

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sou—" Hendrix College

to Western Christian Advocate.

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

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WARS AND RUMORS OF WARS.

The present disturbed condition of the world brings up for consideration the general question of war. China is in the midst of the throes of a revolution, involving a fourth of the human race. Russia and Persia seem on the verge of war. Italy and Turkey are conducting a horrible war in Tripoli. Mexico has yet internal commotions. It is an unusual situation. No man can foretell to what it will all lead.

Wars ought to cease from the face of the earth. We confidently look for the time when they shall be no more. They are always horrible. It is the business of the Prince of Peace to put an end to them utterly, and he will ultimately put an end to them. We rejoice in every sane effort the statesmen are making to end them. All such efforts are inspired by the Spirit of God. But it must be remembered that we cannot simply preach them out of existence; we shall extinguish them only as we bring the world to adopt the principles of the gospel. When men and nations are willing to adopt these principles they will not be willing to fight. As long as there is on the earth a single nation which is not willing to adopt them, we are liable to have to fight that nation, for we may be obliged to compel that nation to do the right thing by us or by some weaker people.

In almost all wars, if not in all, there is a deep wrong to be righted. It may be that neither party is greatly to be blamed. We think this is true of our late and most deplorable Civil War. The people of the United States inherited from their fathers a situation involving honest sentiments on both sides that put the North and the South far apart. There can be no shadow of doubt about the honesty and the patriotism of the great leaders either North or South. It is time we should all understand that the wrongs that existed were not of the making of the generation that did the fighting. They had arisen by a failure of human wisdom in the very framing of our government.

But usually one party to a war in these modern times, at least, is thoroughly justified and the other party is thoroughly wrong. The United States was thoroughly justified and Spain was thoroughly wrong in our late war between these countries. When Spain persisted against all diplomatic effort in butchering right under our eyes the people of Cuba it became our solemn duty to tell Spain that the butchery had to stop, and our solemn duty to see that it did stop. When Maria Theresa was forming a conspiracy with Russia and France for the ruin of the Prussian kingdom she and her allies were thoroughly wrong; and when Frederick the Great got certain knowledge that they were getting ready to strike, when he saw that treachery was on all sides of him, he was thoroughly right in not waiting a day before he struck, though it brought on the most ruinous war of his time. When a few years later the American colonies could not otherwise rid themselves of the oppression of England, the colonies were thoroughly right in an appeal to arms. If we are to believe the statements of the Italian government about the oppressions of Italian subjects in Tripoli, Italy was thoroughly right in opening the present war with Turkey. It is certain the Chinese people are en-

titled to be delivered from the misgovernment of the Manchus. It is certain that the French people were right when they rose in revolution against the utterly ruinous rule of the Bourbons, though they may have gone, and did go, to horrible excesses. It is certain that the English people were right when they rose in revolution against the Stuarts. In short, people are entitled to freedom and to opportunity in this world. It is always a pity to have to fight for freedom, but it is better to fight for it than not to be able to get it. If the other party will deny it, there must be war.

War is awful, but it is better than pusillanimity; it is better than the butchery of women and children; it is better than the denial of fundamental human rights. We need indulge no mawkish sentimentality in the face of common sense. Fighting, killing by wholesale, surely ought always to be the very last resort, but if it has to be, then it must be.

We rejoice in all efforts at arbitration. Arbitration can do much, and it will do much. But the Senate of the United States is, we think, right in its position that arbitration cannot be made available for all wrongs that may arise. If a man were to take up the habit of spitting in our face, if a man were to destroy the peace of the home, if a man were caught burglarizing the house, we do not think we would talk about arbitrating with him. Only two things would be possible: either forgive him, on proper reparation, or punish him. An international court might be constituted that would properly punish, but certainly there could be no arbitration for some crimes.

Every man and every nation is obliged to maintain the law of self-defence. If a man is proceeding to murder you, and if somebody must die, it ought to be the murderer. If life must be given up, it ought to be the life of a man who is not fit to live among his fellows, and not the life of an honest man. We can never get away from this. It is a peculiar fact that the Bible nowhere advocates the law of self-defence; it never needed to be advocated or even revealed; God wrote it in the breast of every human being, and it has never been either abrogated or bedimmed, though, like every other law, it may have often been misconstrued and misapplied.

Two consolations we have: One is that war will grow less frequent, and will finally cease, because the perpetration of wrongs will cease. The other is that amid all the commotions of the world the God who rules on high is ever bringing progress and liberty. It is an awful price to pay for progress, this of war. But wars have registered progress, because they have registered the extinguishment of wrongs. When the troubled conditions of China are settled, Christ will be in the lead, and his kingdom will be furthered. It will be so in Tripoli. It will be so in Persia. It will be so in Mexico. It will be increasingly so the world over and the generations through, till Christ shall reign over the nations of the earth. It is our duty to be patient, to pray, and to be confident.

ON HIS MEDIATORIAL THRONE.

It is surprising how little is made of the fact of Christ's intercession for us as he sits upon his mediatorial throne. Most Christians know that there is such a doctrine taught in the Scriptures, that Christ when he ascended on high took his place at the right hand of the Father and maketh intercession for the saints according to the

will of God. The doctrine has been embodied in one or two noble hymns of the church, and we sing—

He ever lives above,
For me to intercede,
His all atoning love,
His precious blood to plead;

and yet we seldom hear the fact of intercession mentioned as among the forces actually at work in our behalf.

We are persuaded that we ought to make more of this great fact. It ought to be a vast comfort to know that at the throne of grace there is One who can and does so mightily reinforce all our prayers; that there is One who is watching over us and over all our interests even when we are careless about ourselves and have forgotten. Just precisely what is the nature of this intercession we may not be able to state just how far we may be able to depend upon the Mediator when we ourselves are careless we may not be able to say. Certainly the fact of intercession is not a fact to make us presumptuous; but there is, nevertheless the fact of intercession, the intercession of Jesus Christ, the Son of God, in our behalf, and after all deductions we say it is a mighty fact. Certainly we are entitled to lean heavily upon it in all our sincere moments and in all our honest endeavors. A friend so great, so true, so loving, engaged in our behalf is for us among the most significant of all facts. There ought to be comfort and strength in it for every struggling and toiling Son of God. Think on it!

The world is growing lonely for some of us Methodists in Arkansas who are not yet old. There are some communities and some of our churches that will ever look lonely to some of us as long as we stay on the earth. Our dear brethren of the laity, our most significant men, have passed away from us pretty rapidly within the last few years. Capt. Frank Parke is gone from Fort Smith, Brother T. K. May has gone from Clarks-ville; Brother Haynes Howell has gone from Dardanelle; W. W. Jennings is gone from Ozark; W. G. Vincenheller is gone from Fayetteville; W. K. Ramsey and J. W. Brown have gone from Camden; W. W. Martin is gone from Conway and from Hendrix College.

What shall we do? What can we do but carry on God's work. May he raise up sons in the places of these men, and may the church increase in power.

It is sometimes contended that Christianity is narrow. It must be understood that Christianity does not consist of all the peculiar views and practices of Christian people; Christianity is that body of principles for which Christ stood. To be faithful to Christianity is simply to be faithful to Christ. Is that narrow? We undertake to say that a man who is not faithful to Christ cannot be faithful to the broadest principles of ethics. It is like fidelity to the womanhood of the world—no man can be faithful to womanhood in general who is not devoted faithfully and exclusively in love to his own wife. Any other sort of man is incapable of a real and genuine appreciation of womanhood.

Keep Christ uppermost this Christmas tide. Discard Xmas or such terms as are calculated to rob the Messiah of his glory.

WESTERN METHODIST

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Post Office at Little Rock, Ark., under the Act of Congress of
March 3, 1897.

Rev. H. L. Mauldin is stationed at Butler, Okla.

Rev. J. R. Wages, from the North Texas Conference, is now stationed at Sayre, Okla.

Rev. G. C. Taylor has made a good start at Clinton, Okla. His people are in love with him and appreciate his work.

We learn from private sources that Rev. E. A. Townsend starts well at Cheyenne, Okla. His people are delighted with him.

Rev. Jesse Crumpton is making a good beginning at Carter, Okla. He has organized a Home Mission Society and received several new members.

Rev. Robert Hodgson has made a fine record in the Oklahoma Conference and we are not surprised to learn that he is starting off well at Cordell.

Rev. H. C. Garrett has begun the year's work at Custer City, Okla., with a revival meeting. Methodism has had the best growth and success under such conditions.

The presiding elder of the Clinton District, West Oklahoma Conference, Rev. Moss Weaver, writes that all the interests of the church in the district move off well.

Our church at Jonesboro on last Monday night determined through its Board of Stewards and the pastor to employ a deaconess. Brother Watson is doing the best work of his life in Jonesboro.

Rev. John P. Lowry will be glad to hear from any of the brethren who may desire help in meetings. He would like to plan for the new year as early as possible. Address him at Little Rock, Ark.

We are glad to record that the appointments of the White River Conference gave unusual satisfaction. It is inevitable in our system that there should be some disappointments; but they were few in this instance.

We notice in the appointments of the Texas Conference that Rev. C. S. Wright goes to Galveston. He is one of the most diligent and successful pastors in our church. Galveston Methodism will soon know he is in town.

We are much in need of several copies of the Methodist for September 14, as our files are exhausted. Anyone having such copies will confer a great favor on us by mailing them to this office and sending bill for same, if they choose.

Rev. M. P. Timberlake, Manila, Ark., has been most gladly received by his people for his second year's service. We spent a day or two with him since the session of the White River Conference, and found him much in favor with the people.

No man in White River Conference went back to his old charge with more pleasure than did Rev. H. H. Watson return to Jonesboro. And no man seems to have been more joyfully received.

Last year was happy and successful, and the new year opens most auspiciously.

The good ladies of our church at Mannsville, Okla., are undertaking the erection of a parsonage and in connection with the undertaking are sending out a neat card inviting their friends to help them. We wish them a happy Christmas and the return of every card sent out with the dollar accompanying.

We note in the appointments of the North Alabama Conference that Dr. E. C. McVoy, recently of St. Luke's, Oklahoma City, has been assigned to Highlands, Birmingham. If those people over there need the assurance we can assure them that they have a pastor who is a man of first-rate ability and who is also a gentleman.

We have received an invitation to the marriage of Rev. D. A. Gregg, of the West Oklahoma Conference, to Mrs. Josie Roseberry, of the Oklahoma Wesleyan College. The wedding will take place on the evening of December 22, at the Oklahoma Wesleyan College, Dr. N. L. Linebaugh performing the rites. We congratulate all parties.

Rev. D. A. Gregg, who always makes a record, opens his work at Purcell, Okla., with something that breaks the record. He writes under date of December 13 that all collections ordered by the Annual Conference would be in the hands of the Teller within a week from that date. He ought to give some of us a lesson on "How to do it."

Monette and Macey charge, White River Conference, this year asked for Rev. Gordon P. Wimpey. When the editor was there the other day Brother Wimpey had already entered heartily upon his work, and was rejoicing in the elegant furnishings the good women had placed in the parsonage. No man in the world is surrounded by finer lands than those that surround Brother Wimpey and his people at Monette.

Rev. C. T. Davis, Guymon, Okla., has entered upon his work several weeks ago. He writes us a letter which indicates that he realizes fully the difficulties in that field, but indicates also that he means to put pluck and energy into the work. Our brethren in West Oklahoma will not forget, we are sure, that Brother Baird and his whole crew in the Guymon District, are on the very firing line of our work. They are entitled to all manner of consideration.

Not a few people will be interested in being told that Mr. Harvey T. Harrison and Miss Nellie E. McCaughey, of Camden, Ark., were married on the 14th of this month, Rev. W. C. Watson officiating. These excellent young people are the children of prominent Methodists, the groom being the son of Rev. W. R. Harrison and the bride the daughter of Mr. and Mrs. J. B. McCaughey, who are among the most useful people we have at Camden. We extend our congratulations.

There has been a great transformation at Walnut Ridge, Ark., since last this editor was in that town, such a transformation as only the gospel can work. Rev. L. C. Craig is again in charge for another year, is pushing his work and is rejoicing in it every day. They are about to proceed to build a new church, the thing they now most need to do. We were very much gratified to be told by our pastor that Mr. W. K. Surridge, who is an active member of our church and who has been four years Sheriff of Lawrence County, and who, by the way, is now candidate for Commissioner of Mines and Agriculture, did more than any other one man in cleaning up Hoxie and Walnut Ridge.

We are obliged to Rev. M. N. Waldrip for special effort to put this paper into the homes of all his people, Fayetteville, Ark. He recently delivered a sermon on Christian literature, and followed the sermon immediately with an effort to take subscriptions. We remember that in this

same congregation some years ago Rev. P. C. Fletcher adopted the same course, and as a result sent us twenty-eight new subscribers. We have only to suggest to our brethren that in all such efforts emphasis should be laid upon the conference organ, and this not for our sakes, but because the conference organ is really in position to bring all the work of the church closer to our people than any other paper. Our people undoubtedly need instruction and exhortation about what they read, and no pastor can be blameless if he neglects so important a part of the life of his people. Wherever a pastor has taken up the subject in good earnest and with the seriousness that it deserves results have been achieved. The Western Methodist will be glad to get into the homes of thousands of our people, and become there the helper of every pastor and of every good cause through all the weeks of the new year.

THE INVESTMENT OF A LIFE—A TRIBUTE TO CAPT. W. W. MARTIN.

BY A. C. MILLAR.

Born in White County, Tennessee, February 20, 1835; died in Conway, Ark., December 10, 1911; Capt. William W. Martin, with limited education, without the gift of eloquence, shrinking in his modesty, was for twenty years the greatest layman of the Southern Methodist Church in Arkansas, and easily one of the State's greatest citizens. He was great, not because he rose from poverty to wealth; not because he held public office; not because of genius; but he was great in the simplicity of his life, in his devotion to duty, in his surrender of himself to God and in self-forgetfulness in the service of men. As a youth he was clean, as a soldier he was brave, as a citizen he was ready for any duty, as a merchant and banker he was honest, as a public official he was faithful, as a giver he was princely, as a neighbor he was charitable, as a leader he was progressive, as a man he was above reproach, as a Methodist he was loyal, as a Christian he was humble, trustful, consistent. Lee and Jackson had no truer nor higher conception of duty. No man more fully refrained from self-seeking. No man spent himself more freely when called into service. In a day of small business he was unusually successful, but with an annual income at times approximating \$10,000 he spent less upon himself than the average clerk. His money was in almost every school and church in his county. For many years mayor of Conway, he enforced the law and encouraged civic improvement. Often he imperiled his life for temperance and righteousness. In the Legislature he stood for clean government and progress. He begged his neighbors to vote school, road, and improvement taxes on his property, and contended for an honest assessment, so that taxes might be equitable and revenue sufficient for public needs. As a Methodist steward, trustee, and member of General Conference he sought to promote the highest interests of his Church. Nevertheless, his greatness looms largest for the future in his relation to Hendrix College. It shall stand as his most enduring monument. When in 1890 he gave \$11,000 on Conway's \$55,000 donation to secure the college, he made Conway's liberal offer possible. Then the knowledge of his character and his interest influenced the trustees in selecting his town. His guaranty made the \$55,000 subscription safe, and his standing to the guaranty when some had died and some had failed prevented loss. During the dark days of '93 and the lean years following, his liberality and backing kept the college from failure. His presidency of the board and management created confidence leading to the General Board's offer of \$75,000 on the \$300,000 endowment. His large gifts invited the gifts of others, and largely helped in securing the endowment and satisfying the debt. He planned for the college by day and dreamed

of it by night. He was anxious to see all conditions fulfilled so that the General Board's gift might become available. On his sick bed he learned that the first payment of \$27,600 would soon be made. It came just as he passed away, but he did not know it. Altogether he gave directly and indirectly to Hendrix College nearly \$75,000. To other schools and to the churches no one knows the amount of his gifts, but it must have approximated \$25,000. He gave to the college when it seriously hampered his own business. He carried its debt when he staggered under the load. With his great ability as a merchant and planter he might easily have multiplied his fortune of twenty-five years ago into a half-million instead of dying worth only a few thousand. His giving was with simplicity. While he did not advertise, yet it could not be hid. He gave not grudgingly, but cheerfully. It was a pleasure to present a worthy cause to him. No pleading was necessary, simply a clear statement of worth and need brought a hearty and liberal response. With meager early advantages, he read and assimilated and identified himself with the best movements. When he understood the purpose of Hendrix College, he believed in it and felt that he could accomplish most for God and humanity by investing his money and life in the development of young Christian manhood. While president of the College Board he did not meddle with its affairs, but was deeply concerned for its highest welfare. He sought good men for the faculty and then trusted them. He maintained twenty scholarships for poor students and is lovingly remembered by hundreds to whom he made an education possible. He dealt in corn and cotton, meat and flour, but made these sordid things pay large tribute to his Lord. He transmuted the material into the spiritual, and instead of selling his own manhood for money he invested his money in manhood.

It is not strange, then, that, as he was sinking into his last sleep, he should say to his pastor, "I am ready." His truly Christ-like spirit was indeed ready to join the Christ who had formed his life. What a lesson to laymen! What an example to youth! A few hundred such men would reform the State and vitalize the Church.

FROM CHINA.

We are still all right here, but have passed through some days of suspense. Nanking is suffering the cruelties of the Middle Ages warfare at the hands of the Imperialists. We are not yet quite in sight of the end of this long-prepared-for struggle. Great damage has been done in many ways. Let us pray for a speedy ending to it all. I want to see peace once more. Work is greatly hindered and the people are suffering and to suffer. There is not a little danger that the extreme revolutionary party will go too far. I hope the moderates will prevail.

Yours faithfully,

JOHN W. CLINE.

Soochow, November 16.

CLERGY PERMITS 1912, EAST OKLAHOMA CONFERENCE.

I have forwarded to Mr. J. E. Hannagan, joint agent Southwestern Clergy Bureau, St. Louis, advance sheets of the East Oklahoma Conference Minutes, containing the conference roll and appointments. Brethren may refer to same in making application for 1912 clergy permits. In about a week I expect to mail him a complete copy.

E. M. SWEET, JR.,
Editor Minutes.

Vinita, Okla.

TRAVELING EAST.

Having closed a very satisfactory year's work with the good people of Wewoka and Seminole, we turned our face eastward, but with much reluctance and hesitation, since it is no easy matter

to pull one's self away from a people so true and loyal.

It always fires the hearts of the Lord's servants with zeal and courage when surrounded by and associated with those whose hearts are submissive and lovingly obedient, and whose minds are active toward the Christ of our common salvation. Whatever the problems, with these things assured, only success comes to the Lord's servants who fell among such folks.

After many a hearty handshake, many a wish of success, and now then came the words, "May the Lord bless you," from some good mother in Israel; yes, after these expressions of love and appreciation we were soon gliding out of the busy and "hustling" state of Oklahoma into the slow and easy-going old East.

When the night was past and the day had come, there came a waft of wind just driven from its hiding among the hills of famous old Arkansas by the warming influence of the newly risen sun, and I opened my eyes upon nature's most recent painting. Near the cars and in the valley the deep forest of gums and poplars formed a veritable fringe, of many colors, to a forest of oaks, painted in golden shades of richest hue, that lay near them, and



CAPTAIN W. W. MARTIN.

on the ever-ascending mountains in the rear. Still farther up the mountains and near the top lay a background of pines that modestly bent their willing heads in salutation to the so recently created day. Among the pines that formed this background of green stood now and then one taller than his neighbors, though sheared of his plumage that old of his distinction, yet he stood like a sentinel on guard, the whole forming a picture the masters might envy. My heart quickened and my soul seemed to press against the walls of its prison as the beauty, majesty, and, may I say, the divinity of the scene poured itself into my life.

In a few hours this scene of inspiration was behind us, and we sped on across the Father of Waters and through the hills of Tennessee, and soon we walked down the long and familiar passageways of dear old Wesley Hall. Our voice betrayed us and the old friend of college days met us with outstretched hand. His open door and his open hand are only evidences of the openness of his heart to his friend.

It was with difficulty that we tore ourselves away from our friends among the students in this the greatest school of the prophets. But a few hours' ride brought us to the scenes of our boyhood days, and by the fireside about which gathers those whose love never wanes, and whose interest never dies. What were the world without a mother's love!

CORNELIUS B. CULBRETH.
Trinity College, Durham, N. C.

ATTENTION, PASTORS!

In order that the students of Hendrix College may be constantly and vividly reminded of the great life of Captain W. W. Martin, long-time President of the Board, the Trustees present at his funeral decided that a simple but appropriate shaft should be erected to his memory on the college campus. His public and private life was so remarkable that he had friends and admirers in almost every community in Arkansas. A recital of his virtues would be a tonic to any congregation. It would help to raise up others who might emulate his noble example. We as a committee appointed to present a plan suggest that every pastor on the first Sunday in January, or as soon thereafter as possible, briefly mention the large service to Church and State of this extraordinary layman and receive such voluntary offerings as the people freely make. We do not want a collection, but simply ask that the subject be presented to our people. In order that all pastor may have the salient facts to set forth several articles concerning Captain Martin are published in this issue of the Western Methodist. Please preserve these articles and use them. You will have better laymen for your trouble, because the facts of a great life help to make other lives great. Contributions should be sent to President A. C. Millar, Conway. Large amounts are not sought, but all should have opportunity to help.

F. S. H. JOHNSTON,

E. R. STEEL,

A. C. MILLAR,

Committee.

A BEAUTIFUL LETTER.

Newport, Ark., Dec. 15, 1911.

Dear Editor: I am sending herewith a letter entitled "The Best Christmas Gift a Mother Ever Received." During our union meeting one of our young professional men was converted and at once wrote the good news home to his mother. The following letter is her sweet reply, and I ask that you print it in your paper that others may catch the spirit of "Peace on earth, good will to men."

B. L. HARRIS,

Pastor M. E. Church, South, Newport, Ark.

THE LETTER.

My Darling Boy: Your welcome letter was received this morning, and I cannot begin to tell you what joy it brought to my heart. I had been listening for this good news ever since the meeting. I have prayed many years for you to come back to God, and I had expected it, for I had God's promise that if I love him and keep his commandments that I might ask what I would and it would be given to me; and I am trying my best to do this all the time, so I had a right to expect an answer to my one constant prayer, though Satan tried to discourage me and make me believe I would not get what I wanted and had as well quit. When I saw that those men (Burke and Hobbs) were to hold that meeting, some way I felt that if you were not touched during this meeting and did not come out on God's side that you would grieve the Spirit so he would take his departure and quit troubling you, and you would be lost; so I agonized with God day and night that you might give your life to him during that meeting, and when I saw that you had gone on that hunt, the Devil said, "He has gone off to escape the meeting, and will not be touched by it, and you had as well give it up;" so my heart sank for a little while, but I prostrated myself before God and reminded him of his promise, and told him I was going to die trusting him to fulfill it, and even if you were gone away from the meeting his Spirit could reach you. There came a sweet calm and assurance to my heart, and I have felt ever since that God would save my boy and he would give his noble heart and life to the upbuilding of God's kingdom. I cannot thank God enough that I have been spared to see this day. Every time that I thought I was going to die

(Continued on Page 6.)

EASTWARD

Around the World

THE GREAT WALL OF CHINA.

BY DR. W. B. PALMORE.
XXII.

Before entering the great empire of the future we will again call our girls' and boys' attention to the necessity of reading with a map before them, as the two eyes of history are geography and chronology. The place where, and the time when the thing happened. To intelligently and properly study the city of St. Louis you must first locate its geographical center, which is at the crossing of Washington and Grand Avenues. Grand Avenue runs north and south, through the center of the city, from its southern to its northern extreme. Washington Avenue runs through the center of the city, from its eastern to its western extreme.

In beginning the study of China it may be well to mark similar lines across its map. We will take for one of these lines the Chinese Imperial Railway, which begins in the north at Mukden, Manchuria, and ends in the south at the great city of Canton. For the other line we will take the Yangtse Kiang River, the sources of which are on the roof of the world, amid the unexplored and inaccessible regions of Thibet, flowing eastward between three and four thousand miles, into the Eastern Sea, near Shanghai. Its central basin contains a population of two hundred millions of people, occupying 700,000 square miles. These two lines cross each other at the city of Hankow, which is sometimes called "The Chicago of China."

MUKDEN,

near the center of Manchuria, should be carefully noted and marked by our young readers, not only as the old capital and one of the great battlefields of history, but also as a salient center, destined to be one of the great railway junctions of the Orient. Here we boarded the Chinese Imperial Railway, southwestward to Shan-hai-quan, where our train passed under or through the old wall, where we entered China proper. Here we spent a night, and at the dawn of the next morning arose and walked out to and on the famous old wall before breakfast.

As we walked along this wonderfully preserved wall, which was 214 years of age when the heralding angels sang over the Babe of Bethlehem, and watched the rising of the sun over Manchuria, how evanescent seemed the walls of Hadrian and Antoninus, which have long since crumbled to dust. Shih Hiang-ti, the self-styled "First Emperor," now called "The Napoleon of China," completed this enormous structure, extending 1,500 miles over and along the crest of jagged mountains, in ten years! He also abolished feudalism, and unified the empire, but out of vanity ordered the complete destruction of most of the literature of China, the more important parts of which were afterwards recovered. He was one of those extraordinary men who turn the course of events and give an impress to subsequent ages. The Chinese historians, however, detest his name and his acts.

We now enter a wonderful land, extending through 36 degrees of latitude, the home of a wonderful people, fitted for any climate from the subarctic to the torrid zones. The most numerous, most homogenous, most peaceful, and most enduring race of all time, whose records antedate

THE PYRAMIDS OF EGYPT.

The reign of Emperor Yu antedates the period of Moses eight centuries, while Confucius preceded Christ more than 500 years. The history of Greece and Rome is modern compared with that of China. Of the people of ancient history, the Jews and Chinese alone survive, but the Jews have lost their country, language and nationality,

while to the Chinese these remain. Subjugated by Genghis Khan in the thirteenth century and by the Manchus in the seventeenth, they have maintained their language, government, religion and customs, and absorbed their conquerors. Books in large numbers were produced in China a thousand years before Gutenberg was born. Gunpowder, which has revolutionized military science, was first compounded by the Chinese, and they were pioneers in the manufacture of porcelain and silk. The mariner's compass was used here several centuries before it was used in the west. The capture of such a land and such a race for Christ means the early conquest of the world.

Near Shan-hai-quan, on an elevated coast of the sea, is Pei-tai-ho, a delightful health resort, where the missionaries spend the hottest weeks of midsummer. Between this and Tien-tsin we found the streams and low flat lands flooded. It is not an uncommon sight to see floating on such floods hundreds of massive coffins, washed out of the grave mounds, or from the outer surface, where they are often left unburied for days, weeks or months. These streams flow to the Gulf of Pe-chi-li, on which the British were once fighting the Chinese fleet. At the crisis of the battle our Southern hero, Commodore Tatnall, swung his detachment of the American fleet into line with the British fleet, when the Chinese were soon crushed. When the battle was over he was asked how he happened to take such rash responsibility, with no authority or instruction from the American government? His only reply was:

"BLOOD IS THICKER THAN WATER!"

His action and answer gave him an undying fame.

Tientsin we found to be a city of about one million of inhabitants. We were not only much surprised at its large population, but at its tremendous advance since the Boxer war. Here we were comfortably quartered several days at the Queen's Hotel, with large steamships on the Pei-ho River, landing and sailing from its front door. Eight foreign nations have here pre-empted or appropriated to themselves "concessions," which together make quite a large and prosperous foreign city. The Victoria Road through the British concession, is a surprisingly fine street with splendid buildings, shade trees and excellent pavement. In the large and elegant British Cemetery we saw the grave of a member of a family very dear to us. We went out to a flower merchant and purchased a white and red rose bush which we planted by his calm and beautiful resting place.

Samuel S. Knabenshue, who was for 20 years the able editor of the Toledo Blade, is our consul general here. Whoever is President of our American Republic during the next four years, this man and Fred D. Fisher, our consul general at Mukden, should be retained in their present positions. On a rainy day Knabenshue took us in his carriage to the opening of a new Methodist College for boys, where he made a fine speech. The St. Louis editor was also called on for an address. Here we met Bishop J. W. Bashford and Doctor Lowry, the president of the Peking University, who escorted us to Peking.

After the Boxer uprising, one of the first great forward movements made by the foreign governments here was to demolish the entire wall, which so long surrounded the native city, a great humiliation to the Chinese. On the track or foundation of the old wall a splendid electric car line now runs, belting the entire native city, which is a new and practical way of turning swords and spears into plowshares and pruning hooks.

TIENTSIN,

the port of Peking, and gateway of several provinces, is situated about 40 miles from the sea, and is destined to be a place of growing importance as a commercial, a railway and an educational center. It is now in direct connection with Europe by rail, and with all the world by sea. It is the residence of the governor general of Chih-li,

one of the most important officials in the empire. This position was long held by Li Hung-Chang, one of the ablest and most famous viceroys in all the history of China. When General Grant returned from his world tour he said the three greatest men he met were Gladstone, Bismarck and Li Hung-Chang. The latter he thought was possibly the greatest of the three. The most elaborate, expensive and magnificent place or object in Tientsin is a monument to his memory, covering a large area of ground.

Some readers of our former letters may have thought we were somewhat harsh in our criticism of the Russian Jew, but if they will track him through Russia and the Orient they will change their minds. The editor of a strong paper, published here in Tientsin in the English language, has been in such hot pursuit of their villainy as to be threatened with a suit for slander. This brave editor boldly declares the Russian Jew is at the back and bottom of the

"WHITE SLAVE TRADE."

Instead of apologizing or evading the suit for slander he threatens to publish the names of about 50 of them. He says they even go through the Jewish ceremony of marriage to Russian girls, and then bring them to Oriental cities for immoral purposes! How the members of a noble race have fallen! A race which gave to the world a Daniel, a Paul, Lord Beaconsfield, and Judah P. Benjamin!

We have great respect for an orthodox Jew, who is earnestly and prayerfully looking for a Messiah yet to come, but the so-called "reformed" Jew, who abandons the hope of the Messiah of the Old Testament and rejects with scorn and ridicule the Christ of the New Testament is a "deformed" Jew. A derelict floating on the sea of time. And whether he be in the cities of the Orient, in Europe, or on Manhattan Island, is a menace to the moral and social welfare of the world. The message of the Rabbis of this class are about as helpful as that of Bob Ingersoll. Bob's hearers knew exactly which way he was headed, and about where he would land!

Peking, China.

"ALL YOUR NEED."

B. F. M. SOURS.

I saw a little redbird fly
Across the summer plains;
I could not see the source of joy,
But lo! the sweetest strains
Swept hill, and dale, and brier, and wood,
And echoed all around,
As if the little oriole
Some mine of wealth had found.

Why should he droop when all below
Was glad and bright and fair?
Why should he faint when sunny skies
Were beaming everywhere?
The cloudy day would pass away,
The joy would come again,
And o'er the dells his carol swells
About the haunts of men.

And thou, my heart, tune up, and do
Just like the little bird!
There is a promise in the Book
As sweet as ever heard—
For, "All Your Need" He will supply
Who feeds the birds and flowers—
'T is this that makes life happiness
For birds in wooded bowers.

They do not fret: they take the good
That by His hand is given,
And in the gladness of supply
They soar the blue of heaven.
God feeds the little birds—and I?
Am I alone forgot?
I take his word, I know his love—
He will "Forget-Me-Not."

Mechanicsburg, Pa.

FUNERAL OF CAPTAIN WILLIAM W. MARTIN.

The funeral of Captain William W. Martin was held in the Methodist Church in Conway, Ark., from 9:00 to 11:00 o'clock Tuesday, December 12, 1911. Complying with the request of the Mayor, in a proclamation, all schools and business houses of the city were closed during the funeral. The congregation filled the church, and many were turned away for want of room. Many of Captain Martin's friends from different parts of the State were present.

It was the plan of Rev. E. R. Steel, the pastor, to secure Bishop McCoy to preach the funeral, and later to have a memorial service in which many might take part, but the Bishop could not come, and several of those who could be secured and who knew Captain Martin best were asked to give ten minute talks on various phases of his character and work. The quartet sang "The Beautiful Land," Rev. R. E. L. Bearden, of Morilton, and Rev. G. G. Davidson, of Russellville, read the Scriptures provided in the Ritual, and Rev. J. J. Hurt, pastor of the Baptist Church in Conway, led in prayer. Then Rev. F. S. H. Johnston spoke on "Captain Martin as a Man," Rev. James Thomas, of Texarkana, on "Captain Martin as a Man Among Men," Rev. W. B. Hubbell, on "Captain Martin's Relation to Student Life," Rev. C. J. Greene on "Captain Martin's Relation to the Hendrix College Faculty," Governor George W. Donaghey on "Captain Martin's Relation to Conway," Dr. A. C. Millar on "Captain Martin's Relation to Hendrix College," Rev. J. B. Stevenson, of Fayetteville, on "Captain Martin as a Christian," and Rev. E. R. Steel spoke of the moral and humanitarian significance of some of the sterner experiences of Captain Martin, and of some of the pastor's last interviews with him.

These talks were not eulogies. They were simple statements of incident, fact, impression, and conviction stored up in the minds of the speakers through personal acquaintance with Captain Martin. Furthermore, everybody present knew that what was said was true. Some of the activities and characteristics of the departed man set forth by the speakers are here given.

He was a man of decision. "Yes," "No," "I will," "I will not," were great expressions in his life. To him "I ought" and "I will" meant the same thing. He was a man of rare courage, physical and moral. Danger to his business, his reputation, his friendships, his life, never caused him to hesitate a moment to do what he understood to be his duty. He was a most unselfish man. He worked hard to the end of his life, and was a prosperous business man, but he lived in a simple way, seemed never to have thought of luxuries or pleasure or rest for himself, and gave his fortune to others. He was a leader, often the originator, of every movement for the good of his town and county and State, yet he never thought of receiving money or preferment for his service. He gave his money to Hendrix College in times of financial stress, when, if invested otherwise, it would have yielded large returns. He put his commercial credit under the burdens of the college when his credit was thereby heavily taxed. He was deeply interested in young people. For years he has paid the tuition of twenty pupils in Hendrix College. He gave liberally his moral support and money to the building and equipment of practically every church and school in Conway and the country around. Though an old man, he did not live in the past; he lived in the present and the future. He was often misunderstood and opposed because he was ahead of his day in the advocacy of measures for improvement and reform. To him is due in large measure the credit for the marked improvement in the schools, the roads, and the farming methods of the county, and for the public improvements and utilities that make for the beauty, the healthful-

ness, and the educational, moral, and religious advantages of Conway.

As these facts of his life, character and work were brought together before the people, they were moved into a new and deep sense of how great and good a man had lived among them, and of the magnitude and meaning of the loss they had suffered in his death. At times almost the whole congregation was in tears, and strong men sobbed out their mingled feelings of honor and gratitude and regret. For once, at least, the spirit of Captain Martin dominated those whom he had served, and through his life of unsparing and unselfish work, God spoke in a tremendous way. It was a time of severest rebuke to the weak, the selfish, the unworthy; a time of putting heroic fiber into the good, the true, the unselfish, the Christ-like, in character.

I never attended a funeral like it. The tears that were shed were not, for the most part, the tears of personal grief, for Captain Martin had no immediate family. They were more like the tears of godly sorrow. After the service a man said: "I am glad my little boys were there; they will never forget it. While the service went on these words kept running through my mind: 'He served others, himself he could not serve.'"

The President, faculty, and students of Hendrix College and many others in Conway greatly desired that his body should rest in the bosom of the college campus, but he had recently arranged to have the bodies of his father and mother and other members of the family moved to Martinville, a village twenty miles north of Conway, and his own body buried there. His brother, who has agreed to carry out these plans, did not feel free to change them, and, accordingly, on Wednesday morning at 11:00 o'clock, his pastor reviewed what was said at the funeral to the people assembled there, read the committal service, and the body of Captain Martin was laid to rest under the oaks in the quiet country graveyard.

C. J. GREENE.

Hendrix College, December 15, 1911.

OUR CONFERENCE AT BLYTHEVILLE.

The paradise of a fly is a bald head. So is an Annual Conference to a Methodist preacher. The paradisaical feature is found in the different feasts of the occasion. There is the feast of meeting our brethren socially, and the inquiry of "How are you, and how did you get along this year?" There is the feast of song, there is no choir on earth, or under the earth, that can sing like an Annual Conference of Methodist preachers. There is the feast of ardent and fervent prayer. Who can pray like a Methodist preacher, when the soul-stirring "amens"—not "Ah-mens" but good old plain "amens," that "back up" the man leading the prayer. There is the feast of sermons. Who can preach like a Methodist preacher when he is fronted by a hundred hearts and souls feeling for and praying for him. I challenge the old saying that they are a hard set to preach to on account of criticism. Some may indulge in such a little business, but they don't all do it by odds. There is the feast set before us by our good and godly Bishops, in the chair and in the pulpit. There is the feast set before us in the home life where we are entertained. There is the feast on the table set by our hosts, and we usually know just how to appropriate that. The "outer man" is well fed by the good men and women who dispense such delightful hospitality, and the "inner man" is fed by song, prayer, sermon, and talks by our Bishops and other good men. So a fly never had a better dish on a bald head, than a Methodist preacher has at an Annual Conference. Then there is the feast of appointments and disappointments. But of all the appointments I saw but one brother who looked upon his as a disappointment. May it be his best one up to date. My people seem glad I am with them again, and it is mutual. By the grace of

God and the help of my people, I am going to make "that report for next year" good. I mentioned in making my report this year, Marked Tree, Tyronza, and Lepanto. These places will in the near future be able to support a pastor and then there will be three preachers where there is one. Sulphur Rock Circuit has done this in the last four years. Your scribe was there on all the field, now there is Newark Station, Sulphur Rock, and Lee's Chapel Station, and Charlotte Mission. Brother Hively has done a good work. Let the good work go on.

JAMES F. JERNIGAN.

A Baltimore man tells of an address made to some school children in that city by a member of the Board of Trustees. "My young friends," said the speaker, "let me urge upon you the necessity of not only reading good books, but also of owning them, so that you may have access to them at all times. Why, when I was a young man I used frequently to work all night to earn money to buy books, and then get up before daylight to read them."—*Success*.

If we accept the simple and unadulterated gospel of a Father's love, and it makes us fit to live and ready to die, we do well to leave that gospel to our children as a valuable and sacred inheritance.

Barber—Your hair is very thin, sir. Have you tried our especial hair wash?

Customer (in a reassuring tone)—O, no; it wasn't that that did it.—*Exchange*.

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A BEAUTIFUL LETTER. (Continued From Page 3.)

that has been my only worry, to go and leave you unprepared to meet me. Now I feel that we will be an unbroken family after awhile. Now, my son, let me beg you to carry out this resolution at once about joining some church, whichever you think you can live the best in and do the most good for the world. If you put it off Satan will try to make you believe it is unnecessary and you can live as well without joining the church, and if you listen to him that is his first victory over you. Be sure to join right away, for God says: "Come out from among them and be ye separate from them." This shows the world what side you are on, and is publicly confessing Christ. You know he says: "If you confess me before men I will confess you before my Father which is in heaven. We can confess him as much by our acts as by words. I know you are not a man of many words, so let your actions speak for you. Then the church is a restraint and a help to us in living right. Christ intended it to be, and that is why he had the disciples organize churches wherever they had converts. You must attend services as often as you can, too. These things all help us to grow in grace and strengthen us for the temptations that will be thrown around us. God says: "Forsake not the assembling of yourselves together," because he knew that we needed it. You say you may do wrong. We are not perfect in knowledge and make mistakes and will be tempted many, many ways, and in an unguarded moment you may yield and do a wrong, but if you are sorry, and tell God so, he is ready and anxious to forgive. So if you do fail sometimes don't get discouraged and think it is no use trying, and give it up. Remember how I love you and there is nothing you could do that I would not forgive, and God loves you even more than I can love you, or than you love your baby. I have often wondered if I through my mistakes and shortcomings in my daily life, had not been the cause of your staying out of the church. I did love God and was trying to live right, but for years my health was so bad, and I never saw a well day and was suffering all the time and was a nervous wreck, and I would be impatient and cross many times when I ought not to have been. I hope you will forgive me as God has done. So come into the church and live the best you can, and you will be happier yourself and will make the world better. You have already made me the BEST CHRISTMAS PRESENT I have ever had—your letter telling me your decision. YOUR MOTHER.

THE PROBLEMS OF CHURCH FINANCE

By J. M. STANFIELD, a Methodist Layman.

The modern church is fundamentally wrong in its teaching and practice on church finance, in one particular at least. It insists on the same business ideals in the church organization as it finds in a well-regulated business corporation in so far as making investments and profits are concerned.

In its corporate capacity the church has no right to earn or make money.

God claims the earth and all things in it as his own. Men are only in charge, or stewards, of God's property, and they hold this relation in a very limited sense. The powers of body and mind are gifts in trust from God.

As Creator and Proprietor of the world, and also of the people, his tenants, God has graciously prescribed the method of its use by us and the relation between himself, the world and us. Since God is not flesh and bone as we are, he has designated the church as his visible representative, calling it his "body," "bride" and household of God."

The church holds the relation of superintendent of the world's work, enforcing the rules

(Bible) from headquarters (heaven) governing the relation of the employe to his fellow and to God.

These rules are very clear in directing that the church shall be supported directly from the product or income of the employes, assigning 10 per cent of this net income to be paid to the church to properly do its work as indicated above. Even more than this is to be given the church if her work demands it and the incomes of the people justify it.

There is no one thing in the Bible more clearly taught than that the church shall be supported directly from the pockets of the people.

The tenth and free-will offerings or gifts in addition to the tenth is the clear, distinct, plain teaching of the Bible regarding church support in every passage (and they are many) where the subject is presented from Genesis to Revelation. I think all will admit this, at least as to its teaching church support by gifts, yet Protestantism, in the main, seems to think that if the church herself takes hold of the pick and shovel and digs out a little money, or enters ordinary business channels and thereby makes some money for a good cause, she is simply helping out God's plan, or improving on it a little.

If the Bible has plainly indicated the method of church support, a contrary method is disobedience to God.

If the church sells a book or periodical, or ticket, or cake, or anything else, and thereby makes money, or seeks to do so, no difference how the money so made may be applied, nor how good the book or periodical, or lecture or cake may be, has she not gone directly contrary to the Bible method of church finance? Selling is the direct opposite of giving. One is contrary to the other and they cannot mix.

To do the opposite of what the Bible teaches is disobedience, and disobedience is sin.

If the Bible is yet the rule and guide for the church (and it certainly is), and if the position taken above is correct (and it is certainly the position the Bible takes) then the modern church is in the greatest muddle, financially, ever experienced in its history.

What will we do with the denominational publishing house, invested church and university endowment funds, the business control of various church colleges and other secular business concerns, and the thousands of other money-making devices adopted and encouraged and urged on by those in highest authority in the church?

In this discussion I have in mind the corporate or organized body of people called the church, presuming that its character will entitle it to be what the New Testament calls the church.

A minister may sell books, or otherwise make money, but it is quite another thing if he sells books and periodicals for the church, or for the individual or group of persons to buy and sell for profit or engage in ordinary business enterprises in the name of the church. The persons so acting become the agents of the church and if it indorses such action and accepts the money so made it becomes responsible equally with the minister or persons so acting.

Many are beginning to realize the loss of power and disgrace coming to the church through this refusal to adopt the God-given method of support, and are adopting and advocating the old-time tenth which was the universal practice of the church from Adam to Henry VIII. Fifteen hundred years of the Christian church and all of the old dispensation.

Since we are learning that higher criticism is establishing the authority of the Bible rather than detracting from it, why not pay less attention to the side-track schemes of the so-called great Christian leaders, who presume to dictate church policies so plainly in contradiction to the Bible? These man-made church policies minister to denominational pride, and really exalt the author-

ity of the great educational and denominational leaders above that of the Bible. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

The following quotations from "Gems of Thought on Tithing," by George W. Brown, indicate about the condition we are facing in the local churches of all denominations:

"An unusual and interesting question has been raised in Fayetteville, Ark., where a number of business firms petitioned the city council as follows: 'Some of the numerous church organizations are in the habit on certain days—days when there are many people in the city from the country—of carrying on the restaurant business, and without having paid any privilege tax to the city and to the detriment of the business of such of your citizens and petitioners as are engaged in the hotel and restaurant business.

"This, we submit, is not a square deal. We, therefore, pray that your honorable body, being the representatives of all the citizens of the city of Fayetteville, do so amend the ordinances as to make the burden of taxation bear alike on all the citizens of our city, either by taxing said church organizations, so carrying on the restaurant business, or by repealing the ordinance taxing hotels and restaurants.'—Herald and Presbyterian.

"Imagine the President of the United States and the Committee of Ways and Means sending out jugs, mugs, boxes, barrels, eggs and buttons with their pictures on them to catch pennies to meet the fiscal needs of the great government of the United States! Imagine the different States and counties holding fairs, festivals, concerts, ice cream socials, with women cooking, sewing and acting that each community may meet its apportionment. This would disgrace any earthly government in its own and the eyes of the nations. Yet this is what Christians are doing year by year to finance the kingdom of God. It is belittling and shameful.

"The kingdom of God is more glorious and dignified than all earthly kingdoms. Its principles, purposes, and appointments are all harmonious and dignified. Its faith, hope, love, spirit and work are divine. Its scope is world-wide. The tithe system of finance is the only one found in the Bible. It is worthy of God, Christ, and the nature of the kingdom. Its history is dignified. It is found in law, prophets and the gospels. It has God, Abraham, Jacob, Moses, the prophets and reformers of the Old Testament, and Jesus of the new covenant as its indorsers. The greatest names of the Christian centuries have honored the tithe system."—G. L. Wharton.

THE CHURCH OF ENGLAND.

Strange as it may seem, the Church of England while occupying a privileged position by reason of establishment, enjoys less liberty of action in controlling its own affairs than any other church among the English-speaking people. Convocation, its chief mouthpiece and legislative authority, is powerless unless authorized by the king—that is, the cabinet, and this authority is practically never given in vital matters. In practice convocations sphere of activity is quite narrow. Its influence is largely moral, not legal. This is equally true of diocesan councils. They can discuss, resolute, but most of their acts are mere expressions of opinion. The fact is the machinery of the church, its doctrines, polity, ritual and the duties of the clergy are minutely fixed by law, that is, acts of parliament. Along with the privileges of establishment go serious limitations and vexatious restrictions. This fact leads some of the churchmen—only a small per cent—to favor disestablishment as a doorway to liberty.

For the same reason the bishops and archbishops have very limited disciplinary and supervisory power over the parish clergy. The rights, privileges and duties of each class are fixed in detail by

statute. The book of Common Prayer so completely establishes the subject matter as well as the form of all services as to dispense largely with the necessity for supervision. The machinery largely runs itself. Hence the influence of the bishops is largely moral. The parish clergy do not receive their livings from either bishop or archbishop. The advowson, or right to present to a living or benefice, is a vested right, a piece of private property which may be bought and sold. It may be owned by a corporation, a college, a bishop, an individual, whether Jew or Gentile, Christian or infidel. At least one-half of the benefices are owned by laymen. When the presentment or appointment is once made, the owner's right or control over the living or its holder ends until a vacancy occurs, either by death, resignation or removal for cause by order of a contempt court. The parish clergyman is therefore quite independent of the owner of the living, of the bishop, and of his parishioners. Of course serious misconduct would subject him to proceedings that might end in his removal. The bishops and the archbishops for practical purposes are appointed by the king, that is, the cabinet. Livings are therefore held during good behavior. Ordinary complaint filed by parishioners with the bishop does not secure the transfer of a rector. The system appears reasonably satisfactory; the people are not demanding a voice in the selection of their vicars.

The financial support of the clergy is also different from that of American ministers. There is no passing of the hat, no voluntarily contributions, no assessment, no fixing of salary. Collections of course are taken for other objects than ministerial support. The pay of the parish clergy is derived from endowments. I can imagine some boards of stewards in Arkansas sighing for such a state of blessedness. Yes, the support of the clergy was provided for centuries ago in the form of endowments and the tithe. The latter was originally a tenth of the produce of land and animals paid in kind. Since the fourth decade of the nineteenth century the tithe has been practically a fixed charge and has been paid in money. It is not regarded as a tax. It is rather thought of as a vested property right of the church. Land is bought and sold and leased in contemplation of this burden. It is in this connection that churchmen hesitate to favor disestablishment; they fear it would lead to disendowment. The parish clergy, however, are not well paid. Many of them receive less than \$500.00. St. John and St. Mary, a prominent high church in Oxford, pays its vicar only about \$800.00, and out of this he has to pay two curates who assist him. This church worships in a building that must have cost a half-million dollars. The vicar in this case probably has left for himself not to exceed \$200.00. However, many vicars are not dependent on the church for their living; they own estates which yield them an independent living. They are sons of men of means. The office of clergyman in the Established Church still carries with it social prestige.

The Church of England is and has been throughout English history a conservative force. That it is conservative is conclusively shown by the fact that for the most part its ritual, doctrine and the laws governing it are those established in the sixteenth century. All efforts to modify the Prayer Book have failed, notwithstanding the need of change is conceded by all. In politics the churchmen for the most part are conservatives; there are of course notable exceptions. A small per cent of them belong to the Liberal party. Two measures now prominent before the nation, home rule for Ireland, and disestablishment of the church in Wales, are energetically opposed by most of the clergy. Perhaps their chief objection to Home Rule is that such a measure will give the Catholic majority in Ireland power to persecute the Protestants if they choose to exercise it. However, the statesmen of the country take no

stock in the idea that the Catholics of Ireland would persecute the Protestants.

The Church of England allows its members and its clergymen large liberty. The church authorities are no longer hunting for heretics. Their ministers may depart from the orthodox faith without much fear of a heresy trial.

R.

IF I WERE AN EVANGELIST.

I would not assume that the pastor and members had no religion.

I would not boast of what I had done or could do, physically or spiritually. A hundred-dollar mule might display more strength, and a spider monkey more agility, while score of my hearers probably live closer to the Lord.

I would not ridicule the steady activities of the church. I would be thankful for them as a platform on which to proclaim my message.

I would not advertise myself quite as much as I did the Lord.

I would not select a few special sins for frequent denunciation; I would have no pet targets.

I would not cite reformed drunkards and harlots as the highest examples and proofs of divine grace. Now as of old, they are more easily reached than some of the Pharisees.

I would not talk about gutter toughs to the average congregation. Most of the men before us are not in that kind of gutter, and never have been.

I would have no theological hobbies, whether Second Coming, Second Blessing, or Unpardonable Sin. "The commandment is exceeding broad," and the saving truth can be proclaimed from almost any starting-upoint.

I would not tell of the man who dies heartbroken and despairing because he wants to be saved and can't, for it is not true. He has had distorted teaching, or he's crazy.

I would not run as close as possible to the line of the forbidden in my discourses. Men of that sort often step over.

I would not accuse the pastor of being a coward in his preaching. He may be able to tell about all the truth and still remain a gentleman.

I would not make my own finances so prominent that I would ruin my influence with the best people.

I would not waste my strength in unnecessary sociability, nor would I be a hermit between services.

I would not run from a slang expression, if it really expressed the thought at hand better than any other form; but I would not ransack the alleys to secure a bushel of smart phrases.

I would not be "chaffy" in order to "reach the people."

I would learn that children despise the man who stoops too far in an attempt to reach their intelligence, and that common people can understand pure, plain speech. In fact, they prefer it to mere "cute" flashes.

I would not try to put the great thoughts of eternity into the trifling words of a day. I could not trust the good wine in such rotten bottles.

While deploring the apathy of the church, I would not try to cure it with the flightiness of the preacher.

When denouncing any man's sin, actual or imagined, I would not threaten to knock him down for it. I would try to imagine the meek and lowly Teacher doing such a foolish thing—then knock myself a while.

I would not win my success at the expense of a brother's reputation or future usefulness.

I would not take dictation in regard to my by sensible people—no man can stop the fools.

I would not take dictation in regard to my messages, even from the pastor, but I would weigh all advice meekly and respectfully.

I would not preach an experience that I did not possess, nor force myself to believe that I possessed it merely because the exigencies of

some peculiar theology required its possession.

I would be resourceful, original, and ingenious, but manly and Christlike.—*Western Christian Advocate.*

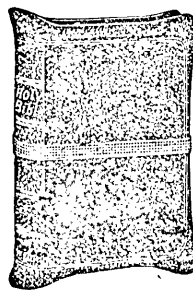
NOTICE.

The members of the Board of Education of the East Oklahoma Conference are called to meet in First Methodist Church, Okmulgee, Wednesday, December 27, 11:00 o'clock a. m.

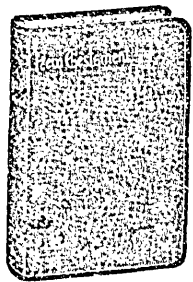
CHARLES L. BROOKS, *Secretary.*

Christmas Gifts to Subscribers

Just to show that our hearts are in the right place, here is our CHRISTMAS OFFER TO YOU. We want to make it possible for you to secure for yourself and for your children your Christmas Bibles and Testaments without a cent's cost to you.



We offer any old subscriber the splendid SELF-PRONOUNCING TEACHER'S BIBLE shown in this cut. It is the Holman No. 310, Egyptian Morocco, Divinity Circuit, Round Corners, Red under Gold Edges, and sells for \$2.50. In order to secure this splendid Bible you will need only to devote a few minutes of your time to the Western Methodist. Send us three new subscribers at \$1.50 each, and we will mail you the Bible free.



If you prefer it, we will send the elegant LARGE PRINT TESTAMENT AND PSALMS (No. 19) shown in this cut, listed at \$2.50, which is seven and a half inches by six and a half, bound in Morocco, stamped on side in gilt, for three new subscribers. Or we will send the same in cloth binding for two new subscribers.

Specimen of type is here shown.

PICA, 16mo. Size, 5 1/4 x 7 1/4 inches.

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of Ā'brā-hām.



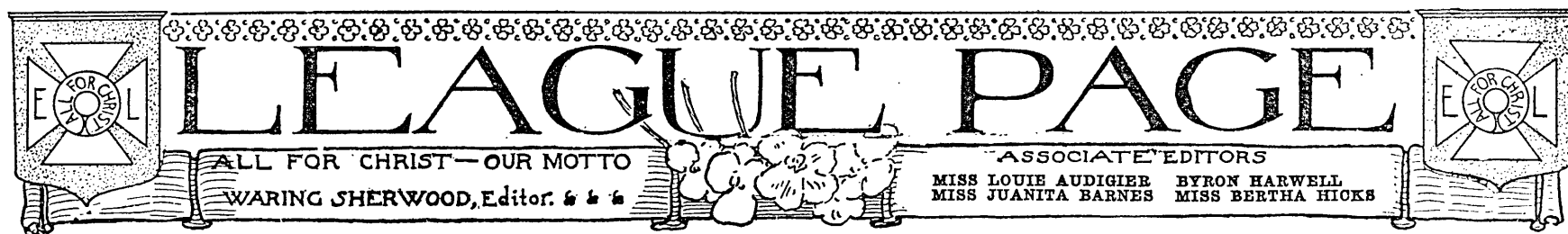
Our third offer is to send an elegant VEST POCKET EDITION of the NEW TESTAMENT, very suitable for a little girl or boy, shown in this cut, for one new subscriber. These Testaments sell for 80 cents and are the Holman No. 12.

Remember this is a Christmas offer. It is open only to old subscribers. We want the co-operation of our subscribers in extending the circulation of the Western Methodist, and we want to make it possible for every man, woman and child to get a Bible or Testament this Christmas. It is the most liberal offer we have ever made, and we are satisfied that our friends will think so. The time is short, but prompt action will bring in your Bible or Testament before Christmas.

Cash must accompany all orders.

Fill out and mail before you sleep twice the following blank:

* * * * *	
NEW SUBSCRIBERS.	
* Anderson, Millar & Co.,	
* Little Rock, Ark.:	
* DEAR SIRs—Inclosed please find \$.....,	
* for which send the Western Methodist for one	
* year to each of the following:	
Name	*
Address	*
Name	*
Address	*
Name	*
Address	*
* And send the Holman Bible or Testament	
No.....to me.	*
Name	*
Address	*
* * * * *	



EPWORTH LEAGUE DEVOTIONAL TOPIC.
DECEMBER 31: "REASONING FROM A
BLESSED PRESENT TO A GLORIOUS FU-
TURE." I John 3:2; I Cor. 13:9, 10, 12.

SUGGESTED PROGRAM.

1. Three minutes of silent meditation and prayer, closed by repeating the Lord's Prayer.
2. Hymn No. 180.
3. Hymn No. 35.
4. Reading of Psalm 103 Collectively.
5. The scripture lessons and remarks by leader.
6. Special Music.
7. Talks on the topic.
8. Open meeting for discussion, "What I have accomplished in 1911, and what I hope to accomplish in 1912."
9. Hymn No. 57.
10. Prayer by pastor.
11. League Benediction.

THE TOPIC.

Byron Harwell.

Who are they that would have all mankind look backward instead of forward, and regulate their conduct by things that have been done?—those who are the most ignorant as to all things that are doing. Bacon said, "Time is the greatest of innovators;" he might also have said the greatest of improvers. At this season of the year we are prone to turn our thoughts retrospectively upon our failures during the year. The topic, "Reasoning From a Blessed Present to a Glorious Future," has nothing to do with the past, and our thoughts should be, as Victor Hugo would say, about "Progress—the onward stride of God."

Did you ever in your life sit for one hour taking an inventory of your life, asking the question, Have I any real purpose in living? Do I weigh every important step to see if it really contributes toward the accomplishment of that purpose. It is the custom of the youth to put off becoming great till some later stage of life, when he imagines he can instantaneously change from his commonplace, mediocre way of living to a high plane of thinking and acting. He fails to realize that his life at 41 will not have changed much, so far as his character and individuality are concerned, from what it was at 21.

George Eliot says, "The world is full of hopeful analogies and handsome dubious eggs called possibilities." But to be master of the possibilities their arrival must be preceded by years of doing the best you can. If you do not do your best this time, you will undoubtedly do no better next time. The one who is always doing his best and constantly endeavoring to make that best an ever-advancing one, need never be out of employment. It is only by the sincere, earnest efforts of such as these that one *iota* of progress is made in any line of science, art or culture. Unless the young man and young woman of our progressive institutions dare to come out from the self-indulgent, pleasure-seeking crowd, entering heart and soul into the tasks before them, they need not expect to achieve great results. They must not expect to be leaders.

But would it be worth while to labor and study and prepare in life if we knew all would end when we were learning how to live—at death? A preacher once said, "Fifty years from now I expect to be growing in knowledge; one hundred, yes, a thousand years from now, I expect to be still advancing in knowledge!" All our progress is an unfolding, like the vegetable bud. Luther said, "Every germinating seed becomes a bright parable of immortal life to come." In the late summer the wild grape seed falls to the ground

and there lies buried till spring, then, at nature's bidding, it releases its germ of life, sprouts up and bounds forth, each year loosing the thousand tendrils of its hope, those long green delicate fingers searching the air, it climbs and spreads, each year becoming more grand and glorious.

Among the curiosities found in the old tombs and pyramids of Egypt by archaeologists was a tightly sealed jar, containing some peas. These peas were planted, and although they had lain dormant for more than two thousand years they sprouted and grew. If this is the mystery of the seed into which God has put the germ of life, will it be more wonderful to us on that great day that both the earth and the sea shall yield up their sleeping inhabitants, and at the summons of God, we, to whom the promise of eternal life is given, shall go to him, and having received the welcoming words, "Come up higher," shall spend a vast eternity as wider the soul's horizon hourly grows, searching out and fathoming the mysteries that are hidden from mortals.

So, Epworthians, in 1912 get above the crowd. Keep up your steam! Keep the fires of your ambition kindled; keep them fed with the fuel of purpose and determination to bring the world to Jesus and Jesus to the world. Wipe away the dust of desuetude; rub off the rust of unreadiness. Lubricate to points of friction within the lubricants of tact and patience. Don't dissipate your steam while standing still. Don't let the fires sink too low for the work you have to do. Keep your hand on the throttle of your powers and your eye on the track of opportunity, and *do things*.

PRACTICAL POINTS.

1. It is only natural that man should seek happiness, and a happy life is the natural life. Thus the Christian is the natural life for man because it is a happy one. Christ taught us the way to live happily and no other life did he show us. Happiness is found only in Jesus and his service.

2. "All glory to God, I'm the child of a king!" While here on earth, now, are we children of God! To know that God is our father and will ever watch and protect his children is enough to make us rejoice without ceasing, and let the future take care of itself "for it is not yet made manifest what we shall be," but, "we know that if he shall be manifested, we shall be like him, for we shall see him even as he is."

3. Indeed is God our father. As through faith in the father, the child lets him lead it on, so through faith does God lead us, but some day our vision will be clear and the mysteries vanished and we shall see him face to face and know fully even as we are known.

4. Let us not begin our new year with resolutions, to be broken, nor with fear for the future, but just acknowledge our relationship to God and trust him fully.

IF I WERE THE LEADER.

What a glorious present there lies before us, both in the material and in the spiritual world!

Think for one minute of the inventions and improvements that have been made during the past century. Then think of the advance in the spiritual kingdom, of the heathen nations that have been brought into a grander and more beautiful life by the influence of the Christian religion. There is no time in the history of the

world when Christianity has made more rapid advance than it is making at the present time. Was there ever a time when the people were more interested in the study of the Bible than they are at the present day. Look at the great Sunday school conventions that are held every year in the various cities, and of the interest and enthusiasm that characterize each one of these great gatherings. Again, think of the Men and Religion Forward Movement that is sweeping the country. Could anything be more indicative of a glorious future for Christianity than these world-Christianizing powers. Aside from the future of Christianity here on earth, what a beautiful hope there is for the Christian in the heavenly kingdom? Our Bible is filled with divine promises as to the life to come. We are told in various places that now though we see only in part, then we shall know as we are known, that when the Christ shall come we shall see him face to face. We are told that then there shall be no more sorrow nor death, but that we shall live the life eternal.

1. I would bring out the above thoughts in addition to those I would get from the League Page.

2. I would have a brief summary of some of the blessings of the material world in the present day.

3. I would have a talk on Christianity and its work in the world today.

4. I would have a review of the past of our League, then I would have outlined briefly the work of the League for the next year.

5. As to the promises for the future, I would have these references read: Rom. 8:18; Ps. 17:15; Rom. 8:29; I Cor. 15:49; Phil. 3:21; II Peter 1:4; Matt. 5:8; I Cor. 13:12; Ps. 40:5.

SIDE LIGHTS.

"Good wishes at the beginning of the year or on one's birthday are pleasant. They give us encouragement and put new zest into our lives. After all, however, good wishes will not come true by the mere wishing. We make our own years, and whether they are happy and beautiful or not will depend on the kind of living we put into them."—J. R. Miller.

There is a story of an old-time king who commanded that a palace be built for him to the sound of music; and richly was his wisdom rewarded, for when the palace was done it was found to be the most perfectly constructed and beautiful in the world. The builders had unconsciously wrought the music into their work and made it a finer kind of work than had been known before. So it is with human lives. They are infinitely better built when the builders have something to inspire and uplift them, something to kindle mind and soul, and lift them above petty and commonplace thoughts and feelings.

"I shall not pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let it be now. Let me not defer it, nor neglect it, for I shall not pass this way again."—Selected.

The Little Rock Union of Epworth Leagues met at Capitol View Church Monday evening, December 18. Plans for the year's work were discussed, many interesting features being brought forth. The next meeting of the Union will be the regular date, January 15, 1912—the place, Capitol View.

CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Katherine Anderson, Box 284, Conway, Ark.)

Duke, Okla., Dec. 4, 1911.

Dear Cousins: How are you this fine day? I don't believe you all know me. It has been so long since I came. And I guess I will fool you a little by not signing my right name. I'll see who can guess who I am. Ethel Brooker you will know me but you must not tell them until they guess awhile.

Our school was to start today, but there wasn't but six there and it was put off a week. I hate that too.

Oh! say I read a book a few days ago called Nobody's Boy. It is just fine. The boy was a little ragged one who had run away from his stepfather (a saloon keeper). He stopped at a farm house a cold, rainy night. They took him in and he proved to be a useful boy and stayed with them. The people proved to be his kinfolds. His mother (a good woman) hoped he would find them. He grew to be a useful Christian man. I would advise you to read it if you have a chance.

Say cousins, let's write more. I saw only three letters in the last paper. But that story of the Twins is just fine. I hardly know how to wait for the next chapter. How many of you like to go to Sunday school? I surely do. My Sunday school teacher's name is Mr. J. O. Nash. I like him fine. My school teacher's name is Mr. Albert Conway. I think I will like him too. Well I guess this letter is about long enough so I will close. May God bless you all is my prayer.

Your cousin,
Okla. School Boy.

* * *

Annover, Ark., Dec. 4, 1911.

Dear Miss Katherine and Cousins: How are you this fine afternoon? As I have never written to this page I thought I would try to write a few lines.

Well our Conference is over and we all know who our new preacher is for next year. We got a new one this time. It is Brother Reavely. He preached for us the first Sunday in December. I think we will like him fine. I am a member of the Methodist church. I go to Sunday school every Sunday. We get the Visitor at Sunday school and I enjoy reading the stories. I like Ruth Carr's stories fine. I think we will all like the one she is writing now, "In Spite of Prison Walls." Who has my birthday, December 10? I will let you guess my age: it is between fifteen and twenty. The one that guesses it will receive a card. Hoping this will escape the waste basket, I am

Your new cousin,
Pinkie.

* * *

Graysonia, Ark.

Dear Miss Katherine and Cousins: I am a little blue eyed boy with light hair that is as straight as an Indian's. Every one calls me Doctor. I have been a member of the church since I was baptized at 8 days old by Bro. R. L. Reese. I have said my prayers every since I could lisp the words. I enjoy going to the Antoine river with papa and brother and sister and rolling rocks down into the water far below. I will go to school when I am old enough. Of what nationality was the eunuch whom Philip baptized?

Your little cousin,
(Dr.) William A. Biggs.

* * *

Graysonia, Ark.

Dear Miss Katherine and Cousins: I am a little boy seeking a place on the children's page. Guess my age. It is between five and eight years. I have brown curly hair, and brown eyes and fair complexion. I have two brothers and one sister. I am going

to school and learning fast. Miss Fannie Wilson is my teacher. I love her very much. I have no pets except chickens. I was baptized at eight days old by Bro. Isaac Webb and had my name recorded as a member of the church. I have said my prayers ever since I could lisp the words, "Now I lay me down to sleep." Who buried Moses?

Your cousin,
John F. Biggs.

* * *

Graysonia, Ark.

Dear Miss Katherine and Cousins: How are you this bad day? My papa takes the Western Methodist. I enjoy reading the children's page. My age is between nine and thirteen. I have brown, curly hair, and fair complexion. I go to school. I am in the fourth grade. How many of you cousins go to school? My teacher's name is Prof. Warren. I am learning fast. Papa had my two brothers and myself baptized at eight days old. I was baptized by Brother D. D. Warlick and papa taught us to say our prayers. He has taught us to love God and Jesus from our infancy just as we have learned to love our earthly parents. How many of you cousins say your prayers? Where did the wise men find Jesus?

Your cousin,
Bertie Lucy Biggs.

* * *

Ozan, Ark.

Dear Miss Katherine and Cousins: Will you admit a little Arkansas girl into your happy band? I like to read the children's letters very much and enjoy them. How many of you like to go to school? I do. My school teacher's name is Mr. Dollarhide. I like him fine. I will let you guess my age. It is between eight and twelve years. I have four pets, two little black and white kittens. I am in the fifth grade and I study six books. I will name them: spelling, arithmetic, grammar, reader, history and geography. I will ask a question. How many letters in the Bible? My papa works in Texas. Have any of you written to dear old Santa Claus? My desk mate at school is Rosalie Fontaine. I like her fine. I am about three months older than she is. I go to Sunday school every Sunday I can. My teacher's name is Mrs. Hannon. Our pastor is Bro. Sharp; we all like him fine. Come on Arkansas girls and boys. Don't let the Oklahoma girls and boys take the whole page. I live in a large, white, two-story house on a hill. I have written once before and saw my letter in print, so I thought I would write again. At school we have society every Friday after recess. There are about forty pupils in our room. Papa's age is fifty four and mamma's is fifty. The girls play ball at school and the boys play foot ball. I will close by asking a riddle.

"Long legs, short thighs, bald headed and no eyes."

I hope to see my letter in print and I will write again. Your cousin,
Clover Nelson.

* * *

Portales, N. M.

Dear Miss Katherine: Will you admit a little New Mexico boy? I am nine years old. I am in the high fifth grade. My teacher's name is Mr. Connolly. We like him very much. I go to the Methodist Sunday school. My teacher is Mrs. Smith. She is a fine teacher. G. W. Carr is our superintendent. We have about 180 in our Sunday school. Brother Goodloe is our pastor. I wrote once before and it was published. If I see this in print I will write again. I love to read the children's page. I see letters from people who I once knew. I once lived in good old Arkansas. I left there when I was two years old and came to New Mexico. the land of health, sunshine and drouth. I will answer Willie Blair's riddle. Railroad cross-

Ask Your Doctor

Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chlorid, capsicum, sage, alcohol, water, perfume. Not a single injurious ingredient in this list. Ask your doctor if this is not so. A hair tonic. A hair dressing. Promptly checks falling hair. Completely destroys all dandruff. Does not color the hair.

J. C. Ayer Co.,
Lowell, Mass.

ing, look out for the cars. Can you spell that without any R's. (T-h-a-t.) I will ask a riddle. What always goes with a wagon and a wagon can't go without and is no use to a wagon? My letter is growing long enough. I will close for fear this will find the waste-basket.

Heck Harris.

* * *

Beebe, Ark.

Dear Miss Katherine: As the waste paper basket got my letter last time I will try again. What do you cousins want for Christmas? I don't know what I want. I am 12 years old and in the 5th grade. My desk mate's name is Marie Westbrook. My father takes the Western Methodist and I read the letters. I can answer the riddle, "Rail road crossing. Look out for the cars. Can you spell that without any R's? T-h-a-t? Am I right? I can answer the other riddle "Why is a book and a cherry so much alike?" Because they are both "red." Am I right? I would like to exchange post cards with any of you cousins? I will close asking you all a riddle? If you can raise a bushel of wheat in dry weather, what can you raise in wet weather? Well, I hope the waste paper basket will not catch me this time.

Your new cousin,
Kathryn Cochran.

* * *

Bradford, Ark.

Dear Miss Katherine and Cousins: Will you please admit another Arkansas girl into your happy band of cousins? How many of you cousins like to go to school? I do. I am in the fifth grade. My teacher's name is Mr. Willie Westmoreland. I like him fine. Well, I guess I had better describe myself. I have black eyes, black hair and fair complexion. I am four feet and eight inches tall, and weigh eighty-six pounds. I will let you guess my age. It is between nine and thirteen. How many of you cousins have been good enough this year for Santa Claus to come to see you Christmas? We must all be good, or he will leave us out this year.

I guess Long Tom's age to be 21. I will answer some questions. There is only pea (p) in a peck. Christ was thirty years old when he began to preach. The answer to Rena Ealey's riddle is the letter L. Come on Arkansas cousins and don't let the Oklahoma girls beat us. I will ask a riddle and see who can answer it first. "Twitch him by the body

And scratch his little head.

His head is red no longer,
But very black instead."

I hope Mr. Wastebasket has gone to school. A merry Christmas to all the cousins and Miss Katherine.

Your new cousin,
Arleen Plant.

* * *

Purcell, Okla.

Dear Cousins: I have just read the letters on your page for this week. There are eleven of them, all good, and how many do you suppose were written by boys? Not one. I will have to ask you to permit me to join your band and see if I can't have at least one boy's name in the paper once in awhile. Come on now boys, I'll dare you to crowd the girls out or at least share with them. What do you say?

I think it is very kind of the editors to give us one whole page of their fine paper and I believe we ought to do our best to make it as good and as interesting as the other parts of the

paper. I know all the boys and girls like to hear about trips, books and pets so every one of us can tell something that will help to entertain the other cousins? How many of you like to read stories of animal life? I think "The Call of the Wild" and "Black Beauty" are two of the best books I ever read. I have read Emerson's Essay's, Hawthorne's House of Seven Gables, Scott's Lady of the Lake, The Merchant of Venice, Milton's Paradise Lost and Regained; Bunyan's Pilgrims' Progress; poems by Lowell, Holmes, Poe, Whittier, and many others and a number of books by minor writers. Lowell is my favorite poet although I like Longfellow and Bryant almost as well. Of the prose writers there are several that I think are about the same. Many of the cousins write of their pets. I have no pets now but I like them and used to have one all the time. I have petted dogs, cats, calves, and rabbits. I never had a white rabbit or any of the town kinds but several times I have caught small cotton tails and fed them on milk and other things until they would become very gentle, but something has always happened to them. The last one I had got out of the box one night and froze to death.

As this is my first letter perhaps I had better stop and leave the other space for some one else. Next time I will try to think of something more interesting to write about.

Your new cousin,
Hiram Tregg.

* * *

Hoxic, Ark., Dec. 7, 1911.

Dear Cousins: How are you by this time? I am fine. How many of you cousins are through picking cotton? I am. My school has not started yet; it will start the first Monday after Christmas. What are you cousins going to do for Christmas? I am going to a Christmas tree. I hope you all have a good time. Come on cousins; let's not let our page fill up with advertisements. We surely can keep our page full. I will guess Long Tom's age to be twenty-one. I will ask you to guess my age; it is between twelve and sixteen. I will ask a question: What is the shortest verse in the Bible? I will close.

Farmer Boy.

* * *

Dardanelle, Ark., Dec. 13, 1911.

Dear Miss Katherine and Cousins: Will you let another Arkansas girl join your happy band? As all the other cousins describe themselves I will too: I have black hair and blue eyes. My age is between thirteen and sixteen. The one that guesses it will receive a postal. I live on a farm and enjoy farm life fine. My sister takes the Methodist. I enjoy reading the children's page and Miss Ruth Carr's stories. I will answer Truly Fain's riddle. It is a tick. I will close by asking a riddle: As I crossed London Bridge I rode, but still I walked. As my letter is growing long I had better close for I hear the waste basket coming.

From your new cousin,
Oran Hatfield.

PREACHER WANTED FOR BINGEN CIRCUIT.

Paid up all claims the past year and with a stirring man will pay more than ever before. The Big Orchard is on this charge. Good parsonage, good school, fine opportunity for the right man.

W. C. HILLIARD, P. E.

W. H. M. SOCIETY.

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 Wynne, Ark.
 Mrs. Edgar Wyatt... Little Rock Conference
 Hot Springs, Ark.
 Mrs. G. G. Davidson... Arkansas Conference
 Russellville, Ark.
 Mrs. C. S. Walker... West Oklahoma Conf.
 Chickasha, Oklahoma.
 Send all communications to the editors.
 Mrs. M. E. Mackey, East Oklahoma Conference
 Durant, Okla.

LITTLE ROCK CONFERENCE W. H. MISSIONS.

Have you organized your mission study class? If you have not already done so let every third vice president carefully read the Prospectus sent her by the Conference third vice president and prepare to organize a class to begin with the new year. The course includes one book on Home Missions and one on Foreign,—then report your classes to Miss Mabel Head at Nashville and to the Conference third vice president. Our aim is a mission study class in every auxiliary. We cannot be well informed missionary women without one. Every third vice president is urged to fill out carefully the blanks provided.

Mrs. H. C. Rule,
 Third Vice Pres. L. R. Conf.

CHRISTIAN STEWARDSHIP AND MISSION STUDY.

"All life is a stewardship." Our time, our talents, our opportunities, and whatever we may obtain through the use of these are included in the true conception of stewardship. No man has seen life as he ought to see it, no man has the proper prospectus of existence until he realizes that all he possesses whether of personal endowment or material wealth—all are gifts

of the Father. "Every good and every perfect gift is from above and cometh down from the Father of lights."

God would have constantly before our minds the recognition of His ownership of the whole, and our obligation to render an account for the use of all these gifts. "Render an account of thy stewardship." "If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If you have not been faithful in that which is another's who will give you that which is your own?"

The principles of stewardship reach back to strike their roots in the very nature of God, the Maker, the Judge of all." He would have us kept constantly in remembrance of this fact, for His word abounds with messages of his gifts to men. "He gave you from heaven rain and fruitful season, filling your hearts with food and gladness." "He Himself giveth to all men life and breath and all things." "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We cannot be partakers of His nature unless we follow in some measure this fundamental principle in the revelation of Himself to us. He so loved us that He gave. This is what He would have us do also.

To instill into man this divine ideal, God gave man his first lesson in the consecration of the tenth of the income. Some have called this the Kindergarten method. But alas! how few have mastered even the first lesson. Beginning with the tithe, a series of graded lessons are given in the Bible which concludes with the consecration of the whole.

The Old Testament emphasizes tithes, and the New Testament nowhere repeals that law. Being the first great lesson in giving, it is made the basis for teaching the still higher ideals of stewardship. The second lesson in the series is given by St. Paul in his letter to the Corinthian church: "Let every one of you lay by him in store, on the first day of the week, as God hath prospered him." This is a higher conception of stewardship than giving the tenth, and yet the same Apostle gives a still more advanced lesson when he exhorts the Corinthians to abound in the grace of liberality, commending to them the example of the poor Macedonians, who out of their poverty abounded in the grace of liberality, so that they gave not only of their meagre possessions bountifully, but gave their own selves first unto the Lord. The highest lesson on giving is the example of the poor widow, who cast into the treasury all the living she had. The Master said that she gave more than they all: for she gave all. His measure of our gifts is not the amount we put in, but what we keep back for ourselves.

It has been asked: "Why is Mission Study and Christian Stewardship combined into one department?" There is a very vital relation. "We can not know our part unless we know the plan." We can not feel a personal obligation upon us unless we know the need. Some one has said: "The greatest task before the Church is to train a generation to think on Missions." Along side this great task is one no less important, and that is to train a generation to feel the true sense of stewardship. These are not independent, but are most closely related. The study of Missions creates a sense of personal responsibility. The conquest of the world depends on the consecration of men and means to the service of Christ, which is stewardship. There is no grander conception of life than stewardship in its fullest sense. There is no more absorbing line of study than Missions." The church is awakening and studying the world-wide

need of the gospel, she must likewise awake to the need of personal consecration.

"When giving becomes all prevalent in the church the church will become all prevalent in the world."

Mrs. J. W. Perry.

HOT SPRINGS PREACHERS MEETING.

Present, C. O. Steel, T. D. Scott, A. J. Black, S. K. Burnett, J. R. Dickerson and O. H. Keadle. After singing, "How tedious and tasteless the hours" T. D. Scott led in prayer and the following reports were made:

Bro. Hutchinson, pastor of Central Avenue, being called away the second time because of the serious illness of his father, C. O. Steele, reported for Central as follows: Dr. Stokes, Presbyterian visitor, preached in the morning to a good congregation. There were 344 in Sunday school, Brother Steele preaching at night to a large congregation. Bro. Drake being absent Bro. Steele preached at Malvern Avenue in the morning to an average sized congregation, good services at all the services of both services.

Burnett reported 111 in Sunday school; good congregation in the morning and still larger at night, with fairly good services, at Malvern Avenue.

Dickerson reported that his Sunday school is increasing, good prayer meeting, splendid congregations both morning and night and all the services fairly good, at Third Street. He also expects to hold services at the Gardner School House later on.

Black reported for Hot Springs Circuit that the presiding elder was with him at Gum Springs Saturday and Sunday morning, preaching three good helpful sermons.

Keadle preached at Tigert Memorial to a reasonably good congregation in the morning, with the presiding elder preaching and holding quarterly conference at night. Tigert Memorial is being well organized and everybody seems to be looking for a good year.

T. D. Scott, presiding elder, made an encouraging report regarding the district at large, stating that the district is better organized and better provided for than it has been since his first coming on the district. Also more territory is being occupied and will be better cultivated than ever before.

Keadle.

YOU CAN QUIT

But you need help. Haggard's Tobacco Tablets afford the needed help. Follow directions. If not satisfied, certify that directions were followed, and money will be refunded. Send \$1.00 for box to P. H. Millar & Co., Sole Agents for Arkansas and Oklahoma. 122 East 4th St., Little Rock, Ark.

TEXARKANA PREACHERS' MEETING.

The meeting was called to order by the chairman, Brother Thomas. Brother Few lead the prayer.

The report of a good week's work at Fairview was made by the pastor, Bro. Cummins. A very fine prayer service was held on Wednesday evening. One hundred and eighteen crowded into the Sunday school on Sunday morning. Good crowds attended both preaching services on Sunday. At night several knelt for prayer. The assessments have all been concluded and work is beginning in an earnest, systematic manner.

At College Hill Wednesday night near seventy-five attended the prayer meeting. The eleven o'clock hour was attended by a large crowd and the house was full at night. Three members were announced as received by transfer.

Brother Thomas' report for First Church showed two hundred and sixty eight in attendance on the Sunday

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 22
 Established 1858
 THE C. S. BELL CO., Hillsboro, Ohio

school. The pastor was attending the funeral of Captain Martin at Conway and did not return for the prayer meeting. Sunday services were well attended. In the morning, when the pastor preached the opening sermon of a series on the Mission of the Church, a number of chairs were used in the vacant spaces of the auditorium. The auxiliaries of the church are in fine condition.

Arrangements are making for a memorial service on Sunday night of the thirty-first to honor the life of Capt. Martin. Gov. Donaghey will be the principal speaker.

Secretary.

KINGSTON-WOODVILLE CHARGE.

On the 3rd of December, 1911, Mrs. S. X. Swimme, wife of the pastor organized an Epworth League at Woodville, Okla., with 25 members. Howard Ringle is the president. At the second meeting they received six additional members. Fine prospects for a flourishing League.

Mrs. Swimme has arrangements made for the organization of a Woman's Missionary Society at Woodville, which will be completed early in January. The women promise to make it a live organization.

We hope to begin a revival meeting at Woodville the first Sunday in January. Pray for us that it may indeed be a season of refreshing from the presence of the Lord. We have been very much encouraged by the outlook for a great year here.

S. X. Swimme, P. C.

Kansas Woman Helpless.

Lawrence, Kas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble."

APPLE LANDS, BENTON COUNTY.

1. One farm of 100 acres, three and one-half miles from Higfill Station, 12 miles southwest of Bentonville, 85 acres in cultivation, 45 acres in apple trees, just now coming into bearing; 12 acres in young timber; close to schools and churches; good neighborhood. This farm is in the great apple region of Benton county, one of the finest regions to be found anywhere. The owner has more than he can look after. Price, \$40.00 per acre, good terms. For fuller particulars cut out this advertisement and write R. L. Coffelt, Centerton, Ark.

2. R. L. Coffelt has another fruit farm of 80 acres, near Centerton, Benton county, well improved; six-room house; 20 acres in orchard. Cheap at \$2,200.00. Easy terms. Write him, send this advertisement, at Centerton, Ark.

TWO PREACHERS WANTED.

I want a good, settled man for a half station, good new parsonage on the work. I want also a good, live young man for a small circuit. Please give good references. Write me, 1402 Pine St., Pine Bluff, Ark.

Z. D. LINDSAY, P. E.

NO EXCUSE FOR PIMPLES

Skin Cleared in a Short Time by Stuart's Calcium Wafers, the Famous Blood Purifier.

Trial Package Sent Free to Prove It.

Pimples, blotches, skin eruptions of all kinds, are simply the impurities in the blood coming to the surface. All the external treatment in the world won't do a particle of good unless you purify the blood. And there's nothing so humiliating as a face that's all "broken out" and spotted.

Stuart's Calcium Wafers will clear the most obstinate complexion, because they go right into the blood and remove the cause of the trouble. The blood is cleansed of all impurities and foreign substances and these are quickly eliminated from the system. You'll notice a wonderful change in a few days—you will hardly know yourself in a week.

And Stuart's Calcium Wafers are absolutely harmless to any one. Their ingredients are just what a physician prescribes in most cases of skin eruptions and poor blood. These wafers are put up in a concentrated form, which makes them act quickly and thoroughly.

Begin taking Stuart's Calcium Wafers today and then look at yourself in the mirror in a few days, and find all those awful pimples, blackheads, boils, liver spots, rash, eczema and that muddy complexion rapidly disappearing and your face cleared like the petal of a flower.

You can easily test Stuart's Calcium Wafers for yourself. We will cheerfully mail you a trial package free, if you will just send us your name and address. You can get the regular-sized package for 50 cents in any drug store.

Write for the free package to F. A. Stuart Co., 360 Stuart Bldg., Marshall, Mich.

L. E. BAKEN AT ANOMPULI.

Dear Methodist: Ittibapishi li ahleha Chahta-Chikasha Ulhti anukaka hash hiel ma, hatak apihomma im ai anompuli sakit auahutuko talaya ilappat aka-niohmit hiel kat Western Methodist a ai ottani na episa hokmat pi yukpa fehna hetuk kia, anomba nana kia iksho mak o himak a ant ai alhishke. Yohmi ho ano akosh anomba kanomosi kia holissochi lishke, hatak apihomma im ai anompuli Chahta-Chikasha Ulhti atuk okato moyuma hosh talaya hakinlishke. Yakeh, himak a Conference im afammi himona chukowat ia hosh eheli ma, Bishop at Ulhti pelichi micha sakit pehlichia aiena ka himonachit atokolit taiyahli tuk o yammak osh Chihowa i tishu mak osh atoksala chi ka im osapa aiyyukali hiohlichit taiyahli tuk o bashpo falaya tahlalanka haluppa im alhtaiyaha achukma hosh himak a hielishke. Bisokchananko layawa ka ishit chanla chi kat im alhtaiyaha hosh hielishke. Yohmi kia pe nana achaffa hosh Chahta, Chickasha eheli kat isht ik pim ono fehna ahobashke, Chahta-Chikasha Ulhta talaya ilappa apehlichia kat hatak apihomma ilbasha pishno akinli pi ai ittilawi yosh hikia na afammi achaffa atampa tuk, yohmi ma yammak osh pim alhpiesa fehna hosh il ai asha tok oke. Yohmi tuk kia, himakno nahullo yosh pim ala hoke; yohmi mat Chahta-Chikasha Ulhti akbano keyu, amba Creek-Cherokee Ulhti pit amoma ho anohawa chi hosh ibbak foyuka mia ho, nana, yakomi putta kak osh Ulhti pehlichia ilappak fehna ka nana isht ik pim ono kat okla emoyuma chiyuhmi sayimmi, nana kat ai alhpiesa kat ik ono pulla ka sayimishke. Hatak at nana ka atoksala chi kat pe chito kat atapa hokano alhpiesa kat ik ono pulla ka sayimishke. Hatak at nana ka atoksala chi kat pe chito kat atapa hokano alhpiesa fehna keyu sayimmi chatuk oke, abanomba ilappa atoksala chi kak ohmak osh ittilawi sayimishke. December 7 ash Hugo tamaha ha Ulhti istiot at ai ittafamat ai asha ma il ittibapishi Shay at takla binnili mat isht im alhtoba hi a banna kat aloshoma fehna pulla ahoba tuk oke. Nana hokma ilapo ahni bicka ho allopulla he ahni fehna ho okla chieyat ahlopulli tuk oke. Ulhti pehlichia isht im alhtoba ya chi ka \$400.00 o okla onuchi tuk oke. Nana kat ont ai inla ilappa Chihowa hosh ai ahni hatuk okma alhpiesa chi bano ahni li hakinli amba keyu hatuk okma nana kat achukma kat tikba yatuk a ik chohmo ka chih kah ahni li chiyuhmishke. Ilapo nana akaniohmi kak inli kak o isht ottana he mia hoka. Yohmi kia pe nana ka ahah ahni fehna hosh eheli he alhpiesa hakinli, il achaffa aiyyukali kat il ahikia akinli ho apesahanchi fehna hosh eheli he alhpiesa hoke.

Abanomba hosh yohmi hakinli kia pe okla hat ittafammipa fehnat hiel ahoba ho pihisat li kak osh anomba ha yakmihchit ikbi li hoke. Kullituklo sakit ilappa afammi olbal ash ikpia-hobo ho chiyuhmit eheli tuk oke yohmi kia himak afammi mahaya kano nana ka ahah ahni fehnat emahaya chi ka il ahni hoke, himak afammi 1912 ano Kullituklo sakit emaya kak osh ahe hlobowa chokcha chi pulla hoke. Abanompeshi sipokni yosh ant pi binni li hosh il ai asha hoke, yohmi hatuk osh abanomba hokano yammak osh mihyo ya chi hosh, bashpo falaya tahlalanka haluppa ya fahammi kat ai ahli fehna hosh isht ittibapishi alata moyuma ka isht im alhtaiyaha hosh hikiat filemohowa hoke. Chihowa i tisho sipokni fehna hosh pim ahanta kat na pi yukpa fehna hoke. Ittibapishi li ahleha ma nana hash atoksali akosh nan isht annowa ikbit holisso yamma hash afohoki na okla episashke.

Valliant, Okla.

None can see when their eyes are full of tears.

THOUGHTS OF THE CHRIST-CHILD

Christmas is apt to mean immeasurably more to the theatre than to the church; to stimulate trade far more than to revive religion; to make greater stir in the kitchen than in the upper room of the heart.—A. Morris Stewart.

How do we stand to this gospel? "This child," said Simeon—and there was a flash of divine insight in the old eyes before they closed forever in death—"is set for the falling and rising up of many in Israel." It was true then; it is true still. What is this Christ to you? Even in his cradle he divides men. One there was, Herod, who came only to kill and to destroy; some there were, in the inn, careless and indifferent, knowing nothing of what was going on so near them; and some there were who came from afar to worship and adore. With whom are we this Christmas day?—George Jackson.

The most imminent peril in our Christmastide is that of crowding out Christ. In our good wishes for "A Merry Christmas" the good will may be laden with the thought of merriment and absolutely devoid of any thought of Christ. The feast may be luxurious, where there is no chair for the principal Guest! He may be crowded out.—J. H. Jowett.

Who can tell how much we owe to him? All that is best in the world today was born when he was born. The manifold ministries of mercy, the spirit of service and helpfulness, the tender pity without which no sparrow falleth to the ground—they came with Christ, and still they come from him. The Incarnation was the temporary impoverishment of the Son of God for the everlasting enrichment of the sons of men. He came down to us that he might lift us to himself. "He was rich—he became poor—for your sakes." That is the sum of the Christmas message.—George Jackson.

"Let the same mind"—the lowly, gentle, unselfish mind—"be in you," says the apostle, "which was also in Christ Jesus." When it is, the Christmas joy will be abiding and perpetual.—J. D. Jones.

At Christmas the eyes of Christendom turn to the cradle of our Lord Jesus Christ. Once a year we return to look with wonder into the stable manger in which lay the greatest mystery and the grandest miracle of the ages. In that lowly cot lay God's greatest gift, love's greatest triumph, heaven's greatest wonder, and earth's only Savior.—S. Chadwick.

Mrs. Vest Felt Like Crying.

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women, has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.

FOR SALE.

I can sell you a newspaper in a town of about one thousand people. It has over 900 circulation, carries from \$45.00 to \$65.00 in advertising each week, and has a fine run of job work. It is a bargain.

(Rev.) Don C. Holman,
Carlisle, Ark.

NOTICE.

I have secured a man for the vacant work on Guymon District. Let this be a reply to all communications on the subject.

Very truly,
Robert A. Baird.
Guymon, Okla., Dec. 16.

THE VEST-POCKET EDITION

OF THE

Holman Self-Pronouncing New Testament

(AUTHORIZED VERSION.)

Nonpareil. 32mo. Long. Size, 2½x4¼x½ inches.

This is the handiest, prettiest and most useful edition of the New Testament ever published. It takes up so little room that it can always be kept near at hand ready for use. It is printed from the largest type ever used in a small edition of the Testament, and the plates being entirely new the impression is clean, sharp and wonderfully clear. The correct Pronunciation of every Proper Name is distinctly indicated by the use of accent and diacritical markings.

Specimen of Type (Exact size of page).

ST. MATTHEW, 28.

heard that, said, This man

calieth for Elias.

48 And straightway one

of them ran, and took a

sponge, and filled it with

vinegar, and put it on a

reed, and gave him to

drink.

49 The rest said, Let be,

let us see whether Elias

will come to save him.

50 ¶ Jesus, when he had

cried again with a loud

voice, yielded up the ghost.

51 And, behold, the veil

of the temple was rent in

twain from the top to the

bottom; and the earth did

quake, and the rocks rent;

52 And the graves were

opened; and many bodies

of the saints which slept

arose.

53 And came out of the

graves after his resurrec-

tion, and went into the

holy city, and appeared

unto many.

54 Now when the centu-

rion, and they that were

with him, watching Je-

sus, saw the earthquake,

and those things that

were done, they feared

greatly, saying, Truly this

was the Son of God.

55 And many women

were there beholding afar

off, which followed Je-

sus from Galilee, minister-

ing unto him:

56 Among which was

Mary Magdalene, and

Mary the mother of

James and Joseph, and the

mother of Zebedee's

children.

57 When the even was

come, there came a rich

man of Arima-thea, a

named Joseph, who also

himself was Jesus' disci-

ple:

58 He went to Pilate, and

begged the body of Je-

sus. Then Pilate com-

manded the body to be delivered.

59 And when Joseph had

taken the body, he

wrapped it in a clean linen

cloth.

60 And laid it in his own

new tomb, which he had

hewn out in the rock: and

he rolled a great stone to

the door of the sepulchre,

and departed.

61 And there was Mary

Magdalene, and the oth-

er Mary, sitting over

against the sepulchre.

62 ¶ Now the next day,

that followed the day of

the preparation, the chief

priests and Pharisees

came together unto Pilate,

63 Saying, Sir, we remem-

ber that that deceiver

said, while he was yet

alive, After three days I

will rise again.

64 Command therefore

that the sepulchre be made

sure until the third day,

lest his disciples come by

night, and steal him away,

and say unto the people,

He is risen from the dead:

so the last error shall be

worse than the first.

65 Pilate said unto them,

Ye have a watch: go your

way, make it as sure as ye

can.

66 So they went, and

made the sepulchre sure,

sealing the stone, and set-

ting a watch.

CHAPTER 28.

1 The resurrection. 16 Je-

sus appears to his disci-

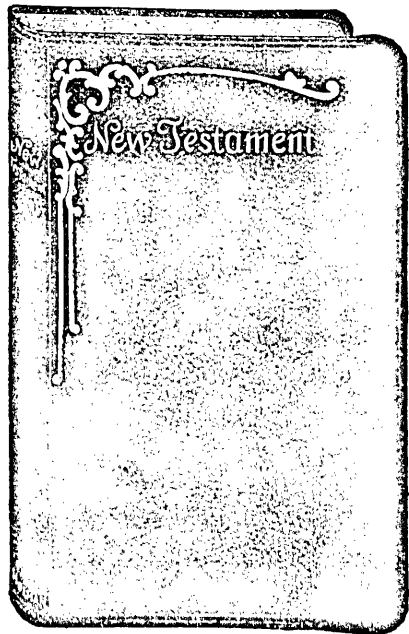
ples.

17 The end of the sal-

vati, as it began to

dawn toward the first day

55

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FLEXIBLE BINDING

No. 2107 EXTRA SOLID LEATHER BINDING flexible limp, gold side title, with beautiful design embossed in gold, round corners, gold edges.
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Little Rock, Arkansas

EVIL THOUGHTS.

All spiritual-minded persons must learn to distinguish between "evil thoughts" and "thoughts about evil." Evil thoughts are condemned in Scripture, and Jesus can save us from them; but thoughts about evil are unavoidable by the most perfect saint in this life. An evil thought is one that enters the heart, and takes hold on the desires, and forms itself into a wish, or purpose, or intention. But a thought about evil is a passing suggestion, or mental picture, which flashes before the eye of the mind, like the advertisements we see while traveling on a street-car, but do not penetrate into the heart, or change the purpose of the will in their favor. Jesus saw every evil on the earth with the eye of his mind, but not one of them entered the spotless affections of his heart, or swerved his intentions of perfect holiness and obedience to his Father.

An evil thought belongs to the heart, as well as the mind; but a thought of evil is a mere suggestion to the imagination. A thought about evil is like a burglar that unexpectedly breaks into the house, but is to be hated and repelled by the godly soul. On the other hand, an "evil thought"

is like the burglar who not only gets into the house, but wins his way into the sympathies and affections of the family, so as to induce them to entertain him, and give him a home with them. A thought about evil is like a grain of corn that rolls over a dry floor, but an evil thought is like the same grain of corn that roots itself in the ground of the heart, and brings forth a crop of sin.—Doctor Watson.

MARRIED: Vandergriff—Harris. Sunday night, Dec. 10th, 1911, at the residence of the bride's uncle, Mr. Hamp Harris, in Belleville, Ark., Mr. Geo. W. Vandergriff, warden of a white convict camp at Casa, Ark., and Miss Mittie Harris, a popular school teacher of the public school at Belleville, Rev. J. R. Sanders, officiating.

MORTUARY.

Mr. L. B. Smith, a two-year white convict from Sebastian county, died in the penitentiary hospital last Wednesday of pneumonia. Funeral services were held Thursday morning at the penitentiary Chaplain Sanders, and the remains were buried at the convict cemetery ten miles west of Little Rock.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Blytheville.

The White River conference had a most delightful meeting at Blytheville. The reports of revivals and conversions were very gratifying. Several thousand have been converted and added to the church, but the salaries of many of the faithful preachers were not paid in full. The appointments seemed to give general satisfaction. Blytheville gave bountiful entertainment. Dr. H. H. Watson and myself were pleasantly entertained in the elegant home of Brother and Sister C. H. Windt until Stuart, their bright little son, took sick. I was then placed with Rev. A. T. Galloway in the delightful home of Brother and Sister H. R. Brandon. Dr. Anderson will report the conference.

Blytheville is located in the northeast corner of the State. Has three railroads, ice plant, three banks, several gins and mills. The town is growing. They claim 5,000 population. The large two-story brick school house has been doubled. Prof. Edgar Williams is the superintendent. His wife also teaches. It was a real pleasure to address the school. We have a nice two-story parsonage built last year by Rev. F. W. Gee, who has served this station the past two years, and was the host of the conference. He was especially attentive to the wants of the conference. He could not have done more. Rev. J. D. Rutledge and the committee of reception met the trains. So every brother was well cared for, and well pleased. The church is quite large and well adapted for holding conference. It was built while Rev. A. M. R. Branson was pastor. Branson is a big man and has

Five Minutes Sometimes Makes a Big Difference

If You Are Suffering the Tortures of
Indigestion and Have to Wait until
Someone Runs to the Drug
Store for a Box of Stuart's
Dyspepsia Tablets.
Free Trial Package.

The instant relief afforded poor overburdened stomachs by the use of a Stuart's Dyspepsia Tablet should be a reason for constantly keeping a box on hand—at home and at the office as well.

A Stuart's Tablet not only aids digestion but it actually does the digesting itself. In other words it furnishes exactly the same elements for the digestion of food as the natural juices of the stomach. The stomach, therefore, is not called upon to do any of the work except to churn the juices furnished by the tablet and then push the digested food along into the intestines where it will be still further digested and the strength taken up by the blood to be carried to the muscles and nerves of the body.

So by taking a Stuart's Dyspepsia Tablet after a meal you give the stomach the rest it needs in which to mend itself and grow well again. And you absolutely prevent the souring of any food, the formation of any poisonous gases, belching, foul breath or constipation.

Stuart's Dyspepsia Tablets have done more for humanity and have caused more rejoicing than any other one agency that can be named.

Every druggist everywhere sells and personally recommends Stuart's Dyspepsia Tablets. The price is 50 cents per box. If you first wish to try them a sample package will be sent you free if you write to F. A. Stuart Co., 209 Stuart, Bldg., Marshall, Mich.

broad ideas. He has an excellent book of sermons. They can be had of Anderson, Millar & Co. for \$1.00.

Brother Gee is a cultured gentleman and is a very fine preacher. He goes to Forrest City and Rev. A. E. Holloway comes to Blytheville. Galloway is a graduate of Hendrix College and one of the leading preachers of his conference. Collecting well from the old I secured ten new subscribers: C. H. Windt, Mrs. C. Anderson, Mrs. C. C. Stevens, Judge J. J. Ledbetter, Mrs. W. D. Henley, T. W. Davis, Sr., Mrs. J. H. Roney, W. A. Edwards, Mrs. C. N. Cash, and Mrs. S. A. Davis.

Piggott.

A night run brought me to Piggott. A delightful night was spent in the elegant new brick hotel. Everything is new and neat with steam heat, water works and electric lights. Piggott is one of the county seats of Clay county. Several new brick business houses have been built the past year. There are several gins, mills and public works. Two railroads, two banks, splendid two-story brick school house, Prof. Throgmorton, principal. We have neat church and parsonage. Rev. C. M. Reeves has been pastor for three years, and did a great work, with the help of his consecrated wife. They are now at Vanderbilt. Rev. C. C. Burton has been pastor the last three months, and has greatly endeared himself to this people. His good wife was well. Collecting from all the old that were in town I secured two new subscribers: F. C. Cochran and Dr. C. M. Fuson. Rev. T. A. Bowen is appointed to this charge. He has been quite successful in other fields and will no doubt succeed at Piggott. He is faithful, pleasant in manners, and fully reliable. We speak for him a happy and successful year.

Rector.

A night was spent in the hospitable home of Rev. C. L. Castleberry. There is no more clever man or more whole-souled family than this preacher and wife. They are blessed with a large family of smart children. The boys go to school, and when school is out make a crop. They know how to work. Brother Castleberry is a success at whatever he undertakes. The church prospers under his ministry. That is the best proof of his worth. Rector is a real good town in a fine country and is still growing. There are two banks, a large brick school house, and a fine public school. The Campbellites have converted the old academy into a college. We have a nice church and a good membership. In no distant day they will demand all the time of a preacher. We shaped up the old, but did not stay long enough to get any new subscribers.

Paragould.

The county seat of Green county is Paragould. It ranks as a city, having free mail delivery, waterworks, sewers, electric lights, quite a number of mills, and public work, railroad shops, etc. There are three railroads, four banks, three large schools, sanitarium, and elegant churches. Ours is a large brick church, and two-story parsonage. Rev. Fred Little is returned for the second year. He ranks with the best preachers of his conference, and has a lovely family. Sister Caruth, who recently lost her husband, is spending some time with Sister Little, her daughter.

Rev. M. M. Smith, the faithful and efficient Presiding Elder, has his home in Paragould. For forty years he has been one of the most useful preachers of the State; he is so reliable. His judgment is clear. He can be trusted to the fullest extent. He has trained a nice family. We had a precious prayer-meeting Wednesday night. Collecting well from the old, we secured nine new subscribers: Mrs. J. C. Ford,

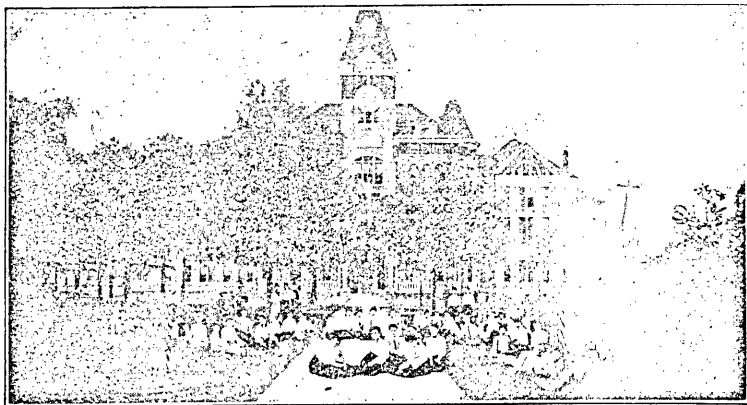
Galloway College

The most thorough school for young women in the Southwest is
a safe place for your daughter.

For information address

J. M. WILLIAMS, Pres.

SEARCY, ARKANSAS.



Henderson-Brown College, Main Building

An ideal school for young men and young women. Coeducational. Located in healthful Arkadelphia, Ark. Large and commodious buildings. Splendid equipment. Cultured and Christian instructors. Preparatory Course. Regular College Course. Exceptional advantages in Music, Art, Oratory, Domestic Science.

A rich Christian tone, high standards, and ideals, manly sports, honest athletics, good government and discipline by personal love, sympathy and contact with the students.

Write for catalogue and information.

GEORGE H. CROWELL, PhD., Pres.

J. P. Cox, Dr. R. J. Haley, J. P. Cathey, Mrs. A. G. Dickson, Mrs. M. D. Drake, E. A. Anderson, Mrs. J. H. Riley and Mrs. J. A. Edwards. Paragould is also the home of Rev. A. C. Griffin, an honored superannuate.

Peach Orchard.

A night was spent most pleasantly at Peach Orchard. Although the weather was very disagreeable we had a real good congregation and attentive hearing. This is a rich country and a good trading point. There are a half dozen stores, school house and two churches. Ours is a real neat church. Brother Owen has been appointed to this charge. He is a consecrated young man and will no doubt make a useful preacher. Brother Abe Brown and his accomplished wife made my visit a pleasant memory. Such kindness will not be forgotten. They have a fine son, and a lovely daughter, who is about ready for Galloway College. We hope to see the son in Hendrix College in a few years. We secured four new subscribers for the good Western Methodist: W. R. Wise, merchant; P. E. Baker, cashier of the bank; W. W. Miller, farmer; and Mrs. M. S. Masters, who keeps the hotel. Sister Adams and the Browns were getting the paper.

Corning.

A dark, damp day was spent in Corning very successfully, renewing the old subscribers and getting as a new subscriber Sister D. L. Bennett, who keeps one of the hotels. Corning is one of the county seats of Green county. All white people. The town is substantially built of neat brick houses. Two banks, pearl button factory, stave mill, gins, etc. Good public school and neat churches. Ours is a brick, built a few years ago, when A. E. Holloway was pastor. After his four years, W. L. Oliver also served



BELLS, PEALS, CHIMES

Made only of best selected Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue to E. W. VANDERZEE, Prop'r Buckeye Bell Foundry (Estab. 1837), 515 E. Second St., CINCINNATI, O.

four years. If the time limit had not moved him they would gladly have kept him longer. Brother Wilson, the new pastor, had arrived and is well received. He and his cultured wife will be able to continue the good work. A good dinner and a pleasant hour was spent in the Christian home of Brother and Sister D. N. Thomas. They have two lovely daughters. The shadow of a great sorrow has come to their home in the loss of their only son, a promising young man of sixteen summers. Though our loved ones slip away from us they are still ours and we shall hope to meet again.

FOR SALE.

Within one block of Hendrix College, Conway, Ark., an eight room residence, with good out houses, all comparatively new, situated on two acres of land. Will sell or exchange for country property. Write or see W. A. Bragg, Conway, Ark.

FRUIT FARM.

Sixty-five acres of upland; 55 acres in 8-year-old apple trees just coming into full bearing; most of the balance in old orchard; good condition; large house and barn; good stone cellar with stone smokehouse above; excellent well of water; good fencing. One-half mile from depot. A single full crop will pay for orchard. Owner getting old. Will sell in tracts of 10 acres or over. House not included unless whole farm is sold. A bargain for any man who wants a fruit farm in this fine fruit and berry region. Liberal terms. Cut out this advertisement and address it to I. W. Womack, Centerton, Benton County, Ark.

W. H. M. SOCIETY.

EDITED BY
 Mrs. J. A. Looney... White River Conference
 Wynne, Ark.
 Mrs. Edgar Wyatt... Little Rock Conference
 Hot Springs, Ark.
 Mrs. G. G. Davidson... Arkansas Conference
 Russellville, Ark.
 Mrs. C. S. Walker... West Oklahoma Conf.
 Chickasha, Oklahoma.
 Send all communications to the editors.
 Mrs. M. E. Mackey... East Oklahoma Conference
 Durant, Okla.

EAST OKLAHOMA CONFERENCE.
(First Church, Muskogee.)

Dear Sisters: Our Missionary Society observed a day of prayer uniting the programs for the Home and Foreign weeks. It was quite a success. Everyone enjoyed the day and were much benefitted by it. Each one did their part well and the social hour at noon was very pleasant indeed. The collection was divided equally between the Home and Foreign Departments. I am sending the program and the souvenirs that were given to each one present: A piece of candy wrapped in a missionary item was passed around and each one read the clipping and ate the candy, which by the way was fine home made creams. The little souvenir with the stamp was very suggestive, as it had the name and address of a missionary on it and we were asked to write to the one we drew or send her a kind word of cheer and to pray for her. We have a Missionary Society, with two splendid departments in First church, and we feel sure that our Father will bless us more abundantly in all that He gives us to do.

Yours in Christian service,
 Mrs. Cook, Secretary.

My Dear Sisters: We are nearing the close of the last quarter of our fiscal year, which ends December 31. Let us be diligent in our business, pay all dues and pledges in full and have a complete report for the district secretary. Remember under our new law

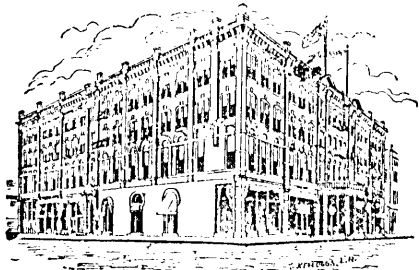
BOND'S LIVER PILLS

**CURE HEADACHE
 BILIOUSNESS
 CONSTIPATION.**

Their use brings
 Red Lips, Rosy Cheeks,
 Vigorous Health.

One Pill at Bed Time
 Is the Dose.

You Wake Up Well.
 25c, All Druggists.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

LITTLE ROCK, ARK.



BEAT THIS \$27.00 CASH

for No. 2 Smith Premier
 and No. 6 Remingtons.
 former price \$100. Sold
 at \$3 per month at an ad-
 vance. Guaranteed for one
 year. Ready for use. No.
 3 Oliviers, \$39; L. C. Smith and Underwoods,
 \$57. Sold over 3,500. Write for catalogue
 PARKIN-LONGLEY CO.,
 206 Louisiana St., Little Rock.

the annual election of officers is held in December. Pray that the right woman may be elected to each office.

It was my privilege to attend the Missionary Jubilee at Oklahoma City November 13 and 14. The attendance was large and the meetings were an inspiration. Miss Daisy Davies of our church, was one of the popular speakers. We have secured her to do field work in Oklahoma for two months, it may be in March and April. She will visit each one of the district meetings and hold institutes and workers' conferences. This should mean much for the advancement of our work. She asks that prayer leagues be formed in each auxiliary, and pray definitely for four things. 1. Every society with two departments. 2. Mission study classes. 3. Every woman in the church a member of the Missionary Society. 4. The Million Dollar Membership campaign.

Let us "be fervent in spirit serving the Lord," and he will bless the labor of our hands.

Yours for the advancement of our work,
 Mrs. J. C. Fowler,
 Conference Corresponding Secretary.
 Henryetta, Okla.

HAZEN, ARK.

The official board of the Hazen Methodist church held the regular monthly meeting at the home of Brother and Sister A. H. Wimberly on the evening of December 8th.

The board of stewards as elected at the fourth quarterly conference are: A. B. Hudson, George Tumlin, R. H. Hammond, R. A. McCain, A. H. Wimberly, Clyde Bowman and Hugh B. Wheatley.

Our new pastor, Rev. J. H. Glass, was present at the meeting. He has made a favorable impression on our people and the work of the year starts off well.

The board re-organized by electing George Tumlin, president, and Hugh B. Wheatley, secretary-treasurer. J. D. Hammond and Melver Reid were elected incidental stewards and Ed. C. W. Wilken and Hunter G. Wheatley, were elected ushers for the ensuing year.

The board raised the pastor's salary \$50.00 above last year's salary, and made regular assessment on the membership of the church to cover pastor and presiding elder's salaries.

The next regular meeting will be held on the evening of January 12 at the home of Brother George Tumlin.
 A Member.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-51 Carney Bldg., 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.

LACEY CIRCUIT.

I have been here just one week. Arrived December 6. The good people of Lacey gave us a good pounding but did not break any bones or bruise any flesh; but it is fine for the stomach. We are expecting a great year; many things to be done. The church building at Lacey to repair; committee appointed already to look after it. I have not been all over the circuit yet, but the people I have met are a fine people. It takes the three "G's" to have success—grace, grit, and greenback. The Lord will give grace. I believe I have the grit and we are not uneasy about the greenback with such a good people as we have here.

R. K. Bass, P. C.

RECEPTION AND MASS MEETING.

"After the Jubilee, What?" is the question being asked by the "Jubilee Party" as it visits the various cities. In Little Rock it has resulted in a week's canvass for new members to the Missionary Societies of the different denominations and in a reception and mass meeting held at First Christian church Monday afternoon to welcome those new members. At the meeting a social hour was spent in the women of the various denominations becoming better acquainted, the examining of a large collection of curios brought from China and exhibited by Mrs. P. B. Hill, the serving of dainty refreshments, and the enjoyment of selections on the pipe organ and a charming reading by Mrs. T. T. Cotnam. After this the Missionary Program was taken up. Mrs. Verne Stover conducted the devotional exercise, Rev. Chas. Hyde leading in prayer.

Mrs. George Thornburgh of the Methodist church gave report of the week's canvass and an address of welcome to the new members. Mrs. Jno. Barrow of the Episcopal Church gave an excellent talk on "What the Missionary Society means to the Church." Mrs. Hyde of the Presbyterian Church presented in a forceful manner, "Individual Work."

A quartette consisting of Mesdames Earnest Orr, Campbell, Kingsley, and Ramsey sweetly sang "Jesus Savior, Pilot Me." Mrs. E. N. Davis of the Christian Church made a strong, earnest appeal for "Personal Consecration." Dr. Quinsberry, who has spent five months in China studying the conditions of that country in a soul stirring talk told of "The life of the women and girls of China."

The meeting was well attended, all the churches of the city having representatives present. There were many expressions of enjoyment and approval and steps were taken for a permanent interdenominational organization, believing strength and inspiration can be obtained from the missionary work by the exchange of ideas and united prayer and thus "Provoking one another to good works."

Two lawyers before a probate judge recently got into a wrangle. At last one of the disputants, losing control over his emotions, exclaimed to his opponent: "Sir, you are, I think, the biggest ass that I ever had the misfortune to set eyes upon." "Order! Order!" said the judge, gravely. "You seem to forget that I am in the room."
 --Western Christian Advocate.

Any man wanting a home in a rich prairie country where there is no malaria, negroes, Indians, nor Mexicans; and where you can raise corn and hogs, alfalfa and mules, and cotton without crabgrass, should write R. C. Johnson, Altus, Oklahoma, for prices and terms on his lands which he is now selling in 40, 80, and 160 acre blocks.

A hen-pecked little man was suing his wife for divorce. She was a large, determined-looking woman, with a square jaw and steel-gray eyes. When the plaintiff ceased telling his woes, the judge asked him: "Where did you meet this woman, who you say has so maltreated you?" "Well, judge," the little man replied fearfully, "I never did meet her. She just kind of overtook me."
 --Metropolitan.

THE MORNING GLORY

By Cora Gannaway Williams

75 cts. Net.

Thrilling in its romance.
 Elevating in its diction.
 Inspiring in its spirituality.
 A beautiful picture of a beautiful life.

Order at once for Christmas gifts.

Don't Suffer With Piles.

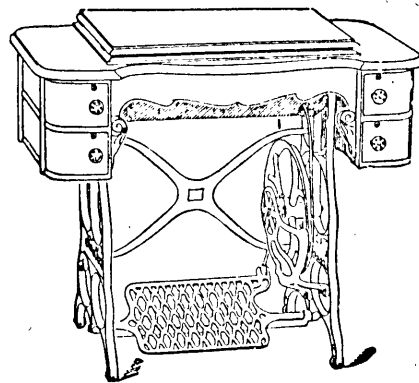
When you can get a pot of Gregory's Antiseptic Ointment by mail for 50 cents stamps that will cure you. After using if not cured or you have not made satisfactory improvement, your stamps will be returned on notice, less mailing expenses. First treatment will help you. Address Gregory Medicine Co., Little Rock, Ark.

Mention this paper.

SEE THIS!

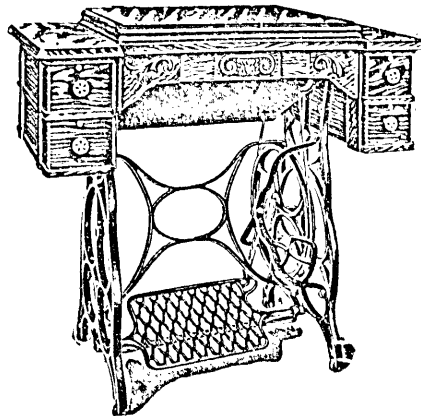
WHY PAY TWO PRICES FOR A SEWING MACHINE?

The Western Methodist announces to its readers that we have made arrangements with a reliable factory to put out sewing machines of the highest quality, which for beauty and general up-to-dateness cannot be equaled for the money. These machines are made expressly for the Western Methodist, and are known as Western Methodist Sewing Machines. They will be shipped on our order direct from the factory to our customers. They are not sold like so many machines are sold, through agents who must make a profit of 100 per cent, must get two prices in order to make a living. We guarantee them to come up to all we represent them to be, and our manufacturers stand back of our guaranty. They are in two grades, as follows:



WESTERN METHODIST NO. 1.

Our Western Methodist Machine No. 1 is an unequaled combination of the best features in sewing machines. It has a beautiful quarter-sawed oak cabinet, piano polish, ball bearings, steel Pitman, automatic lift, improved high arm head, best attachments and accessories. This machine is warranted by the manufacturers for ten years and will give the best of service and satisfaction. Price, \$27.50.



WESTERN METHODIST NO. 2.

Our Western Methodist Machine No. 2 is a good sewing machine at a very low price. It is a neat, strong, serviceable, full high arm machine. We do not claim this machine is high grade, but is the very best low-priced machine on the market today. It is complete in every detail and supplied with a full set of attachments, accessories, instruction book, and warranted for ten years. Price, \$15.00.

Order of ANDERSON, MILLAR & Co., Little Rock, Ark.

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.)

BULL.—The subject of this sketch, Mary J. Bull, (nee Green) was born June 9, 1866, in Hot Spring county, Arkansas; was converted in the year 1886, uniting with the M. E. Church, South, of which she has lived a consistent member until the day of her death which occurred November 15, 1911, near Cloud Chief, Okla. She was married to Mr. C. W. Bull. To this union were born twelve children, all living, leaving with husband and one brother, three sisters living in Arkansas to mourn her loss. Weep not dear ones, for "Blessed are the dead who die in the Lord." May the grace of God sustain and comfort the bereaved in this hour of sore trial. We laid her in the Vandike cemetery to await the resurrection morning.

By her long life friend,
McPherson Miller, L. P.

THE TRI-STATE METHODIST HOSPITAL.

The Board of Commissioners of the Tri-State Methodist Hospital, Memphis, Tenn., submitted a report of its work to the White River Conference at its recent session. By motion a special committee of five was appointed to take the matter under consideration and recommend to the Conference such action as they believed appropriate. This they faithfully did, and the following is the excellent report which they brought in and which, by vote, was adopted as to the action of the Conference:

"To the Bishop and Members of the White River Conference:

"We, your Hospital Committee, beg to submit the following:

"We believe that it would be impossible to overestimate the importance of this work and its possible influence on the future of our Church. Doubtless thousands will be won to Christ and the Church through this influence.

"As the Hospital is to be located in Memphis, Tenn., we believe that we should prove our interest and appreciation of this enterprise by worthy liberality and hearty co-operation with the Commissioners and Field Secretary, so making it possible for the best results to be obtained throughout our Conference.

"We would recommend that our pastors welcome to their charges and co-operate with the Field Secretary in bringing this cause before our people.

"We would also ask our religious papers to render this work all possible assistance by opening their columns for the publication of communications from the Secretary and members of the Board of Commissioners.

"We approve the appointment of January 28, 1912 as Hospital Rally Day, and urge that on this day, or as near thereto as practicable, our Sunday schools, Epworth Leagues and Women's Missionary Societies be asked to contribute to this cause, and that special collections be taken in our several congregations to be applied to the Hospital Fund.

"We approve the action of the Commissioners in the election of Rev. H. M. Ellis of the Mississippi Conference as Field Secretary, and pledge to him and the Commissioners our hearty co-operation.

"We commend the work of the Commissioners and would recommend the re-election of the same members of our Conference to serve on the Board for the year 1912. We, therefore, nominate Rev. J. K. Farris, Rev. R. C. Morehead, Mr. W. R. Stuck, Mr. Ed

Hamilton and Mr. J. F. Smith for Commissioners.

"Respectfully submitted,
Fred Little, Chairman,
J. R. Nelson, Secretary."

This excellent report and action is greatly appreciated by the Commissioners and Field Secretary. The cause deserves great enthusiasm.

HOSPITAL RALLY DAY, Jan. 28, 1912, is nearly here. If we would get the best results of the occasion we must begin to make ready at once. Would it not be well for the pastors and presiding elders to call attention to this matter at once? May the Day prove a great success in White River Conference.

H. M. Ellis, Field Secretary.
Memphis, Tenn.

THE ORPHANAGE.

Since my last report in the Methodist I have received cash as follows:

Rev. R. M. Traylor, Bentonville, \$5.00.

Scottish Rite Masons, Little Rock, \$25.00.

Home Mission Society, Twenty-eighth Street Church, Little Rock, \$10.00

Joint Board, White River Conference, \$40.00.

Jas. W. Mehaffy, Esq., Little Rock, \$5.00.

L. F. Kimberlin, DeVal's Bluff, \$5.00.

Mrs. Walt, Kerr Station, \$5.00.

Mrs. Walt's two little daughters, \$1.00.

Also one package clothing from Mrs. Addie Stevenson, Little Rock, and a lot of toys from Mr. and Mrs. Banks, Little Rock. We will have a Christmas tree at the Orphanage on Monday night. Geo. Thornburgh, Pres.

CHICKASHA SAKIT.

Dear Methodist: Anompa iklawo kia holissochi lishke, Chickasha sakit ilappa ai ittanaha hohchifo Kalih lakna yo December 30-31 aiena ka local preacher im ittanaha yosh alhpisa ho anoli lishke. Nitak yammak fehna ka kanimma kat hachim ahayanka hokmat ant hash pibai ittanaha hinla kah ahi li kak osh ottaninchi li hoke. Ai ittanaha yammatt Tupelo, Okla. hiaik ka okmahli micha hashi ai okattula ittintakla kowi hannahli fokka hoke. Hashla hinla hokmat et hassa holissocha chikeh.

Thomas S. Wade.

Tupelo, Okla.

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 effective form. For grown people and children, 50c.

GENTRY, ARK.

We are in love with this part of Arkansas, a case of love at first sight. Fortunate is the preacher who serves an Arkansas people. During our illness at College Hill, Texarkana, Little Rock Conference, last summer our hearts were warmed in an inexpressible way by the kindness and attention of Christians, neighbors and friends. Those people stood by their pastor and family through that time of suffering and at the close of the conference year paid the salary in full deducting nothing for time lost. May the Lord give them prosperity, and reward them for their goodness. We wish to make special mention of the work, as steward of that big-hearted courteous Christian gentlemen, W. H. Waggoner.

Since reaching the Ozark Plateau and breathing its fine invigorating atmosphere we feel like our youth is restored and have gained wonderfully in health and strength.

After looking over the field for our next year's work we like the situation immensely. Gravette and Gentry, both

Four Best Editions of the World's Best Book

For Children and Young Scholars

"Character is made by the Bible. Daily Bible readers are sure character builders. But they must read the Bible, not skim it, so many verses a day. To read one Beatitude and keep it before the mind, is better than to read many chapters and forget them as soon as you close the Book."

PICTORIAL BIBLE.

With beautiful photo views of scenes in Bible lands distributed throughout the text. Also six maps of Bible lands in colors. Also with new Practical Helps to Bible Study, especially designed for instructing children in scriptural information.

The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

No. 91. French Seal Leather, overlapping covers, round corners, gold edges, gold titles. Special price, \$1. Postage, 10 cents.

NOW when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Specimen of Type

For Intermediate Scholars

Beautifully printed on fine white paper from new, clear type. Containing, in addition to the Old and New Testaments, 32 Beautiful Photo Views of Scenes in Bible Lands. These views are printed on enameled paper and are made from recent photographs, which show places as they actually are today. In addition, this Bible also contains Helps to the Study of the Bible. Four Thousand Questions and Answers, Presentation Plate and maps in colors.

No. 21. French Morocco, overlapping covers headbands and marker, round corners, red under gold edges.

Special Price, \$1.20.
Postage, 12 cents.

RED LETTER EDITION

Same Bible with Helps, etc., as above and with the sayings of Christ in the New Testament printed in RED.

No. 21 RL. Binding same as 21. Special Price, \$1.45.

Postage, 12 cents.

AND it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do,

Specimen of Type

For Teachers and Preachers

Containing New Copyrighted Helps.

A Practical Comparative Concordance. Illustrated Bible Dictionary, Four Thousand Questions and Answers, Fifteen Colored Maps.

No. 47. Egyptian Morocco, overlapping covers, round corners, red under gold edges. Special price, \$2.00. Postage, 25 cents.

RED LETTER EDITION

Same large type and Helps as described above. The words of Christ in the New Testament, Prophecies relating to Christ in the Old Testament, etc., are all printed in RED.

No. 81 RL. Same binding as No. 47. \$2.50. Postage, 25 cents extra.

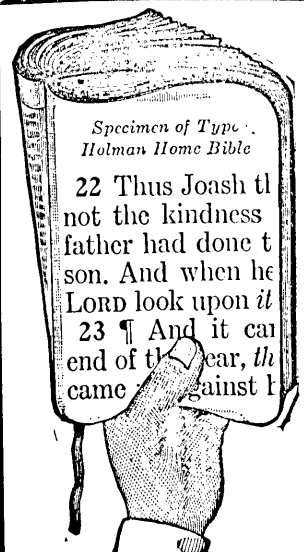
INDIA PAPER EDITION.

The finest Bible made; will last a lifetime.

No. 75X. Genuine Morocco, overlapping covers, leather lined, silk sewed, red under gold (without questions and answers). \$5.00. Postage, 16 cents.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Neth'i-nims, and all they that had separated themselves from the people of the lands unto

Specimen of Type.



For Old Folks

The Holman Home Bible

For the Home

Printed from large, clear Pica type, with Marginal References, Family Record and Maps. This Home Bible is new and very desirable for every day use in the Home, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for births, marriages and deaths. This is the best Bible obtainable for Old Folks who need extra large clear print and a light weight book.

The exact size of Bible when closed is 6 1-8 x 9 inches.

No. 201. Bound in Flexible French Morocco, grained lining and fly leaves, silk headbands, and purple silk marker, round corners, red under gold edges.

Publishers' price - \$3.00
Our special price - \$2.10
Postage, 24 cents extra.

Order of

ANDERSON, MILLAR & CO., Little Rock, Arkansas

located on the Kansas City Southern Railroad, are in easy reach of each other, making a very convenient two-point station.

We are domiciled at Gentry with every need supplied for comfort, and had only been there a short time till we were pounded generously.

We have received five new members into the church and have found other prospective members. We have good

Sunday schools on our charge, live Epworth League, spiritual mid-week prayer meeting, good boards or stewards and Gravette has raised the salary \$150.00 over last year. Our Elder seemed pleased with the first Quarterly Conference and the people of Gentry enjoyed a fine sermon from him on Sunday.

G. L. R. Crook, P. C.

Dec. 19.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

MONTICELLO DISTRICT.

(First Round.)

Mount Pleasant	Dec. 22, 23
Monticello	Dec. 23
Hamburg Ct.	Dec. 30
Hamburg Sta.	Dec. 31
Dermott and Portland	Jan. 6, 7
Parkdale and Wilmot	Jan. 7, 8
Collins Ct.	Jan. 10
Lake Village and Blissville	Jan. 13, 14
Snyder	Jan. 14, 15
Watson	Jan. 20, 21
Johnsville	Jan. 27, 28
Hermitage	Jan. 28, 29
Lacey	Jan. 31

R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.

(First Round.)

Hickory Plains Ct., at Bethlehem	Dec. 30, 31
Bryant Ct., at Bryant	Jan. 6, 7
England	p. m., Jan. 8
Benton Ct., at New Hope	11 a. m., Jan. 10
Louise	p. m., Jan. 11
Bauxite Ct., at Bauxite	Jan. 13, 14
Mabelvale, at Olive Hill	11 a. m., Jan. 14
Hunter Memorial	p. m., Jan. 15
Asbury	p. m., Jan. 16
Winfield Memorial	p. m., Jan. 17
Highland	p. m., Jan. 18
Capitol View	p. m., Jan. 19
Keo and Tomberlin, at Keo	Jan. 20, 21
First Church	p. m., Jan. 22
DeValls and Hazen, at D. B.	p. m., Jan. 24
Maumelle Ct., at Taylor's Chapel	Jan. 27, 28
Henderson Chapel	p. m., Jan. 31
Oak Hill Ct., at Paran	Feb. 3, 4

The District Stewards will please meet at the First Church in Little Rock, Friday, January 5, at 1:30 p. m. The pastors will please urge their District Stewards to be in attendance. This is important. Please do not overlook it.

ALONZO MONK, P. E.

CAMDEN DISTRICT.

(First Round.)

Kingsland Ct.	Dec. 23
Fordyce Station	Dec. 24
Hampton Ct.	Dec. 30, 31
Fordyce Mission	Jan. 6, 7
Thornton and Bearden	Jan. 8
Millville Mission	Jan. 9
Junction City Station	Jan. 12
El Dorado Ct.	Jan. 13, 14
El Dorado Station	Jan. 14, 15
Strong Ct.	Jan. 20, 21
Huttig Station	Jan. 21, 22
Chidester Ct.	Jan. 24
Atlanta Ct.	Jan. 27, 28
Atlanta Ct.	Jan. 27, 28
Wesson Station	Jan. 30

District stewards will please meet in the M. E. Church, South in Camden, on Wednesday, December 13, 1911, at 11 o'clock a. m.

THOS. H. WARE, P. E.

PINE BLUFF DISTRICT.

(First Round.)

Humphrey	Dec. 28
Rison	Dec. 30, 31
New Edinburg Ct.	Jan. 1, 2
Pine Bluff, First Church	Jan. 7, 8
Lakeside	Jan. 9
Macon	Jan. 11, 12
Carr Memorial	Jan. 13, 14
Hawley Memorial	Jan. 14, 15
Roe Ct.	Jan. 20, 21
Sheridan Ct.	Jan. 27, 28
Redfield Mission	Feb. 3, 4
Star City Mission	Feb. 10, 11
Rowell Ct.	Feb. 12, 13
Swan Lake	Feb. 15

Z. D. LINDSAY, P. E.

TEXARKANA DISTRICT.

(First Round.)

Lockesburg Ct., at Lockesburg	Dec. 23, 24
Richmond Ct., at Wilton	Dec. 27
Lewisville Ct., at Lewisville	Dec. 30, 31
Stamps Sta.	Dec. 31-Jan. 1
Patmos Ct., at Spring Hill	Jan. 3
Bright Star Ct., at Olive Branch	Jan. 5
Texarkana Ct., at Holly Springs	Jan. 6, 7
Texarkana, Fairview	Jan. 7, 8
Texarkana, College Hill	Jan. 9
Paraloma Ct.	Jan. 10
Umpire Ct., at Umpire	Jan. 13, 14
Texarkana, First Church	Jan. 15

J. A. HENDERSON, P. E.

ARKADELPHIA DISTRICT.

(First Round.)

Friendship, at Midway	Dec. 30, 31
Arkadelphia	7 p. m., Dec. 31
Malvern Ave.	11 a. m., Jan. 7
Park Ave.	7 p. m., Jan. 7
Dalark, at Rock Springs	Jan. 13, 14
Lono, at Hunter's chapel	Jan. 20, 21
Arkadelphia Ct., at Mt. Zion	Jan. 27, 28
Central Ave.	11 a. m., Feb. 4
Third St.	7 p. m., Feb. 4
Holly Springs, at Sardis	Feb. 10, 11
Ussery, at Hughes' chapel	Feb. 17, 18
Princeton, at Macedonia	Feb. 24, 25
Cedar Glades, place to be named	Mar. 2, 3

T. D. SCOTT, P. E.

PRESCOTT DISTRICT.

(First Round.)

Gurdon, at Gurdon	Dec. 30, 31
Amity and Glenwood, at Glenwood	2:00 p. m., Jan. 1
Caddo Gap, at Caddo Gap	2:00 p. m., Jan. 2
Mount Ida, at Mount Ida	10:00 a. m., Jan. 4
Delight, at Delight	2:00 p. m., Jan. 5
Okolona, at Okolona	Jan. 6, 7
Prescott Ct., at Ebenezer	Jan. 13, 14
Columbus, at Columbus	Jan. 20, 21
Washington, at Washington	Jan. 21, 22
Emmet, at Emmet	Jan. 27, 28
Mineral Springs, at Mineral Springs	Feb. 3, 4
Bingen, at Bingen	Feb. 4, 5
Sweet Home, at Sweet Home	Feb. 10, 11
Murfreesboro, at Murfreesboro	Feb. 11, 12
Center Point, at Trinity	Feb. 17, 18
Nashville	Feb. 18, 19
Harmony, at Harmony	Feb. 24, 25
Hope Ct., at Water Creek	Feb. 24, 25

W. C. HILLIARD, P. E.

ARKANSAS CONFERENCE.

FORT SMITH DISTRICT.

(First Round.)

Dyer Ct., at Dyer	Dec. 30, 31
Alma and Kibler, at Alma	3 p. m., Dec. 31
Van Buren Sta.	Jan. 7

J. M. HUGHEY, P. E.

HARRISON DISTRICT.

(First Round.)

Cabana Ct., at Cabana	Dec. 30, 31
Kingston Ct., at Kingston	Jan. 3, 4
Osage Ct., at Piney	Jan. 6, 7
Marshall Sta.	Jan. 20, 21
Leslie Sta.	Jan. 21, 22
Demond Ct., at Pleasant Grove	Jan. 22, 23
Clinton Ct., at Pleasant Grove	Jan. 27, 28
Yellville Ct., at Cedar Grove	Feb. 3, 4
Yellville Sta.	Feb. 4, 5
Cotter Ct., at Fairview	Feb. 10, 11
Mountain Home Ct., at M. H.	Feb. 11, 12
Lead Hill Ct., at Lead Hill	Feb. 17, 18
Eureka Springs	Feb. 20, 21
Edgemont Ct., at Higden	Jan. 23, 24

All trustees, Sunday school superintendents, class leaders, League presidents, church conference secretaries, local preachers and exhorters are members of the quarterly conference and as much obligated as the stewards to attend. Put this notice where it will remind you of the time and place of your quarterly meeting.

W. T. MARTIN, P. E.

MORRILTON DISTRICT.

(First Round.)

Conway Ct., at Salem	Dec. 27
Clarksville Sta.	Dec. 30, 31

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

FAYETTEVILLE DISTRICT.

(First Round.)

Centerton Ct., at Council Grove	Dec. 30, 31
Rogers Sta.	Dec. 31, Jan. 1
Pea Ridge Ct., at Pea Ridge	Jan. 6, 7
Bentonville Sta.	Jan. 7, 8
Parkdale and Farmington, at P.	Jan. 13, 14
Fayetteville Sta.	Jan. 14, 15
Viney Grove Ct., at V. G.	Jan. 20, 21
Prairie Grove Sta.	Jan. 21, 22
Springdale Sta.	Jan. 27, 28

J. B. STEVENSON, P. E.

EAST OKLAHOMA CONFERENCE.

ADA DISTRICT.

(First Round.)

Wewoka and Seminole	Dec. 23, 24
Roff and Mill Creek	Dec. 30, 31
Pontotoc Ct.	Dec. 31, Jan. 1
Tupelo and Stonewall	Jan. 6, 7
Gertie Ct.	Jan. 7, 8
Union Hill Ct.	Jan. 13, 14
McCloud	Jan. 14, 15
Tecumseh	Jan. 20, 21
Asher	Jan. 21, 22
Moral Ct.	Jan. 23
Ada Mis.	Jan. 24
Shawnee	Jan. 26
Shawnee, Trinity	Jan. 27, 28
Shawnee, First Church	Jan. 28, 29

N. L. LINEBAUGH, P. E.

DURANT DISTRICT.

(First Round.)

Durant, 11:00 a. m.	Dec. 31
Caddo, 7:00 p. m.	Dec. 31
Mansville, 7:00 p. m.	Jan. 5
Wapanucka, 7:00 p. m.	Jan. 6
Tishomingo, 11:00 a. m.	Jan. 7
Madill, 7:00 p. m.	Jan. 7
Lebanon, 11:00 a. m.	Jan. 20, 21
Kingston, 7:00 p. m.	Jan. 21
Cumberland Ct., at Bee	11:00 a. m., Jan. 27, 28
Coleman, 7:00 p. m.	Jan. 28
Kemp Ct., at Achille, 11:00 a. m.	Feb. 3, 4
Colbert, 7:00 p. m.	Feb. 4

T. P. TURNER, P. E.

CREEK-CHEROKEE DISTRICT.

(First Round.)

Saline Ct., at Timpson's Chapel	Jan. 6, 7
Cherokee Ct., at Butler's Chapel	Jan. 7, 8
Seminole Ct., at Thloplocco	Jan. 20, 21
Wewoka Ct., at Thloplocco	Jan. 21, 22
Honey Creek Ct., at Honey Creek	Feb. 3, 4
Okmulgee, New Town	Feb. 4, 5

District Stewards are called to meet at Okmulgee February 3, at 10:00 a. m.

ORLANDO SHAY, P. E.

CHOCTAW-CHICKASAW DISTRICT.

(First Round.)

San Bois Ct., at Siloam Springs	Dec. 30, 31
Atoka Ct., at Pleasant Hill	Jan. 13, 14
Kiowa Ct., at Dansby Chapel	Jan. 14, 15
Bennington Ct., at Killi Chito	Jan. 27, 28
Rufe Ct., at Goodwater	Jan. 28, 29
Chickasaw Ct., Seeley Chapel	Feb. 10, 11
Washataw Ct., Lanewood	Feb. 17, 18

ORLANDO SHAY, P. E.

MUSKOGEE DISTRICT.

(First Round.)

Tahlequah Ct., preach at Grand View	7:30 p. m., Dec. 28
Tahlequah Ct., preach at Eureka	7:30 p. m., Dec. 29
Tahlequah Ct., Q. C. at Union	2 p. m., Dec. 30
Tahlequah Ct., preach at Union	7:30 p. m., Dec. 30
Tahlequah Ct., preach at Ball Hill	11 a. m., Dec. 31
Tahlequah Station	7:30 p. m., Dec. 31
Westville	7:30 p. m., Jan. 1
Stillwell	7:30 p. m., Jan. 2
Stillwell and Washita Ct.	Jan. 3, 7
Muldrow	11 a. m., Jan. 14
Roland Ct., preach at Paypaw	7:30 p. m., Jan. 14
Roland Ct., preach at Roland	7:30 p. m., Jan. 15
Roland Ct., preach at Dora	7:30 p. m., Jan. 16
Hanson Ct., preach at Hanson	7:30 p. m., Jan. 17
Hanson Ct., preach at Brushy	7:30 p. m., Jan. 18
Hanson Ct., Q. C. at Akin	2 p. m., Jan. 19
Hanson Ct., preach at Akin	7:30 p. m., Jan. 19
Hanson Ct., preach at Marble City	11 a. m. and 7:30 p. m., Jan. 21
Hulbert Ct., preach at Grand River	7:30 p. m., Jan. 26
Hulbert Ct., Q. C. 2 p. m.	Jan. 27
Hulbert Ct., preach at Victor	7:30 p. m., Jan. 27
Hulbert Ct., preach at Hulbert	11 a. m., Jan. 28
Boynton, preach at Boynton	7:30 p. m., Jan. 28
Boynton, Q. C. at Boynton	10 a. m., Jan. 29
Morris	7:30 p. m., Jan. 30
Muskogee Ct., Harris Job	7:30 p. m., Jan. 31
Braggs Ct., Braggs	Feb. 1

W. M. WILSON, P. E.

TULSA DISTRICT.

(First Round.)

Henryetta Ct., at Henryetta	Dec. 24, 25
Bald Hill & Hamilton at Bald Hill	Dec. 30, 31
Beggs Ct., at Beggs	Dec. 31-Jan. 1
Bristow at Bristow	Jan. 6, 7
Stroud & Davenport, at Stroud	Jan. 7, 8
Broken Arrow at Broken Arrow	Jan. 13, 14
Coweta at Coweta	Jan. 14, 15
Haskell & Bixby at Haskell	Jan. 20, 21
Sapulpa at Sapulpa	Jan. 27, 28
Depew Ct., at Depew	Jan. 28, 29
Red Fork & Mounds	Feb. 3, 4

GEO. C. FRENCH, P. E.

MCALISTER DISTRICT.

(First Round.)

Indianola	Dec. 31
Scipio	Dec. 31
Featherston	Jan. 7
Quinton	Jan. 7
McCurtain	Jan. 8
Spiro	Jan. 9
Panama	Jan. 10
Cameron	Jan. 11
Poteau	Jan. 14
Heavener	Jan. 14
Howe	Jan. 15
Wister	Jan. 16
Calvin	Jan. 21
Stuart	Jan. 21
Fame	Jan. 23
Eufaula	Jan. 24
McAlester (Phillips Memorial)	Jan. 28
McAlester (Stonewall Ave.)	Jan. 28

SIDNEY H. BABCOCK, P. E.

WEST OKLAHOMA CONFERENCE.

GUYMON DISTRICT.

(First Round.)

Texhoma and Goodwell, at Texhoma	Dec. 30, 31
Ellis Ct., at Locust Grove	Jan. 6, 7
Camargo and Iolanda, at Iolanda	Jan. 13, 14
Mutual Station	Jan. 20, 21
Woodward and Tangier, at Woodward	Jan. 27, 28
Guymon Station	Feb. 3, 4
Lakamp Ct., at Lakamp	Feb. 10, 11
Grand Valley, at Grand Valley	Feb. 17, 18

District stewards and pastors meeting at Tyrone, Thursday, December 14, at 7:30 p. m.

ROBERT A. BAIRD, P. E.

CHICKASHA DISTRICT.

(First Round.)

Anadarko	Jan. 7, 8
Quarterly Conference 8th, 7:30 p. m.	Jan. 7, 8
Ft. Cobb, at Ft. Cobb	Jan. 7, 8
Quarterly Conference 8th, 10 a. m.	Jan. 13, 14
Banner, at Baird	Jan. 13, 14
Marlow	Jan. 15
Criner, at French	Jan. 20, 21
Erin Springs, at Erin Springs	Jan. 21, 22
Quarterly Conference 22nd, 9 a. m.	Jan. 27, 28
Velma, at Gaddis	Jan. 27, 28
Waurika and Terral, at Ter	Jan. 28, 29
Quarterly Conference 9 a. m. Monday	Jan. 29
Sugden and Addington, at Sugden,	1 p. m., Jan. 29

L. L. JOHNSON, P. E.

Britton, Okla.

LAWTON DISTRICT.

(First Round.)

Lawton Sta.	Dec. 24, 25
Temple Sta.	Dec. 30, 31
Walter Sta.	Dec. 31, Jan. 1
Manitou, at Manitou	Jan. 6, 7
Mountain Park, at Mountain Park	Jan. 7, 8
Davidson, at Davidson	Jan. 13, 14
Snyder	Jan. 14, 15
Headrick	Jan. 20, 21

R. E. L. MORGAN, P. E.

CLINTON DISTRICT.

(First Round.)

Dill City, at Hefner	Dec. 23, 24
Clinton	Dec. 27
Texola, at Texola	Dec. 30, 31
Erick	Dec. 31, Jan. 1
Port, at Port	Jan. 6, 7
Sentinel	Jan. 7, 8
Burmah, at Center Point	Jan. 13, 14
Thomas Mis., at Bethel	Jan. 14, 15
Custer City, at Custer City	Jan. 20, 21
Cordell	Jan. 21, 22
Butler, at Butler	Jan. 24
Foss, at Foss	Jan. 27, 28
Weatherford	Jan. 28, 29

M. WEAVER, P. E.

ARDMORE DISTRICT.

(First Round.)

Ardmore, Carter Ave	Dec. 24, 26
Leon Ct., at Courtney	Dec. 30, 31
Cornish, at Cornish	Dec. 31, Jan. 1
Elmore Ct., at Oak Grove	Jan. 6, 7
Thackerville Ct., at Bomar	Jan. 13, 14
Marietta	Jan. 14, 15
Davis	Jan. 20, 21
Wynnewood	Jan. 21, 22
Berwyn Ct., at Berwyn	Jan. 27, 28
Ardmore Mis., at Durwood	Jan. 28, 29

W. U. WITT, P. E.

OKLAHOMA CITY DISTRICT.

(First Round.)

Moore, Sunny Lane	Dec. 23, 24
College and C.	Dec. 24, 27
Paul's Valley	Dec. 30, 31
Stratford and Byars	Dec. 31, Jan. 1
St. Luke's	Jan. 3
Laoli	Jan. 6, 7
Apitol Hill	Jan. 7, 8
Franklin	Jan. 13, 14
Edmont	Jan. 20, 21
Uthrio	Jan. 27, 28
Orry	Jan. 28, 29
Carry	Feb. 3, 4
El Revo	Feb. 4, 5
Readia	Feb. 11, 12
O. F. SENSABAUGH, P. E.	

NASHVILLE, ARK.

The first Sunday after conference we filled our pulpit here at Nashville. On Wednesday following the family arrived, and we were soon comfortably at home in the brand new, thoroughly finished, and furnished commodious parsonage—not only so the pantry was not forgotten. That too was filled with all sorts of good things to eat. Bro. Hayes only occupied the house a few months, but one could not fail to notice how clean and neat every thing was—not one soiled spot or speck, which showed Sister Hayes to be one of the neatest of housekeepers. A more intelligently loyal people we have never served. The Board of Stewards here relieve the pastor of all collections. All obligations are thrown into one budget and the collections made monthly and deposited in the bank by the church treasurer. The outlook is bright indeed for a prosperous year along all lines of church work.

M. K. Irvin.

FORDYCE STATION.

We have been very kindly received at Fordyce. We came on Thanksgiving evening, found the ladies at the parsonage with the house well warmed and lighted throughout, a nice supper on the table, and provisions in place to begin with. The parsonage is fairly well furnished. The board of stewards raised the pastor's salary \$250, making it \$1500, to be paid monthly. These are open, warm-hearted people, no better people or place in the Little Rock Conference than Fordyce. We have had a good beginning. Have had eight accessions since Conference. We expect a good year. I am glad to hear the people say so many good things about my predecessor. Brother Thomas did a good work here.

Fraternally,
J. A. Parker.

Dec. 16, 1911.

BOSWELL AND SOPER CHARGE.

I want to say through the columns of your most excellent paper. That we have been in our new charge one

Diamonds From the Rough

By Evangelist
Edward G. Phillips

Original Incidents and Stories with Touching Illustrations and Pictures of men who were

"DIAMONDS IN THE ROUGH."

Positively the best book of its kind ever published.

It will make a nice Christmas present for anybody. Over 200 pages.
Price, Cloth, \$1.00. Plus 8 Cents Postage.
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ADDRESS

ED. G. PHILLIPS

Siloam Springs, Arkansas.

All Down and Out

YOU NEED A GENERAL SYSTEM
RENOVATOR.

GREGORY'S VEGETABLE VITALIZER (Laxo Blood and Nerve Tonic) will do just what you want, make you well if you have enough life to build on. It reaches the Stomach, Liver, Kidneys, Bowels and Mucous System, eliminates poison from the blood, and soon makes pure blood, and then you are well.

Three \$1.00 bottles will do the work. Remit \$2.50 to GREGORY MEDICINE COMPANY, Little Rock, Ark., and we will ship you by express, under our positive guarantee that it will not disappoint you. We will send free a bottle of GREGORY'S ANTISEPTIC OIL to test. Better send today before disease gets a death grip on you.

For responsibility we refer to Anderson, Miller & Co., publishers of this paper, or any reliable business firm in Little Rock.

month and have been over the field and find great possibilities in this charge. Our church is in good condition and our people have a mind to work. They have been very kind to us, sending us such things as a preacher needs. The Home Mission ladies are wide awake to all the interests of the church. They have placed about \$75 worth of new furnishings in the parsonage since we came. Our first Quarterly Conference has come and gone. Bro. T. P. Turner, our presiding elder, gave us a most excellent sermon Sunday morning at 11 o'clock. He is the right man in the right place. He is proficient, efficient and sufficient. We are planning for a great year.

Yours fraternally,
John H. Rogers.

THE FIRST NUMBER OF ST. NICHOLAS.

The first number of St. Nicholas for Boys and Girls, now thirty-eight years old, "going on" thirty-nine, began with a greeting to its readers by Mary Mapes Dodge, its first editor. St. Nicholas's first serial began in this number, "What Might Have Been Expected" by Frank R. Stockton; and there were stories, sketches and verses by such well-known writers as Noah Brooks, Lucy Larcom, Rebecca Harding Davis, and Celia Thaxter. "Jack-in-the-Pulpit" and "The Riddle Box" began in this long-ago number; but the illustrations look crude enough to eyes accustomed to the wonderful illustrative work of today.

PORUM, OKLA.

We had a good day at Porum Sunday. We have a good Sunday school and a good prayer meeting. Received two by letter this week. Revival at Soda Springs. Rev. A. Wright held a meeting at Soda Springs school house. Six joined our church. Others will join soon. When the meeting started there was no one to lead in prayer or help any way. Since the revival eight or ten will pray or testify. Thank the Lord for such men as Brother Wright. He was a Free Methodist. He and his good wife put their letters in our church last week. We rejoice to have them as co-workers this year in this hard field, where workers are few.

J. H. Callaway.

A HINT FOR OTHER FAMILIES.

A recent long and enthusiastic letter to St. Nicholas, written by the sister in a family of four boys and one girl, says:

"When we finish reading you, you aren't packed away in the attic, but you're sent to our four little cousins in East Hartford, who enjoy you as much as we do, then they in turn send you to their cousins in Hartford You see one copy does the duty for about twenty people, including mothers and big brothers."

NOTICE.

A choice farm in Beaver Co., Okla. Also 340 acres in Ochiltree Co., Texas. Well improved. Good terms on one-half. Address

P. M. FERGUSON,
Gray, Okla., Route 4.
FORREST BEAYLE,
Ochiltree, Ochiltree Co., Texas.

PREACHER SECURED.

The appointment advertised in the Mangum District has been supplied.
C. F. Mitchell, P. E.

In Jackson County, one of the best counties in Oklahoma, where the citizenship is the very best, and where the people are prosperous and healthy, there lives a hardware man who, on account of his age, is selling off a goodly number of farms, in lots of 40, 80, 160, and 320 acres. Write R. C. Johnson, Altus, Okla., for prices and terms.



Always Ready

Wise foresight should lead you to keep in the cupboard a half dozen or more handy packages of

Uneeda Biscuit

They won't get broken, musty, soiled or soggy like ordinary soda crackers because their crisp, clean freshness is protected by the moisture-proof and dust-tight package.

Never Sold in Bulk

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In the moisture-proof package

NATIONAL BISCUIT COMPANY

THE OBLIGING GROCER.

"May I use your 'phone a minute?" inquired the pretty stranger.

"Certainly; help yourself," replied the polite merchant.

"Thanks so much. Can you tell me what George Flaxton's number is, please?"

"I can find it for you in a minute."

"Oh, thank you so much."

"It's seven thousand, eight hundred, sixty-four, four rings."

"Oh, dear! I just know I can't remember all that. Won't you please get him for me."

"Certainly—Here you are, Miss."

"Thanks ever so much. Hello! Is this Mr. Flaxton? This is Miss—Oh, Mister, would you mind leaving the room just a moment?"

"Certainly, Miss, with pleasure, and I'll stand guard at the door so none of my customers enter until after you are through."

Afterward. "Oh, thank you so very, very much. You are so very, very nice."

"Not at all, Miss. Call again."—Ex.

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 215, South Bend Ind.

DR. W. S. MAY.

Eye, ear, nose, and throat. Office rooms 14 and 15, Masonic Temple. Hours: 9:00 to 1:00, and 2:00 to 5:00; Sunday 9:00 to 11:00. Little Rock, Ark.

PREACHER WANTED.

For a good circuit for a single man. The country is high, dry and healthy. Seven appointments. Will pay anywhere from \$250.00 to \$400.00 for an active, consecrated man. "There is more in the man than there is in the land." A man of some experience preferred. Send recommendation from your presiding elder. Act promptly. Write me. Alonzo Monk, P. E. Little Rock, Ark., 1224 Schiller Ave.

BIRTHDAYS AND BIBLES

IS EACH ONE
OF YOUR CHILD-
REN SUPPLIED
WITH A BIBLE?

Every child ought to have a BIBLE. When the next birthday of one of the children comes around order a Bible of US. We warrant Satisfaction.

ANDERSON, MILLAR & CO.,
Little Rock, Ark.

COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 31st day of March, A. D., 1910, in a certain cause (No. 11230) then pending therein between E. E. Moss as Trustee, complainant, and J. S. Jones, et al, defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski within the hours prescribed by law for judicial sales, on Friday the 29th day of December A. D., 1911, the following described real estate, to-wit: Lots Five (5) and Six (6), in Block One Hundred and ninety-six (196), in the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 5th day of December, A. D., 1911.

F. A. GARRETT,
Commissioner in Chancery.