal. Preaching services both morning and evening were well attended. The Junior League is enthusiastic as usual. Four have been received into the church since the last report.

Texarkana Circuit, W. F. Messer, pastor—The work on Texarkana Circuit is very encouraging. There are good prayer meetings and Sunday Schools at every appointment. There has been one

new Sunday School organized with fifty members. In some sections new people are moving in in large numbers. Special work is being done by the laymen of the charge, and an enthusiastic laymen's meeting held on the fifth Sunday in May and another is planned for the fifth Sunday in July.

First Church, James Thomas and Byron Harwell, pastors—The Sunday School and League and other young people's societies are doing good work. The pastor preached at both the morning and evening service. The annual emigration to the various summer resorts has begun. First Church will be affected by this more than her sister churches. At the monthly business meeting of the board of stewards held last Wednesday night, the pastor was authorized to have several minor improvements made about the building.

All the brethren report the largest and most enthusiastic prayer meetings of the year. The love for prayer meeting is growing in this part.

L. E. N. HUNDLEY, Sec.

JACK'S GOOD NAME.

"And I can't do anything for him. Not one single thing."

Jack shook his head mournfully as he arrived at this sorrowful conclusion.

"I can't go and see him and sit with him because I haven't got the time. I can't send him fruit and books and things, like well-off folks does when their folks has to go to the hospital, because I haven't got the money. I can't earn a cent more'n mother and the young ones need. No help for Billy from me."

Billy was an orphan boy younger than Jack. He had recently, with some relatives, with whom he made his home, moved into Jack's neighborhood. Going on an errand he had fallen from a street car and broken his leg.

As we have seen, all Jack's sympathy went out toward the boy to whom life seemed to have turned its harder, rougher side. Jack was office boy in a place which made large demands on his time, and indeed on every other thing which might be said to belong with a growing boy. His duties were many and his master exacting. But it never occurred to Jack to question the reasonableness or otherwise of anything which was required of him. He was nothing more than a good, plodding boy, having very fixed notions on the subject of his duty, which notions were expressed in few words: "I'm going to do the best I can." And Jack's best was a very wide best. A great many words might be written on the true meaning of it. Indeed, it may be said that many large books have been written without exhausting the subject. If Jack had enlarged on it a little, he might have seen that his best meant something like this:

"Always tell what's so, no matter what."

"Never touch what ain't mine."

"Always be on time, or a little ahead."

"Always go quick when you're sent, and remember what you're sent for."

"Sweep clean and keep things fixed up."

"Keep myself clean, and my hair brushed."

"Take my hat off and speak polite."

Which, take it altogether, was a very good code for an office boy, or, perhaps, a good many other boys.

There came a day when Jack stood face to face with a hard question. Stealing a moment on his way home to run in and see how Billy was getting along, he found him with a cloud over his unusually cheerful face.

"What's the matter, Billy?"

"They've been telling me," Billy shook his head despairingly, "that I won't get well till no telling when, unless I go to some place in the country when I go away from here."

"Phew, Billy!" said Jack, in dismay.

"I thought, you know," said Billy, "that I could get to work right off. I ain't any right to be a burden on the folks." But the folks here are telling me a real nice place where I could go for \$25, where I'd get good treatment and stay as long as I needed. They think that's awful cheap, but," poor Billy sighed woefully, "\$25 is a lot of money, ain't it Jack?"

"It is that!"

"So, I'll be back near you the beginning of the week. And then I'll be with you evenings. And," hopefully, "I guess I'll get well without any \$25."

Jack talked about it with his mother. "I wish the poor boy could go," she said, "It might be the settling of his health for years to come."

"But how can he?" said Jack, in a discouraged tone.

"If it could be paid a dollar at a time—" she said, half questionably.

"You might be able to put by a dollar a week for it."

"I don't see how you will spare it, mother."

"We might pinch a little closer."

After a little more talk Jack made his plans. He went the next morning to his employer and asked if he could advance the \$25, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy, as with much hesitation he pressed his request, telling of Billy and his needs.

"How do I really know you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No, sir," and Jack dropped his head forlornly.

"You might, you know, leave me before the twenty-five weeks were up."

"I'd promise not to," said Jack, earnestly. "But I haven't a thing to give you for security."

"Your promise will be enough," Mr. Strong's manner changed as he went on. "I'd take your word, Jack, for more than \$25. You have worked for me a good while and I know what you are. Your good name makes your promise all the security I want." As Jack was turning away, his face crimsoned with gratification at the kind words; Mr. Strong added: "I'll speak more about it tomorrow."

"If—if—" Jack strove to stammer out his thanks, "if there's a thing more about the place that I can do that—I don't do, I'd be glad, sir—"

"There isn't," said Mr. Strong, kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, in going home that evening, spoke to his grown-up daughter.

"Bertha, haven't you to do with some of these Fresh-Air businesses—?"

"Yes, father, you have given me money for them."

"Where they send poor little lads into the country and feed them up and brace them up and return them as good as new?"

"Exactly that kind of thing," said Bertha, smiling.

"Well, I have a boy for you. One for whom I want a top seat."

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in His footsteps in showing loving-kindness to His little ones. Jack's heart gave a bound when he learned that Miss Bertha Strong was to see to Billy's outing, for, surely it must be something better than could be offered by anyone else.

Looking into his pay envelope at the end of the week he turned back with it to Mr. Strong.

"You've given me a dollar too much, sir. There's the expense for Billy, you remember—"

"I remember. But that goes in on the account of your good name. There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back. If he is your kind of boy he can have the place.—*Youth's Companion.*

FORTUNE.

I married for gold,
I married for gold,
And won it in stores untold!
The gold of a heart
That was staunch and true;
The gold of a chart
Through the seas of rue,
That lies in the love of a woman fair
Whose smile is a bulwark 'gainst cark
and care!

I married for gold,
I married for gold,
And won it in stores untold!
The gold of a glance
That was soft and warm,
And proof 'gainst the chance
Of sorrows and harm—
The gold of two eyes that twinkle like
stars
And lead the earth-pilgrim past heav-
enly bars!

I married for gold,
I married for gold,
And won it in stores untold!
The gold of a soul
Inspiring and free
That brought the high goal
To mine and to me—
The goal of a happiness, perfect, com-
plete—
And laid all the bliss of the world at
my feet!
—*Blakeney Gray, in Harper's Weekly.*

"I JUST KEEP STILL."

"How is it, Bob," asked one boy of another, "that you never get into scraps like the rest of us?"

"Because I don't talk back," answered Bobbie, promptly. "When a boy says a hard thing to me, I just keep still."

Many a man whose life has had in it a great deal of trouble and opposition would have saved much if he had learned in his childhood the lesson which this little fellow had mastered—that of "keeping still." If the hard word hurts, it will not make it easier to make an angry reply. If you do not answer at all, it stops right there; if your tongue cannot be restrained, nobody knows what the result may be. It doesn't matter so much what your playmate says, so long as you keep your temper and hold your tongue; it is what you reply to him, nine times out of ten, that makes the quarrel. Let him say his say, and be done with it; then you will find the whole annoyance done with much more readily than if you had "freed your mind" in return.

"Just keeping still" is one of the things that save time, trouble, wretchedness in this world. The strong character can be quiet under abuse or misrepresentation, and the storm passed by all the sooner. Patience sometimes serves a man better than courage. You will find again and again, that the way to "keep out of scraps" is to keep still.

—M. H. N., in the Christian.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery court, made and entered on the 4th day of June, A. D., 1910, in a certain cause (No. 12,950), then pending therein between Alexander Robertson, Complainant, and Baldy Vinson, Defendant, the undersigned, as Commissioner of this court, will offer for sale at public outcry, to the highest bidder, at the public door or entrance of the Pulaski County Courthouse, in which said court is held, in the City of Little Rock, within the hours prescribed by law on Saturday, the 2nd day of July, A. D., 1910, the following described real estate, to-wit:

The south half (1-2) of the west half (1-2) of the west half (1-2) of Lot Two (2), of Robertson's plat of the southwest quarter of the northwest quarter (1-4) of Section (1-4) of Township One (1) North, Range Twelve (12) West, situate in the City of Little Rock, Pulaski County, Arkansas.

Terms of sale on a credit of three months purchaser being required to execute a bond with approved security bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the purchase money bid at such sale.

Given under my hand this 7th day of June, A. D., 1910.

F. A. GARRETT,
Commissioner in Chancery.

GEO. L. BASHAM,
Solicitor for Plaintiff.

HOT SPRINGS METHODIST
PREACHERS' MEETING.

Present: Hutchinson, Parker, Rushing, Keadle, Harden, Black, Scott, and Mason. Visitors: Rev. T. T. Parvin, of Vista Heights; Rev. H. M. Wiley, of this city, and Dr. H. C. Rushing, of Magnolia.

Brother Parker reported prayer meeting spiritual. Congregation short at the morning service; better at night. League service good in the afternoon.

Brother Harden reported that it had been a long time since he made a report, but he gave a good account of himself and his work. His Oaklawn church is doing nicely and the interest is being kept up at Tigert Memorial. Brother Scott preached an impressive sermon at Oaklawn Sunday night.

Brother Hutchinson reported right inspiring services Sunday. Baptized two babies and administered the Sacrament of the Lord's Supper at both services. Brother Scott preached at 11:00 o'clock.

Had 279 in Sunday School. The congregations somewhat off.

Brother Black reported a good day Sunday. He was at Morning Star in the morning and had 40 present in Sunday School, and Rockdale at night, and there were 45 in Sunday School at that place. He also reported the organization of a class at Bear, on the fifth Sunday in May, with 7 members.

Brother Keadle reported a good time Sunday at Central and Park Avenue.

Brother Rushing reported a good day Sunday, and excellent sermon by the Presiding Elder, Brother Scott. Sunday night, 110 in Sunday School. Dr. Rushing, his son, is visiting him and he is stepping around like a two-year-old. It is hard to manage the old man when his big boy is around, and no one blames him.

Brother Scott reported that he was pleased with the outlook of his work. He outlined some of the work that he expected to do and have done at the District Conference in July. He also urged the preachers to have Children's Day observed. He is in the city holding the Quarterly Conference for the different churches.

Brother Mason reported that the prayer meetings (three) were all good during the week. A good congregation Thursday night at the church. The congregation Sunday morning was somewhat short, but it made up for it Sunday night. Good class meeting Sunday afternoon. We are looking forward to a revival. We expect to start on Wednesday night. Brother F. W. Harvey, of Franklin, will do the preaching, and Brother Hansford, of Arkadelphia, will lead the singing, and we expect a great time.

B. F. MASON, Secretary.

REAL ESTATE FOR SALE.

We deal in all kinds of Arkansas farm and timber lands, as well as city property and have at this time a number of small tracts of from 10 to 40 acres which are very desirable for truck farming and fruit growing, which we can offer at very low prices. If interested in Arkansas property of any character, write us for full and complete information.

HOLMAN REAL ESTATE COMPANY
215 W. 2nd St.,
Little Rock, - Arkansas.

GUYMON DISTRICT CONFERENCE.

The seventh session of the Guymon District Conference convened at Goodwell, Okla., May 28. Rev. J. F. Lawlis, Presiding Elder, graced the chair, and presided with satisfaction to all. All, except two of the preachers were present, and fourteen lay delegates. Rev. W. J. Moore, the Conference Sunday School man, was present, just from the General Conference and the World's Sunday School Convention. It is needless to say he was full of enthusiasm and was not afraid to let our little District Conference have the full benefit of all he heard and saw. And our men were glad to have him present. Many of the preachers of this district are so

remote from the centers of conventions and great meetings that it is a great treat to attend a District Conference. The most of our preachers are stalwart, hardy men. Their faces show that they are fearless and that they are meeting the trials of this difficult field with determination to have victory in His name. Brother Meador rode more than 150 miles to get to Conference.

The business of the Conference was principally done through committees. The reports of the preachers show advancement along almost all lines. Salaries in some places are far behind. But this is from the fact that almost nothing has been made in this part of the country for two years. And the prospects are very much against the making of a crop this year. Notwithstanding a heavy exodus of members from the district, the reports showed more than a hundred net gain in membership. Brother Lawlis is doing all he can with the men and money at his command. The preachers can't begin to reach all the places where the people are asking for preaching. Much of the territory will be taken by other churches because we can't man the situation. The Baptists have a missionary evangelist in the field doing nothing but going from place to place, holding meetings and organizing churches. He is paid a salary of \$1,000.00. The M. E. Church are planning to put men in the three counties Cimerone, Texas, and Beaver, and unless our church takes care of its own now it will soon be too late. Many Southern Methodists have already gone to other churches and many more are on the fence.

During the Conference preaching the Word was given due prominence and one young lady was converted. At Goodwell is located a branch of the A. and M. College. They will soon have the dormitory completed, and the main building will be ready by September. The form in which they are experimenting in dry farming shows that Professor Black, the experienced manager, understands his business. The college will be worth much to this part of the country.

The Conference adjourned Monday at noon after having one of the most pleasant and profitable sessions in its history. Brethren, pray for the men in this isolated, difficult mission field.

R. A. CROSBY, Sec.

REPORT ON CHURCHES AND
PARSONAGES.

To the President and Members of the Vinita District Conference Assembled at Wagoner, June 1, 1910:

DEAR BRETHREN—We your Committee on Churches and Parsonages, submit the following report:

There are in this district 22 churches, valued at \$67,300.00, and 18 parsonages valued at \$26,600.00. Most of this property is in good repair and fairly well insured. We have a few good churches, but the majority of them are cheap structures that will soon have to give place to better houses. The parsonages as a rule are better than the churches and our good women are doing more each year to make their pastors comfortable.

We have reached the period, however, in the history of our work in this State when we must clarify our vision and enlarge our ideas and plan for and build for the future as well as the present. In the cities and larger towns we need and must have, modern, up-to-date churches, well located and well furnished, and our parsonages should compare favorably with the homes of our people for comfort and elegance. In the smaller towns and rural districts, we should build both churches and parsonages as rapidly as possible, and as comfortable as possible. No permanent work can be done in any community without a church to worship in. Therefore we recommend:

1. Increased diligence in church and parsonage building, great care being ex-

ercised in regard to title and the best possible location.

2. We urge our pastors and boards of trustees to keep all of our property in good repair and well insured.

3. We recommend the sale of the district parsonage at Vinita, and that the Presiding Elder and trustees of the aforesaid property are hereby authorized to sell the same and devote the proceeds to the erection of another district parsonage nearer the center of the aforesaid town.

4. We commend our Presiding Elder for his efforts to liquidate the indebtedness on the district parsonage and we pledge him our assistance in the matter.

A. C. PICKENS, Chairman,
R. C. OVERTON, Secretary.

TELLER'S REPORT.

Following is report of amounts paid by different districts of the Oklahoma Conference for this Conference year to June 1:

District	Amt Paid.	Pr. Ct.
Mangum	\$2,507.07	65
Muskogee	1,277.65	39
Chickasha	1,167.88	36
Oklahoma City	1,134.69	35
Choctaw and		
Chickasaw	394.32	34
McAlester	769.42	33
Ada	1,036.06	32
Vinita	553.59	26
Creek and Cherokee	145.00	25
Ardmore	599.74	24
Tulsa	588.24	21
Lawton	560.04	21
Clinton	573.24	18
Durant	161.15	8
Guymon	81.37	7

This is a good showing for most of the districts. Another report will be published September 1.

Please send in W. J. Moore Special at once.

Respectfully,
T. L. RIPPEY.

June 6.

HELENA DISTRICT CONFERENCE.

The Helena District Conference will convene at McCrory on Wednesday, July 6, at 2:30 p. m. Opening sermon at 7:30 p. m. by W. A. Lindsey; alternate, F. N. Looney. Committee on License: B. L. Harris, John McKelvy, and Ed Hamilton. Committee on Admission and Ordination: F. A. Jeffett, W. P. Talkington, and W. E. Jelks. The Conference may refuse to pass the character and renew the license of any local preacher failing to attend the Conference and to make written reports. Recording stewards will please send their Quarterly Conference records. Pastors are urgently requested to furnish Rev. J. R. Nelson the names of all the delegates from their charges before or by June 25. Officers of the Woman's Foreign and the Woman's Home Mission Societies are cordially invited to attend. Bishop J. H. McCoy is expected for at least two days of the Conference. We hope for large attendance and a profitable session.

Z. T. BENNETT, P. E.

ARKADELPHIA DISTRICT CONFERENCE.

All delegates and others expecting to attend the District Conference at Friendship July 6 to 10, will take notice:

You will get off of trains at Donaldson (Iron Mountain Railroad), where you will be met and conveyed to seat of Conference, three miles distant. The following train schedule you will observe: Northbound trains arrive at Donaldson 11:10 a. m. and 4:00 p. m. Southbound trains, 10:30 a. m. and 6:40 p. m. All trains except train arriving at 6:40 will be met.

We are very anxious to have all delegates arrive on Wednesday, July 6, so those furnishing conveyance may attend the Conference throughout.

Brethren, we mean to do our best to entertain you, but it was the good you can do and our need that prompted us to ask for the Conference. Let us strive to make it truly a spiritual Conference.

We are especially prepared to care for those who may come by private conveyance. Write us a card, if you are coming.

F. WINBURNE HARVEY, P. C.

VIEWS OF HALLEY'S COMET.

Dear Western Methodist: For a month past I have been on the wing giving telescopic views of Halley's comet and hundreds of other wonderful celestial objects. I shall still be on the go on that line for some time to come. Everywhere I go large crowds greet me. Many places the crowds were so very large that we hardly had standing room. Everywhere I go the dear people try to kill me with kindness. God bless them all! Through my telescope and fine field glass Halley's comet is all right and will continue to be all right all through July.

My health is perfect. I am in fine trim. I am as cheerful and happy as the singing lark. Love to everybody.

JAMES M. CLINE.

NASHVILLE—A GREAT DAY.

May 27th to 29th was the appointed time for the Laymen's meeting for the Prescott district. The attendance was not large but the program was good. The discussions were strong and helpful. Bro. Jim Hall of Waldo was with us and rendered efficient service. Bro. J. O. A. Bush, lay leader from Prescott, had charge of all the services. I gladly gave the whole day on Sunday to this important movement. Bro. Bush took the eleven o'clock hour. I have rarely ever heard a greater deliverance. The providential preparation for a worldwide movement was his theme. Logical in order, historic in statement, chaste in diction, and eloquent in utterance—he carried conviction and inspiration to the large audience assembled to hear him. In the afternoon Bro. Hall and Bro. Bush addressed the League. We have a very active and enthusiastic League and they greatly enjoyed both addresses. At night another large congregation assembled to hear Miss Janie Howell of Prescott, tell her reasons for going into the Foreign Missionary work. Modest, cultured, and above all deeply spiritual, she stirred all hearts by her simple and direct appeal for the Latin races. The community has been greatly blessed by the visit and labors of these consecrated workers in the Lord's vineyard.

Yours,

W. M. HAYES.

VINITA STATION.

Everything moves steadily forward in Vinita. The church is taking stronger hold and continues to grow in numbers and in spirituality. Our Sunday School is the best in its history. The Missionary Societies are doing well and our Epworth Leagues are flourishing. It is the purpose of the church to establish our new converts in Christian work and to get others saved. We are receiving members at the prayer meeting and marrying folks at the Epworth League services and carrying on all sorts of good works. We are making this the best year in the history of this charge. We ask the prayers of all who read the Methodist that the good work may continue.

J. M. CANTRELL.

WAPANUCKA, OKLA.

Dr. Stell is having great success in our meeting. All of our business houses close at the morning hour to allow employees to attend service. We have great interest manifested in the work.

S. E. KIRLEY, P. C.

PILES CURED AT HOME
NEW ABSORPTION PROCESS

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of the home treatment free for trial, with reference from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 295, South Bend, Ind.

FROM OUR FIELD EDITOR.

REV. D. J. WEEMS.

DURANT, OKLA.

Durant is rapidly developing into a beautiful city. The Frisco, M. K. and T. and the M. O. and G. railroads converge here. The live business on general lines, the new Presbyterian college, the \$100,000.00 State Normal School, and beautiful churches, make Durant an attractive center. Population is about seven or eight thousand. Methodism is well represented. We have large brick church, which is filled in good weather to hear the excellent sermons of Rev. Geo. C. French, the gifted pastor. All departments of the church are well organized and at work. With pastor's aid we shaped up most of the large list of subscribers and added Mrs. Dr. J. R. Williams to the list. Rev. T. P. Turner the efficient presiding elder had returned from the General Conference. It was quite a treat to spend the night with him and his lovely family in the new district parsonage and to enjoy their generous hospitality. Going through much of his district I find he is in great favor with the brethren.

COLBERT, OKLA.

Tuesday night was spent in Colbert, a good little town south of Durant. Rev. M. B. McKinney preaches here and at Kemp. He is one of the best scriptural preachers in the district. He is well versed in the Bible and knows how to use it. We had a fairly good week night congregation. We have no church, but hope to build this fall if crops are good. Three bad crop years in succession has hurt this part of the country. The present outlook is very fine. Brother McKinney has a good wife and large family. They are devoted to the church. We secured four new subscribers, viz., Mrs. J. T. Davidson, G. G. Murray, Mrs. F. R. Standifer, and Mrs. J. F. Gooding. The outlook is hopeful.

CADDO, OKLA.

Running up to Caddo about two hours were spent with Rev. R. C. Alexander. He met me with his buggy and in a little while we took in the town doing a fine business with the old and securing H. E. Wells for a new subscriber. Caddo has some beautiful homes, and substantial business. Two banks, large lumber yard run by Bro. J. A. Baird. We have a neat church and parsonage, and a first class young couple in charge. It would be hard to find a man in every respect superior to Bro. Alexander. He is doing a fine work and is planning for a meeting in the near future.

CUMBERLAND, OKLA.

Met by Rev. Harvey Darrow at Aylesworth we drove out two miles to Cumberland, that has been a good inland town for twenty years. We had a large congregation of earnest listeners, good singing, and a pleasant service. Brother and Sister T. J. Wall were especially kind to me. Bro. Turner had spoken so well of this church I was expecting a good time and was not disappointed. We secured three new subscribers besides collecting from the old. Miss Linnie Hammons, M. C. Smith, and J. D. Allen.

AYLESWORTH, OKLA.

We have a church here, and a small membership. A real nice two-story school house has been built and an excellent school run in it. There are three stores and a fine farming country. Dr. John A. Hayne, a leading physician, and J. M. Guinn a prosperous merchant, subscribed for the Western Methodist. Bro. Darrow is a young man. He hopes to join the conference soon. His home people speak well of him. I shall be disappointed if he does not make a very useful preacher. He was especially nice to me.

BOKCHITO, OKLA.

Coming to Bokchito I was met by that prince of laymen Bro. I. M. Blair, and treated most hospitably by him and

Sister Blair. They are as proud of their grand children as I am of mine, and their lovely grandchildren are perfectly devoted to their grand parents. The devotion is beautiful.

In the afternoon Rev. J. E. Buttrell drove me out six miles on his circuit through a beautiful farming country. Mrs. Folsom, a wealthy Indian lady, subscribed for the Western Methodist for Erma and Jewell, her beautiful daughters. Bro. W. C. Tate, a leading layman, recently from Southwest Arkansas, also subscribed. Bro. Buttrell has a large circuit. He is an expert singer and is in demand to help in special services. He has an accomplished wife who presides at the organ while he sings. He is a promising young preacher and will be up for admission next conference. Rev. W. F. Tyree is pastor here and at Bennington. They all speak of him as an extra fine preacher, and a devout Christian. We had a large week night congregation and secured three new subscribers, S. H. Norman, Mrs. L. V. Davis and Z. T. Finley. Bokchito is a nice town; two banks and substantial business houses, splendid schools; we have had a church here for some time, but the time has come to build a better. They have three-fourths of the money pledged.

BENNINGTON, OKLA.

Coming from the west Bennington is the first timber town. Cross-ties and posts are shipped from here by the hundreds of car loads. This is also a fine farming country, so business is good the year around. There are two banks, a two-story concrete school house. We are building a nice church, which is to be completed by August. Bro. Tyree gives them half time. Collecting well on the old I secured three new subscribers, Mrs. L. T. Allen, Mrs. J. L. Sipes, and Mrs. B. W. Whitaker, who keeps the hotel. Brother and Sister Glass were very thoughtful of my comfort. Bro. Glass had spent the spring in Texas for his health. We have some good members at Bennington in the Popes, Batchelors, Sipes, Linseys, Estes, Lee and others.

BOSWELL, OKLA.

Boswell is another fine timber town. After two months on the prairies of Western Oklahoma, the forests look good to me. There are three banks, plenty of other business houses and a fine class of citizens. We have good property both in the church and parsonage. Rev. A. N. Averyt is pastor here and at Antlers. He was in the midst of a gracious meeting. It was a pleasure to preach Saturday morning to a nice and attentive congregation. In less than two hours we shaped up the old and secured six new subscribers, R. W. Snipes, J. T. Teaguer, W. W. Jeter, Mrs. J. E. McCleary, Mrs. Mayo S. Robertson, Mrs. R. G. Burrus. Bro. Averyt is a fine preacher and is held in high esteem by his people. Our cause is prospering at Boswell.

GRANT, OKLA.

Sunday was spent at Grant with Rev. J. D. Rogers and his kind people, having good services. Brother and Sister W. C. Bugg furnished pleasant entertainment. Their home is blessed by two fine sons, John and Jamie. Their oldest is a railroad man in Oregon. Jamie is secretary of the Sunday school. Bro. S. A. Marshall is superintendent. Collecting well from the old we secured two new subscribers, Rev. Sam Babb, who is eighty-two years old, and Mrs. W. F. Lee, whose husband is principal of the public school. Some of our good members and readers of the Western Methodist are Bros. Babb, G. A. Marshall, Mrs. W. J. Oakes who keeps a splendid hotel, Brother and Sister Bugg, Mrs. T. A. Dickson. Grant is only two miles from Red River, has a bank, several stores, brick school house, Baptist and Methodist churches, Rev. J. D. Rogers, the pastor, is doing a real good work. He is cheerful and an untiring worker, is a good mixer and builds up

Methodist Benevolent Association.

Ministers and Laymen of Southern Methodist Church. Benefits at Death, or Old Age, or Disability. Over \$80,000 paid to Widows, Orphans, Disabled. Insurance at cost. If in good health, write for rates and other information. NASHVILLE, TENN. OARE METHODIST PUBLISHING HOUSE

the church wherever he goes. He and his good wife have some nice children, and all making special effort for their education. They are an excellent family.

WANTED.

Salesman to sell Monumental Tomb-stone work. Salary or Commissions. In answering state territory would want to work. Whether experienced in this or any other line on the road. Give references.

Address The Dixie Marble Co., Canton, Ga.

PIEDMONT CHARGE.

At 10:30 o'clock, May the 29th, I observed "Children's Day" in accordance with the program published by Dr. Hamill. I had been rained out once before when I had intended to have this service and I felt somewhat uneasy when I arose and beheld some clouds lowering in the southeast. However, a nice breeze sprang up and chased away the clouds and left the remainder of the day bright and beautiful. There are two other churches here but it was an "off" day for them and they visited me. So that by the time the appointed hour had arrived the church was filled with friends and members of my congregation. A committee of ladies had labored earnestly with the children to prepare them for the occasion. And the manner of the rendition of the program reflected their work with them. One of the most interesting features of the service was the presentation to the parents of the cradle roll certificates. My wife is the superintendent of this department and she had secured the names of fifteen babies for the roll and the majority of the parents were present—they came forward with their little ones and standing in line before the pulpit, my wife distributed the certificates and pronounced a blessing upon the "Cradle Roll." It was an inspiring sight. Four little girls took the offering and it was very liberal.

In the evening the pastor gave the hour to the mission study class of the League. The class had completed a splendid little book dealing with missions in South America and the members availed themselves of this opportunity to give the congregation the benefit of their study. Flags representing different countries and the colors of the League were used, very effectively for decoration. The blackboard and wall maps were brought into use for the purpose of doing some objective teaching, and this pastor thinks they filled the bill. Mr. Clyde Smith, the president of the League, took up a regular old-fashioned collection and received \$22.50. Two-thirds of this amount is to be used in South America, and one-third is to be used for Domestic Missions. My wife is fourth vice president and leader of the class and she is delighted with the work done by it. The League is not numerically as strong as some I have seen, but it has some members in it with whom it is a positive delight to labor. Altogether it was a red-letter day for my church.

Yours cordially,
JNO. P. COX, P. C.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia, or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

PARAGOULD DISTRICT CONFERENCE.

The Paragould district conference convened at Pocahontas May 26th, with J. K. Farris, P. E., in the chair. The opening sermon was preached by C. M. Reves of Piggott. Sixty-five preachers and delegates were present and a large number of out of town visitors. Never in the history of the district has there been a conference which was so well attended and so spiritual. The old time revival spirit was in every service, and there were several conversions.

The first day was spent in organizing, appointing committees, hearing reports, etc., C. M. Reves was elected secretary and W. J. LeRoy and L. C. Craig assistants. The reports from the pastors were heard with much interest and were in general very encouraging. The financial and the spiritual condition of the district has never been better. There are evidences of a great spiritual awakening everywhere. Already some gracious revivals have been held and the outlook for many more is very promising.

The first business of the second day was the election of delegates to the Annual Conference. The following were elected: F. M. Daniel, Lucien G. Crowley, N. W. Puckett, and Dr. A. G. Henderson. Alternates, C. G. Johnston and S. L. Horton. After this the conference was turned over to the laymen, who devoted considerable time to discussing the Laymen's Movement. The meeting was led by F. M. Daniel, who is the lay leader for White River conference. A large and representative body of laymen was present.

The most touching scene of the conference occurred Friday afternoon when M. M. Smith introduced a resolution commending the efficient work that has been done by our Presiding Elder during the past four years and regretting that his quadrennium will soon be completed. The resolution was unanimously adopted, as Brother Farris is loved dearly both by the preachers and the laymen. In the four years that he has been on the district he has done a wonderful work. He is not only a preacher of exceptional power, but he is also an administrator of great ability.

The greater part of the last day was consumed in hearing the reports of the various committees. The following were granted license to preach: Norris Greer of Piggott, G. W. Lloyd and Robt. Owens of Paragould. Walter J. Williams of Maynard. The Committee on Sabbath Observance introduced a resolution commending the action of Hon. G. B. Oliver, mayor of Corning, in enforcing the Sunday law.

The next district conference will be held at Piggott. SECRETARY.

WANTED—Good men and women agents at once for "Roosevelt's Famous Hunt for Big Game," also for "Traffic in Girls." Immense sellers. Price \$1.50. 50 per cent commission. Outfit free. Send 15c for mailing. Both outfits 25c. Also District Managers for easy payment installment plan. Permanent work. \$2,000 to \$5,000 per year profits. Particulars free. Address A. B. KUHLMAN COMPANY, Chicago, Ill.

CAMDEN DISTRICT CONFERENCE.

I am glad to announce that Bishop J. H. McCoy will hold the Camden district conference at McNeil, June 30 to July 3. We expect a large delegation and a good time.

R. W. MCKAY, P. E.

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

CONCRETE FENCE POSTS.

Concrete—cement, sand, gravel, and water combined in proper proportions—has become one of the leading building materials of the day. It has shown its worth as a substitute for wood; houses built entirely of cement, the trimmings and supports of wood being merely for decorative effect; it is used by the government, by railroads, by farmers in hundreds of ways, either alone or reinforced; and has been found to produce even good fence posts. Its moderate cost, its durability, the ease with which it is handled, the wide distribution of the sand, gravel, and stone of which it is composed, commend it to the consideration of all builders.

As a material for fence posts concrete has been found to possess but few of the disadvantages of wood, to have practically all of its advantages, and to be superior in some respects to timber. Of course, the first cost may be more or less than the best wooden posts, but that depends on local conditions—the timber supply, the deposits of sand, gravel and rock, and the skill of the workman. If manufactured as usual and cured for three months concrete posts are as good as the best wooden posts. After three years wooden posts possess only one-third to one-half of their original strength, whereas concrete grows stronger with age and needs no repairs as neither weather nor fire injures it. Under ordinary circumstances concrete posts will last forever; and even if in the course of years a few should be broken by unusual strain, it is cheaper to replace them than to replace an entire fence of decayed posts with a material with the same lack of durability.

Concrete posts are attractive in appearance because of their uniform size and color, and can be made either square, triangular or round, either straight or tapering towards the top. They can be purchased by dealers or made at home, and this latter plan together with suggestions as to the construction of the fence after the posts are made and cured is the theme of Farmers' Bulletin No. 403, recently issued by the U. S. Department of Agriculture. The author takes up in detail the selection of sand, gravel, crushed rock, and cement; the choice of molds—either steel or wooden, and if wooden, the proper way to make square or triangular molds. Re-enforcement—the insertion of steel rods or wire in the molds, is discussed as to the principle involved and the kinds of re-enforcement best suited to certain needs. The work of mixing, molding, and curing is explained with minuteness, and the variety of styles which can be produced prescribed. Under "fence building" is given instruction as to setting the posts, attaching the wire, stretching the fencing, and the use of line anchors. Nine illustrations give detailed drawings of molds, methods and results. The pamphlet closes with a warning to persons intending to buy post molds, either steel or wooden, to beware of traveling agents who are selling molds or rights for the sale or use of their respective molds. No dealings should be had with these agents except when fully satisfied through reports from one's banker or lawyer that the com-

pany represented by the agent is reliable and that the agent is their authorized representative. Patents have been issued on special types of re-enforcement, and they cannot be generally used without danger of infringing patent rights; but none of the simple forms described in the bulletin is patented or patentable, and they are just as good as the special forms advertised and recommended by the agents. No one need hesitate to use the simple form of construction recommended, for it has been in common use in all countries for a number of years, and all claim that the general use of re-enforced concrete fence posts is controlled by patent rights are unjustified and untrue.

WHY HAVE CORNS?

They are not useful nor beautiful nor comfortable. Then get rid of them by using Quapaw Corn Salve, a safe and painless remedy. By mail, 25 cents a box. P. H. Millar & Co., Agents, Box 675, Little Rock, Ark.

VINITA DISTRICT CONFERENCE.

District Conference opened at 2:30 p. m., May 30, 1910, at Wagoner, Okla. Brother J. W. Sims, Presiding Elder, in the chair. A live and spirited class meeting set the spirit for the entire session. It was a spiritual benediction from the first. Evangelism, business, brotherhood, duty, were the great elements that balanced each other during those three days. It could be plainly seen that the efforts of the chair were constantly bent on expediting matters, with no omissions, but with sufficient time for all important business. Pastors were not limited in time to make their reports, but were held down to the subjects. The business was reviewed by committees.

The reports and committee reviews brought out the following facts: Epworth Leagues are in a bad condition. Salaries will likely be paid in full. Conference collections will be paid in full by a strong effort. A better financial system is needed, whereby the laymen will provide for Conference collections. A better grade of church houses is needed. Ten new works ought to be opened up at once. A district missionary ought to and could easily be put in the field either at home or on foreign field by the Sunday Schools of the districts. A District Sunday School Superintendent was suggested. The churches hold the key to "law enforcement," says Judge Brewster, Judge of the County Court of Hayes. The Quarterly Conference record is a miniature of the pastor's life work. The spiritual state of the church good, but could be improved. Revivals needed.

Splendid services were held both at the church and on the streets. The Conference went, almost en masse, to the streets for service.

The special features of the Conference were: An address by Rev. J. B. McDonald on Education and Missions. His plea is, the Conference must rise to their school opportunity now before us at Muskogee. He urges that the completion of our school there be agitated by every pastor and member in East Oklahoma.

Judge A. C. Brewster, one of the strongest men in Oklahoma, was a member of the conference and addressed a large body on "Law Enforcement." If every judge desired to see the prohibition law enforced as much as does Judge Brewster, it would be done. He states, as a man who has had the law tested from every standpoint, that it can be enforced in any community where the officers desire to see it done.

Miss Head, our "co-ordinate" missionary secretary, addressed us in her missionary educational campaign. We were delighted and highly instructed.

In spite of continued sickness while there, Bro. Sims gave us an ideal district conference, and we all look for-

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ward to meeting at Miami next year.

A. S. CAMERON,
Conference Secretary.

OZARK STATION.

Dear Methodist: Ozark is still one of the best towns in the State. Improvement is going on on every hand. A new \$10,000 addition to our public school building has been recently completed which gives us more recitation room and a commodious auditorium. Sunday, May 29, Rev. W. P. Thompson, P. E. of the Harrison district, delivered our commencement sermon. Bro. Thompson was pastor of the M. E. Church, South, at this place for three years, and he is much loved and esteemed by all the people of Ozark irrespective of denominations. It was Rev. Thompson, while he was pastor here, who doffed his conventional black, donned his blue overalls, took his pick, and discovered the fine grade of white sand stone which has gone into the foundation of the public school building, many of the buildings in the business part of the town, and is now going into the walls of the new M. E. Church, South. This magnificent structure, when completed, will stand as a monument to the Methodism of Ozark. Rev. Geo. McGlumphy, the present pastor of the church, is showing himself to be a builder of stone as well as a builder of character. Rev. McGlumphy is much loved by all.

W. S. Williams, principal of the public school, leaves soon to spend his second summer in the University of Chicago. Mr. Editor, when you chance to pass this way, stop, watch our town grow and partake of our hospitality.

CONTRIBUTED.

FOR SALE—Farm of 106 acres, located nine miles northwest of Benton, Ark., near Congo. Fairly good improvements; fifteen acres in cultivation; good timber on balance. This land is well adapted to diversified farming. Price reasonable, terms easy. Will exchange for city property. Address Holman Real Estate Co., 215 W. Second Street, Little Rock, Ark.

HULBERT, OKLA.

The lovely fifth Sunday in May was welcomed and most delightfully spent with us at Grand River church.

Children's day was a success and a great delight to all who were present, especially all who were in the house, for it was full to the overflowing. The program was not lengthy but well chosen, and the greater part carried out to perfection. The program finished, some of the small boys passed the hats and a collection was taken and then filed to the graveyard and a few moments taken in decorating the graves of loved ones gone on before. Then the pictures of the crowd was taken and dinner spread on the ground and we all ate good food and had plenty left. In the evening we had a short memorial service and a good old Methodist hand-shake, followed by singing by the Grand River class and others.

We will soon have our new church at Hulbert completed which will be worth nearly a thousand dollars, all things considered. We received yesterday the donation of \$250.00 granted to Hulbert church which was appreciated. Let us all remember the Board of Church Extension in our collections especially. We have also built a parsonage since conference. We are doing well and are going to do better.

We are going to commence our revi-

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val at Grand River the second Sunday in July. Bro. Pipkin of Wagoner is expected to help the pastor, who is also a brother pastor. All can have their evangelists that want them; I don't need them.

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A good mill on Rock Island railroad, near much good timber, for sale immediately at a real bargain, on favorable terms. Owner so situated that he cannot handle it. Address P. O. Box 314, Little Rock, Ark.

DISTRICT CONFERENCE NOTICE.

The Tulsa district conference will be held at Beggs, Okla., June 23-26. The first service will be held Thursday night at which time Rev. J. C. Jeter of Sapulpa will preach the opening sermon. Friday night will be given to the Laymen. Let the pastors notify their delegates and have them present. The Home and Foreign Missionary Societies will have part in the district conference program. All parties concerned will take special notice of the time and be present on time.

Faithfully yours,

S. G. THOMPSON, P. E.

Bargains in Land: 160 acres five miles of Little Rock, two miles of one railroad and three miles of another. Can be subdivided and sold for truck and poultry farms. Small cash payment and long time to right party. Also 155 acres near two good towns, 35 acres cleared, balance in good timber. Rich land, near rice farms. Favorable terms. Address Box 675, Little Rock, Ark.

THE AMERICAN BIBLE SOCIETY.

Now is a good time to preach on the Bible and take the collections. Give everybody a chance to give. The Arkansas conference is pledged for \$600. There should be no lack from any charge.

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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.)

DONALDSON.—Miss Fannie Donaldson, daughter of Brother and Sister C. M. Donaldson, was born January 21, 1893. One of three her little brother departed this life in infancy, leaving his two triplet sisters, of which Fannie is one, leaving her father, mother, elder brother, and triplet sister. She fell asleep in the arms of her blessed Savior May 7, 1910. She professed faith in Christ last September and united with the Missionary Baptist Church. Her father and mother being members of the M. E. Church, South, at Goshen, Ark. Fannie was a sweet spirited girl. No one loved her more than the one who knew her best. What a sweet thought when we have had our trials and afflictions here on earth and life is ended to those who trust in God. There is a home and rest forever. May the good Lord bless the father, mother, brother and sister as they weep o'er her vacant chair at home. Weep not that her trials are over. Weep not that her race is run. God grant that we rest as calmly, when our work on earth is done the battle fought, the victory won.

Sweet Heaven a Home.

J. T. THORNBERRY.

PARKER, W. R.—A sad ordeal passed over Bethlehem settlement when our dear Brother Parker left us. It was not the writer's privilege to know Brother Parker when he was in health. I found him confined to his room the first time I visited him, and he realized that he could not be with us long, and yet he was cheerful and manifested a great interest in the church and talked to me for some time about who to put in his place as steward. He said there were many good men in the church, but he did not want to suggest one who would let the preacher suffer. I don't think that I have ever had such a profound impression made on me by any man. Of course, the work will go on in the church and community, but no man can

take his place, and while the people were expecting his departure any time, as he had been gradually sinking, yet when it was heralded through the country that Wiley Parker is dead, everyone, both black and white, mourned, not that he was unprepared, for two hours he asked his Lord to take him out of the old tempest tossed vessel. He came and threw His great loving arms about his child, and drew him to His bosom as a mother would her babe, and he went sweeping through the gates into the city of God. Brethren, as you read this, lift your voice to a throne of grace, in behalf of his fond sisters and his faithful wife and sweet children, that they may be faithful until death, and find brother, husband, and father in the sweet by and by.

His friend and brother,
J. H. McKELVY.

KOCH, E.—The church at Alexander has sustained a great loss in the death of our dear Brother Koch. He was always at his place in the church, and served as Sunday School superintendent for many years, and was steward when he died. He loved his Sunday School pupils, always remembering them in his prayers. He loved the Methodist Church, and was loyal to the church in every particular until the day of his death. He had lived out his allotted time of three score and ten, and was living on borrowed time when the angel of death came for him and it was no trouble to see that he had a place in the hearts of the good people of Alexander, both old and young, when they took the last sad look at the tenement of clay in which our dear brother dwelt while here. He leaves a number of boys and girls to mourn his absence, and my prayer is that a double portion of the father's spirit may fall on them, that they may be reunited at the throne.

His friend and brother,
J. H. McKELVY.

RAINWATER.—May 19, 1910, Imboden, Ark., with a sad heart and dim eyes in memory of little Harry Rainwater, little son of Hugh and Zive Rainwater, was born September 14, 1909, and died May 12, 1910. Harry was a bright and promising child, but God saw fit in his goodness to take him home to live with him. The brightest flower has faded to bloom in heaven. We know it is hard to give him up, but we can say, father, thy will be done. Dearest Harry, thou hast left us; never will thy memory fade, sweetest thoughts will ever linger round thy lone and silent grave.

GRANDMA RAINWATER.

BISLER.—Erma Lee McClung Bisler daughter of J. H. and Bettie McClung, was born at Morrilton, Ark., September 9, 1886; converted and joined the Methodist Episcopal Church, South, in September, 1896; educated at Galloway College; married to Mr. Raymond Bisler, of Philadelphia, September 29, 1909; passed to life eternal May 25th, 1910.

No sweeter soul ever swept into the celestial city of of the cloudless clime. Her weary eyelids gently closed and her body sank into slumber, soft and sweet.

We laid her in her "resting bed" and covered it over with flowers.

As we weep over our loss we rejoice over her victory.

MARION NELSON WALDRIP.

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BY

CHARLES M. SHELTON

If the reader cannot absolutely spare the time from other things he would better not take up this book, for he will become so absorbed with the story and the problems that it involves, that he will probably not lay it down till the last page is read. It is written in that easy, natural, charming style peculiar to Mr. Sheldon, and all the while enforces high principles and beautiful living.—Northern Christian Advocate.

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PREACHERS WANTED.

I would like to correspond with some two or three young men, single men preferred, who intend to join the Conference this fall. I have some good propositions. I could use some good men as supplies.

J. F. LAWLIS,

Presiding Elder Guymon District.
Hardesty, Okla.

THE PREACHER.

The preacher was, is, and ever will be. He is a first essential. He came on to the firing line at the first call. His ministrations have grown in power as the age has grown in wisdom. The last form to fall in the last fight on the last day will be that of a preacher. In the dim dawn of Time he was among the first at the forefront. In Time's forenoon he was found well up to the bulwarks of evil. In the present progress of the full bright day he is as vigorous and constant as in the first hour.

The preacher is the companion marcher with Civilization. When progress looked about her for a running mate the honor of her choice fell on the preacher. She chose the one who ministers to all castes and creeds, to those who accept and those who deny. Steady of hand, tireless of foot, firm in the faith and clear in foresight the preacher of truth and salvation always has been humanity's captain on land and sea.

The world's dark spots have brought no fear on him. The border has not been too rough for him. The barrenness of the plains has not caused him to falter. He has never turned back. In season and out of season he has been a faithful toiler. He has been sane, logical and altruistic in all time and in all places—for all time is his season and all places his field.

The untamed and untutored Kansas knew him; the tamed and tutored Kansas knows him; the still greater Kansas he is helping to build will honor and love him.

The preacher is a moulder and fashioner of souls. Out of the rough and unheaven he carves everlasting monuments. He strips the good oaks of their saplings of evil. He produces the sound-hearted timber of which the foundations of kingdoms are built. He melts the dross of evil purpose from the gold of pure desire. He is an architect on the great temple in the city of God.

The preacher sees struggling good and succors it. He points the way and says: "Go straight and you will not fall." He crushes idolatry, infidelity and doubt wherever found and applies the Gospel preachment by preachment.

The preacher is the sign post on the road to glory. The world would be in sore distress and dire trouble without his ministering hand. He is the world partner and practitioner of the Great Physician. The human race is his patient. His is an everlasting cure—not a temporary relief. His prescriptions are written from the Great Book and his vials of healing are filled at the Everlasting Fountain.

The preacher has overcome. He has remained on the guard line steadfastly. A nation without a preacher would be a nation without its full chance. Bible in hand and with the song of the Gospel on his lips he is ever about his work. The living reverence him and

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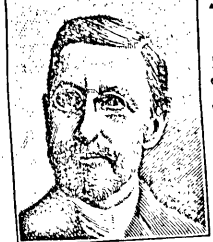
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What a Woman of 45 Ought to Know.

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the dying bless him. He comes to us in our infancy and goes with us along the entire journey. He guides us around the pitfalls and over the rough places. He sustains us when we are weak or falter and lifts us when we fall. In youth we are led by him and in age we lean on him.

The preacher is the keystone, that locks and supports the architecture of our State and nation. Let us not stop with praise of him. Let us support him. Let us give to him of our best for he is the servant of the Creator and his labor is in our behalf.—Witchita (Kan.) Beacon.

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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 675 Little Rock, Ark.

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QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT.
(Third Round.)

Asbury	June 12
Forest Park	June 12
Hunter	June 12
Winfield	June 19
Capitol	June 19
Lono	June 26
Henderson	July 3
Highland	July 3
Twenty-eighth Street	July 3
Carlisle and Hazen, at Hazen	July 10
Devall's Bluff and Des Arc, at Devall's Bluff	July 11
Mabelvale Ct., at Olive Hill	July 16, 17
Carlisle Miss., at Hicks' Point	July 23, 24
Maumelle Ct., at Martindale	July 30, 31
Hickory Plains, at Johnson's Chapel	Aug. 6, 7
Plum Bayou, at Wild Cat	Aug. 13, 14
Austin Ct., at Providence	Aug. 20, 21
Bauxite Ct., at Salem Hill	Aug. 27, 28
Oak Hill Ct., at Spring Valley	Sept. 3, 4
Tomberlin, at Hundley's Chapel	Sept. 10, 11
England	Sept. 11, 12
Bryant Ct., at Salem	Sept. 17, 18
District Conference, at Twenty-eighth Street	July 5-8

A. C. MILLAR, P. E.

ARKADELPHIA DISTRICT.
(Third Round.)

Holly Springs, at Mount Olivet	June 18, 19
Dalark, at Bethlehem	June 25, 26
Malvern Ct., at Magnet Cove	July 2, 3
Benton	July 17, 18
Friendship, at Midway	July 23, 24
Malvern	July 31
Princeton, at Zion	Aug. 6, 7
Usery, at Caney	Aug. 13, 14
Arkadelphia Ct., at Davidson Camp	Aug. 20, 21
Lono, at Social Springs	Aug. 27, 28
Hot Springs Ct., at Morning Star	Sept. 3, 4
Malvern Avenue	Sept. 4, 5
Tigert Memorial	July 17
Arkadelphia, announced.	
Third Street, announced.	
The District Conference for Arkadelphia	
District will convene Wednesday night, July 6, and close Sunday night, July 10.	
Committee for License to Preach and Admission—S. C. Dean, A. O. Evans, and J. M. Workman.	
For Orders—W. F. Evans, Forney Hutchinson, and J. A. Parker.	

T. D. SCOTT, P. E.

TEXARKANA DISTRICT.
(Third Round.)

Texarkana	June 11, 12
College Hill	June 12, 13
Spring Hill	June 18, 19
Stamps	June 19, 20
Ashdown	June 25, 26
Lockesburg	July 2, 3
Horatio	July 9, 10
Gillham	July 16, 17
Foreman	July 23, 24
DeQueen	July 30, 31
Vandervoort	Aug. 6, 7
Mena	Aug. 7, 8
Umpire	Aug. 13, 14
Cherry Hill	Aug. 20, 21
First Church	Aug. 27, 28

THOS. H. WARE, P. E.

CAMDEN DISTRICT.
(Third Round.)

Fordyce Sta.	June 11, 12
Camden Sta.	June 19
Chidester Ct.	June 25, 26
Waldo Ct.	July 2, 3
Stephens Sta.	July 9, 10
Junction Sta.	July 16, 17
Thornton Ct.	July 23, 24
Camden Ct.	July 30, 31
El Dorado Sta.	Aug. 7
Bearden Sta.	Aug. 13, 14
Magnolia Sta.	Aug. 21
Magnolia Ct.	Aug. 27, 28
Strong Ct.	Sept. 3, 4
Huttig Sta.	Sept. 4, 5
Atlanta Ct.	Sept. 10, 11
Hampton Ct.	Sept. 17, 18
El Dorado Ct.	Sept. 24, 25
Wesson Sta.	Sept. 25, 26

R. W. McKAY, P. E.

PRESCOTT DISTRICT.
(Third Round.)

Hope	June 12
Emmet	June 12, 13
Hope Ct.	June 18, 19
Okolona	June 25, 26
Murfreesboro	July 2, 3
Bingen	July 9, 10
Blevins	July 16, 17
Mineral Springs	July 23, 24
Washington	July 30, 31
Nashville	Aug. 6, 7
Caddo	Aug. 13, 14
Amity	Aug. 20, 21
Mount Ida	Aug. 27, 28
Gordon	Sept. 3, 4
Pike	Sept. 10, 11
Harmony	Sept. 17, 18
Center Point	Sept. 24, 25

W. O. HILLIARD, P. E.

PINE BLUFF DISTRICT.
(Third Round.)

Hawley Memorial	June 16
Orr Memorial	June 17
Redfield, at Marvin's Chapel	June 25, 26
Rison, at Wofford's Chapel	July 9, 10
Roe and St. Charles, at St. C.	July 16, 17
Douglas and Grady, at Douglas	July 23, 24
Sheridan, at Moor's Chapel	July 30, 31
Macon, at Macon	Aug. 6, 7
New Edinburg, at Hebron	Aug. 13, 14
Rowell, at Rowell	Aug. 20, 21
Altheimer, at Wabbaseka	Aug. 27, 28
Sherrill, at Tucker	Sept. 3, 4
Gillette, at Camp Shed	Sept. 4, 5
Star City, at Cornerville	Sept. 10, 11
First Church	Sept. 17, 18
Lakeside	Sept. 24, 25
Swan Lake	Sept. 25, 26

J. D. HAMMONS, P. E.

MONTICELLO DISTRICT.
(Third Round.)

Hamburg Ct., at Bethel	June 11, 12
Crossett Sta.	June 12, 13
Mt. Pleasant Ct., at Mt. Tabor	June 18, 19
Monticello Sta.	June 19, 20

Lake Village & Eudora, at L. V.	June 25, 26
Parkdale & Wilmet, at P.	June 26, 27
Dermott & Portland, at D.	July 2, 3
McGehee & Ark. City, at McGehee	July 9, 10
Hermitage Ct., at Banks	July 16, 17
Snyder Ct., at Mist	July 23, 24
Tillar Ct., at Newton's Chapel	July 30, 31
Dumas & Watson, at Kelso	Aug. 6, 7
Collins, at Garrison	Aug. 13, 14
Warren Sta.	Aug. 20, 21
Wilmar Sta.	Aug. 27, 28
Johnsville Ct., at Green Hill	Sept. 3, 4
Lacey Ct., at Prairie Hall	Sept. 10, 11
Eudora Mission, at Evergreen	Sept. 17, 18

J. A. HENDERSON, P. E.

ARKANSAS CONFERENCE.

MORRILTON DISTRICT.
(Third Round.)

Flat Rock Ct., at Wesley Chapel	June 18-19
Quitman Station	June 19-20
Dover Ct., at Davis' Chapel	June 25-26
Russellville Station	June 26-27
Pottsville Ct., at Bell's chapel	July 2-3
Atkins Station	July 3-4
Holland Ct., at Union Valley	July 9-10
Springfield Ct., at Harris' Chapel	July 16-17
Houston and Perry at Pleasant Grove	July 23-24
Bigelow Station	July 24-25
Plumerville Ct., at Hill Creek	July 30-31
Morrilton Station	July 31-Aug. 1
Adona Ct., at Ada	Aug. 6-7
Appleton Ct.	Aug. 13-14

JOHN H. GLASS, P. E.

FORT SMITH DISTRICT.
(Third Round.)

Booneville Ct., at Hickory Ridge	June 11, 12
Central Church (Fort Smith)	June 18, 19
First Church (Fort Smith)	June 18, 19
Branch Circuit, at Caukville	June 25, 26
Paris Sta.	June 26, 27
Waldron Ct., at Shiloh	July 2, 3
Waldron Sta.	July 3, 4
Bates Ct., at Center Point	July 9, 10
Charleston Ct., at New Prospect	July 16, 17
Mulberry	July 17, 18
Dodson Avenue (Fort Smith)	July 17, 18
Hackett Ct., at Hackett	July 23, 24
Fort Smith Ct., at Oak Grove	July 23, 24
Greenwood	July 24, 25
Alma and Kibler, at Harroldton	July 30, 31
Van Buren Sta.	Aug. 6, 7
Magazine and Wesley, at Wesley	Aug. 6, 7
Midland Heights	Aug. 13, 14
Van Buren Ct., at Bethel	Aug. 14, 15
Van Buren Miss.	Aug. 20, 21

F. S. H. JOHNSTON, P. E.

FAYETTEVILLE DISTRICT.
(Third Round.)

Winslow, at Winslow	June 11, 12
Springtown, at Mt. Tabor	June 18, 19
Siloam Springs	June 19
Bentonville	June 22
Lincoln, at Morrow	June 22
Viney Grove, at Rhea	June 25, 26
Prairie Grove	June 26, 27
War Eagle, at Rocky Branch	July 2, 3
Huntsville, at Presley's Chapel	July 2, 3
Goshen, at Sonora	July 9, 10
Springdale	July 10
Rogers	July 17
Pea Ridge, at Post Oak	July 23, 24

J. M. HUGHEY, P. E.

DARDANELLE DISTRICT.
(Third Round.)

Roseville and Webb City, at Cecil	June 11, 12
Ozark Ct., at Spring Hill	June 18, 19
Hartman Ct., at Hay's Chapel	June 19, 20
Spadra Miss.	June 20, 21
London and Knoxville, at Madden	June 25, 26
Lamar and Mt. Olive, at Mt. O.	June 26, 27
Clarksville Sta.	June 27
Havana Miss., at Havana	July 2, 3
Gravelly and Wing, at Iron's Creek	July 9, 10
Belleville and Walnut Tree, at Camila	July 16, 17
Danville Sta.	July 17, 18
Dardanelle Ct., at Centerville	July 19, 20
Ola Ct., at Salem	July 23, 24
Dardanelle Sta.	July 24, 25
Prairie View Ct., Delaware	July 30, 31

J. H. O'BRYAN, P. E.

HARRISON DISTRICT.
(Third Round.)

Green Forest Ct., at Mount Zion	June 11-12
Berryville, at Pleasant Valley	June 18-19
Fair View Ct., at Bluff Springs	June 25-26
Yellville Ct.	July 2-3
Gassville Ct., at Phippin	July 9-10
Mountain Home	July 10-11
Eureka Springs	July 16-17
Valley Springs, at Hasty	July 23-24
District Conference at Mountain Home	July 12 to 15.

WILLIAM T. THOMPSON, P. E.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.
(Third Round.)

Sulphur Rock Ct., at Mt. Hebron	June 11, 12
Newark Sta.	June 12, 13
Swifton Ct., at Swifton	June 25, 26
Tuckerman Sta.	June 26, 27
Evening Shade Sta.	July 2, 3
Cave City, at Cave City	July 9, 10
Ash Flat Ct., at Hickory Flat	July 16, 17
Melbourne Ct., at Newburg	July 17, 18
Salem Ct., at Salem	July 23, 24
Bexar Ct., at Wesley's Chapel	July 24, 25
Calico Rock Ct., at Norfolk	July 30, 31
Mt. View and Guion, at Sylamore	Aug. 6, 7
Mt. View Ct., at Chalbeate Springs	Aug. 13, 14
Smithville Ct., at Flat Creek	Aug. 20, 21
Jacksonport Ct.	Aug. 27, 28
Wolf Bayou Ct.	Sept. 3, 4
Desho Ct.	Sept. 4, 5
Bethesda Ct.	Sept. 10, 11
Batesville, Central Avenue	Sept. 17, 18
Batesville, First Church	Sept. 24, 25

District Conference will meet at Cave City July 6, at 9:00 a. m. Thursday, the 7th, will be Laymen's Day. Rev. Lovick P. Law, of Chicago, will conduct a preachers' and workers' institute each afternoon and evening during the Conference, including Sunday. Brother Law has had special training in the Moody Bible School. Let all arrange to stay over Sunday for the institute.

Committee of Examination for License, Deacons' and Elders' Orders, Admission and Readmission—Revs. N. E. Skinner and H. V. Johnson.

All candidates please report by Friday morning.

A. T. GALLOWAY, P. E.

SEARCY DISTRICT.
(Third Round.)

Heber Sta.	June 18, 19
Wilburn Ct., at Wilburn	June 19, 20
Searcy Ct., at Smyrna	June 25, 26
McRae Ct., at Coperas Springs	June 26, 27
Pangburn Ct., at New Hope	July 2, 3
Auvergne and Weldon, at Tupelo	July 9, 10
Newport Sta.	July 10, 11
Beebe and Austin, at Austin	July 16, 17
Cabot and Jacksonville, at Cabot	July 17, 18
Augusta Ct., at Fitzhugh	July 23, 24
Augusta Sta.	July 24, 25
Cato Ct., at Bethel	July 30, 31
Floyd Ct., at Mount Olive	Aug. 6, 7
Belcher Ct., at Ridout	Aug. 13, 14
West Point Ct., at New Hope	Aug. 14, 15
Vilona Ct., at Mount Carmel	Aug. 20, 21
Bradford and Bald Knob	Aug. 27, 28
Denmark Ct.	Aug. 28, 29
Gardner Memorial	Sept. 3, 4
Dye Memorial	Sept. 4, 5

Searcy District Conference at Bald Knob July 5-8. Committee for License to Preach and Admission, A. E. Holloway, M. B. Umsted, and H. H. Hunt. For Deacons' and Elder's Orders, W. E. Hall, E. Forest, and J. A. Roberts.

A. F. SKINNER, P. E.

PARAGOULD DISTRICT.
(Third Round.)

New Liberty Ct., at New Liberty	June 11, 12
East Side and Brighton, at Brighton	June 12, 13
Lorado Ct., at Bethel	June 18, 19
Gainesville Ct., at Friendship	June 25, 26
Rector Ct., at Hurricane	June 26, 27
Boysdville Ct., at Mars Hill	July 2, 3
Piggott and St. Francis, at Piggott	July 9, 10
Corning Sta.	July 16, 17
Knobel Ct., at Peach Orchard	July 17, 18
Black Rock Ct., at Black Rock	July 23, 24
Walnut Ridge Sta.	July 24, 25
Pocahontas and Biggers, at Pocahontas	July 30, 31
Success Ct., at Datto	Aug. 6, 7
Maynard Ct., at Albertha	Aug. 6, 7
Pocahontas Ct., at New Home	Aug. 13, 14
Imboden Ct., at Ravenden Springs	Aug. 20, 21
Mammoth and Hardy, at Mammoth Spring	Aug. 27, 28

J. K. FARRIS, P. E.

JONESBORO DISTRICT.
(Third Round.)

Marked Tree, Tyrone, and Bay	June 11, 12
Marion and Gilmore	June 12, 13
Harrisburg Ct.	June 18, 19
Harrisburg Sta.	June 19, 20
Crawfordville and Bethany	June 25, 26
Vandale Ct.	July 2, 3
Earle Sta.	July 9, 10
Leachville Miss.	July 16, 17
North Jonesboro and Lake City	July 17, 18
Barfield Miss.	July 23, 24
Blytheville Ct.	July 24, 25
Brookland Ct.	July 30, 31
Manila and Dell	Aug. 6, 7
Luxora and Rozelle	Aug. 6, 7
Osceola Sta.	Aug. 13, 14
Wilson Ct.	Aug. 14, 15
First Church, Jonesboro	11 a. m. Aug. 21
First Church, Blytheville	5 p. m. Aug. 21
Trinity Ct.	Aug. 27, 28
Cotton Belt Miss.	Aug. 29
Little River Miss.	Aug. 30
Lake City Miss.	Aug. 31

A. M. R. BRANSON, P. E.

HELENA DISTRICT.
(Third Round.)

Wynne Station	June 12, 13
Parkin Station	June 12, 13
DeView and Howell Ct.	June 18, 19
Wheatley Ct., at Goodwin	June 19, 20
Cotton Plant Station	June 25, 26
Brinkley Station	June 26, 27
La Grange Ct., at Spring Creek	July 2, 3
McCrory Station	July 9, 10
Colt Ct., at McElroy	July 16, 17
Holly Grove & Marvell, at H. G.	July 23, 24
Turner & Shiloh Ct., at Turner	July 23, 24
Council Ct., at White Hall	July 30, 31
Hamlin Ct.	Aug. 6, 7
Haynes & Madison Ct., at Widener	Aug. 7, 8
Laconia Ct., at Knowlton	Aug. 13, 14
Marianna Station	Aug. 21, 22
Helena Station	Aug. 28, 29

District Conference at McCrory begins at 2:30 p. m., Wednesday, July 6, to close Saturday, July 9.

Z. T. BENNETT, P. E.

OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT.
(Third Round, in Part.)

Marlow	June 10
Rush Springs at Bailey	June 11-12
Lindsey at New Hope	June 13
Purdy and Red Bluff at Red Bluff	June 19-20
Wayne at Union Springs	June 25-26
Paoli and Florence at Paoli	June 26-27

L. L. JOHNSON, P. E.

TULSA DISTRICT.

Henryetta and Weleetka	June 4-5
Okmulgee Station	June 5-6
Tulsa-Boston Ave.	June 11-12
Tulsa-Tigert Memorial	June 12-13
Broken Arrow	June 18-19
Coweta	June 19-20
Beggs and Mounds	June 25-26
Sapulpa	June 26-27
Dustin and Lamar	July 2-3
Haskell	July 9-10
Bixby and Red Fork	July 10-11
Bristow Station	July 16-17
Stroud Station	July 17-18
Sparks and Davenport	July 18-19
Bearden	July 23-24
Okfuskee	July 24-25
Okemah Station	July 29-30
Prague and Paden	July 30-31
Porter Station	Aug. 6-7

S. G. THOMPSON, P. E.

DURANT DISTRICT.
(Third Round.)

Atlas	June 11, 12
Frogville	June 18, 19
Antlers	June 25, 26
Talibina	June 26, 27

Albion, 8:00 p. m.	June 27
Moyer's, 8:00 p. m.	June 28
Kingston	July 2, 3
Madill	July 3, 4
Lynn	July 9, 10
Mashburn	July 16, 17
Bushnell	July 23, 24
Frenney's Church	July 30, 31
Durant	July 31, Aug. 1

T. P. TURNER, P. E.

GUYMON DISTRICT.
(Third Round.)

Boise City, at Bertrand	
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