

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

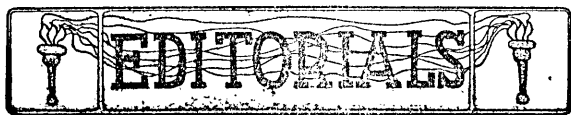
Successor to Western Christian Advocate.

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INDUSTRIAL INSURANCE IN THE UNITED STATES.

This is the title of a very valuable book written by Professor C. R. Henderson and published by the University of Chicago Press, price \$2.00. It is introduced by a summary of European laws on industrial insurance. Germany leads in caring for the working men. In 1881 Emperor William I in a famous message to the Reichstag said:

"We regard it as our imperial duty to lay upon the heart of the Reichstag the promotion of the welfare of the workmen. To find the right way and means for this is a difficult task, but also one of the highest duties of every State which rests upon the Christian life of the people. The close union of the real forces of this people's life with incorporated societies under State protection and help, will, as we hope, make possible the solution of problems for which the power of the government alone would not in the same degree be adequate."

In 1907 William II confirmed his grandfather's policy, saying:

"That legislation rests upon the principle of social duty to the working classes and is therefore independent of parties."

With this all parties now in Germany agree after fair trial, and this unity has been reached because of the manifest advantages of the system in spite of early misgivings and antagonisms. It is often claimed that insurance against accident, sickness, and old age, is a burden upon capital and industry, but, as Germany does more than other nations in this direction, it is worthy of notice that during the trial of this system Germany has grown rich and the workingman's condition has improved. Wages have rapidly risen, the premiums paid by the employers are a clear addition to wages, the degradation of charity is avoided, employers use all possible protective devices to prevent injuries and disease, and the work of administering brings employers and workmen together under social conditions favorable to conciliation. It is not disguised charity or poor relief, but a fulfillment of a duty to the people based on the common welfare, because health, security and freedom from dependence are not a mere class interest but belong of right to all. Those who risk the greatest danger to life and limb should not carry the whole cost of the hazard. Insurance is a method of fairly distributing the extraordinary costs of civilization. Since it has never become general by voluntary plan, the government intervenes to enforce the obligation, regulate the method, and guarantee the rights of parties concerned. Germany seeks to stimulate the interest of both employer and employees. The system is based on principles of mutual benefit, self-government, and local initiative. It is not State insurance, but insurance under regulation of law, and it does not make other forms of insurance superfluous. Trades unions, fraternal societies, and regular life insurance companies all flourish. If the Germans felt that their insurance laws were oppressive, injurious, or too costly, they would be repealed, because they are among the great people on earth, having a legislature elected by universal

manhood suffrage. It is our excessive national pride and lack of information which causes us to regard the German government as absolute and oppressive. Austria, Hungary, Italy, France, Belgium, Norway, Sweden, Denmark, Finland, and Holland have various plans for insuring workingmen. England has resisted the continental tendency, but is now considering it. The Australian colonies have made some interesting and profitable experiments.

The World's Exposition at St. Louis brought together the exhibits of social economy of the great nations. The superiority of Germany was apparent. There were American exhibits which were creditable to the goodness of the employers, but they were exceptional. The mines showed superb machinery for getting out coal and ore, but inferior devices for protecting the life and health of the men.

People of wealth can easily protect themselves by investments or insurance in private companies, but most wage earners are not so situated and require some form of collective action. It is shown by the Massachusetts Bureau of Statistics that it takes \$754.00 a year for a family of five. This leaves little opportunity for saving. More than 40,000,000 of our people barely make a living according to present standards of life. It is probable that the average annual earnings of all persons classed as employees are not over \$450.00. This includes women and children. The necessity for providing industrial insurance in the United States has become acute. If the nation knew and appreciated the facts, radical legislation would soon come. Business men, forced by absurd employers' liability laws, follow a policy of concealment. We know something about occupational accidents, but of the causes of disease, premature age, and death in industries we have little information. Insurance companies fear to join in comparative study of their own experience on account of competition.

Individual optimism influences social policies in the United States. Confidence in the ability of each man to care for himself grows out of pioneer conditions. In one generation we have passed from the stage of hunting and household production to collective production by huge combinations for a world-market. Until recently it was the common belief that any industrious, sober, thrifty wage worker might become an independent manager of business. In this faith many still endure disappointment. Progress is often halted by catchwords that betray provincial thought. Distrust of governmental interference is fostered by defeats in our political organization. The average business man has a contempt for both the ability and integrity of the politician. In efficiency and corruption under the spoils system cause distrust of administrators of municipal and State affairs; hence men look with little favor on the assumption of more power by the State. America has no system of industrial insurance, but the most extensive pension system in the world. It might be better to use the pension fund for those who make possible the victories of peace.

Trades unions and various benevolent societies provide a species of insurance, but it is inadequate. Fraternal orders are good, and yet unregulated by law many of them are badly conducted and ultimately fail, since it appears that out of 114 fraternal benefit societies only 19 have ac-

cepted the premium rates recommended by the National Fraternal Congress. Industrial life insurance is carried on by private companies, but the benefits are small and cost to the insured is high. Thus those who need insurance most and are least able to buy it are compelled to pay exorbitant rates.

The book contains discussions of the systems used by many benevolently disposed firms and corporations, railways and municipalities, and an outline of protective legislation and model laws and agreements proposed. The subject is one little studied and not appreciated. In view of the rapid changes in our social and industrial conditions, it would be well if public spirited, progressive men would secure this book and become familiar with the facts in this country and abroad.

MEMPHIS AND STATE-WIDE PROHIBITION.

Since we began the present campaign for State-wide prohibition we have over and over had our attention directed to Memphis, as affording a demonstration that State-wide prohibition cannot be made to work, or as at least raising a doubt whether it can be made to work. We desire to reproduce here an editorial that appeared in this paper February 4, 1909. It is as follows:

"MEMPHIS AND PROHIBITION.

"Look out for a howl from Memphis and a howl about Memphis from all liquordom, to the effect that prohibition does not prohibit. The whole gang of disreputable politicians in Memphis have done everything in their power to keep the Tennessee Legislature from passing a State-wide bill. They will now do everything in their power to make the law odious. They do not intend to try to uphold it; it will be their effort by all the means known to them to break it down.

"Meanwhile, the State administration, the Governor, who is from Memphis, who pledged himself in his campaign to sign such a bill if the Legislature passed it, but who did his utmost to defeat its passage and then vetoed it, will give, presumably, no support to the law in Memphis or anywhere else, particularly in Memphis.

"It seems certain, therefore, that Memphis is destined to present a bad situation for some months to come.

"There seems to be but one remedy, and if we were editing a paper in Tennessee we should certainly insist upon that remedy. The Legislature needs to take one more forward step and provide for a strong enforcement commission. This commission should be composed of at least three prominent citizens, with power to go into the courts, with power to employ detectives. They should be equipped so as to be able to ferret out violations of the law and to prosecute the law-breakers. The special lawlessness that attends upon the liquor business and the more especial lawlessness which is in prospect for Memphis, perhaps also for Nashville and Chattanooga, with the manifest willingness of the local officials to enforce the law, are an ample warrant for a special commission to see that it shall be enforced. Indeed, such a situation not only warrants the course; it demands it. The majesty of law in a great commonwealth is threatened. The question is whether law is to reign or a gang of outlaws are

(Continued on Page 3.)

WESTERN METHODIST

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We have received a very neat bulletin published by our church at Madill, Rev. James W. Rogers, pastor.

Rev. W. M. Hayes, our pastor at England, Ark., spent a day or two in the city this week and made us a brotherly call.

Rev. R. W. McKay seems to take a genuine joy in the work of Monticello District. He is full of optimism and energy—a "mighty" good way to work.

Rev. H. F. Buhler, who began the year as pastor of Capitol View, this city, has widened out by organizing a church on Pulaski Heights, a suburb of the city. He now has two building enterprises on at once and we hope he will succeed at both places. So far he has had splendid success.

Rev. D. U. Cline, our pastor at Yellville, spent several days this week in the city under treatment of a specialist for eye trouble, and made the Methodist office headquarters. We are glad to report that he went home well pleased with the treatment and much improved in his eyesight. He is doing a good work at Yellville.

Should we not record the good we see? Here is a fact worthy of record. This editor has been for weeks constantly out among the brethren, and he has never known a time when so many of them were in such good spirits about their work. Fewer preachers seems to be mired down than we have ever seen. It is a good sign, and more than a sign.

The marriage in this city, March 2, of Mr. E. L. Pittman and Miss Anna Hoss Prince is of special interest to us and to our readers because Miss Prince is a niece of Bishop Hoss, one of our Bishops, and further because Mr. Pittman is an old acquaintance and friend of the writer. We wish for them the most there is of happiness in the marriage relation.

This roaming editor spent last Sunday at Monticello. Dr. M. B. Corrigan is in charge since Rev. J. L. Cannon was sent to Lakeside, Pine Bluff. Doctor Corrigan always commands respect, and he is doing well. Our new church is an imposing structure. It will soon be occupied, and our readers are promised a cut. It is one of the best buildings we have in Arkansas.

Will our presiding elders please inform us of all changes in pastoral relations in their districts? We have had unusual difficulty at this point since the last sessions of our annual conferences. People probably think it strange that we do not make promptly these announcements. How can we do it when we have no information? We certainly will not venture upon dim rumors. The pastors and the people are entitled to the facts, and entitled to have them promptly.

Dr. H. M. Hamill, of Nashville, Tenn., will spend eight days in Arkansas conducting Bible School Institutes under the auspices of the Arkansas Sunday School Association. He will be assisted by Dr. H. A. Dowling and wife. These institutes are to be held at Camden, March 11, 12; Malvern, March 13, 14; Hot Springs, March 14,

15; Conway, March 16, 17; Little Rock, March 18. Our Methodist pastors and workers should not fail to attend these helpful gatherings.

A young woman can scarcely do a worse day's work than when she withdraws her confidences from her mother and father. She ought especially to confide to them her love affairs, in which she can have no wiser or more interested friends. Beware of loving any human being where you cannot tell your mother. Your mother will love you when all other loves have failed. No matter what the protestations of others, your mother is your first, your best and your last friend. Tell her about all that concerns you. Your father is the best judge as to who will make you a good husband, my dear girl. You may find this out too late, if you venture too far without consulting him.

Our church at Warren, Ark., has one of the largest opportunities of any church within our knowledge. They have about 500 members. Warren is a good business town, in a good agricultural region, has more large stores than any town of its size in the country; has three large milling plants, cutting vast quantities of lumber, and using hundreds of operatives. Our church ought to lay its hands for guidance upon all these great interests, and properly organized can do it. The pastor, Rev. W. C. Watson, is a man of tireless energy, and has made a record wherever he has been. We predict he will make a record at Warren. He has been in Hollis, Douglass and others good help. We recently spent two most pleasant and profitable days among them.

One of our editors, in speaking to the students of a Methodist college in a section where no church paper is widely circulated, was surprised to find that in 95 per cent of the homes from which the students came his paper was constantly read. Who sent them there? A school in Manila was made possible by one editorial in one of the Advocates, as was our first contribution for missions in Korea. What gave us the Brooklyn Hospital? The generous donors have themselves made answer. Such instances, in connection with colleges, hospitals, etc., could be multiplied many times. Indeed, where is the denominational institution which does not owe either its beginning or perhaps its salvation at a critical period, or its present place of power, to the Methodist press? That is what it is for. That is what it does.—John A. Patten.

At Wilmar, Ark.—This editor landed there worn and weary, suffering very much with a deep cold. Sweet was the rest in the home of our dear brother, Rev. A. M. Robertson, and his good wife. It was a place where you could "do as you please if you want to." A preacher so much on the wing often longs for rest; the hotels are often cheerless, and private entertainment, though generous and most hospitable, often puts you in the harness. What is needed is rest in congenial company that lets you do as you please. It was so in the home of this good couple. The preacher and the people were getting on smoothly and well, but we were quite sorry to find our old friend, friend also of all preachers, and lover of the kingdom of God, Mr. J. T. D. Anderson, in feeble condition. He has long been valuable in that country. When he goes hence he will leave his children and his children's children standing for the right.

WARS AND RUMORS OF WAR.

The situation in China is exceedingly ominous. There is every appearance of widespread Manchu revolt, following the Manchu abdication. The royalty steps down, turning the empire over to the republicans, but the Manchu soldiers are not ready to turn loose. For the past few days there has been rioting and looting and burning and massacres in various cities. Mixed with the

situation is of course various superstitions. There is no telling what will develop. There are now in Pekin some 12,000 allied foreign troops. These are sufficient to take care of the foreign legations and the foreign mission compounds, at least till reinforcements can be thrown into Pekin. There seems to be no ground to fear that missionaries and other foreigners in Pekin will be overwhelmed. But outside of Pekin, in North China, foreign missionaries have already been murdered. That whole vast region may blaze with counter revolution, and no man can foretell the result. Yuan Shih Kai, the President, and Doctor Sun, the provisional President, are not yet sufficiently seated in their places, and have not yet an army sufficient to inspire full confidence in their ability to cope with the revolt. In the south of China, from the Yangse down, where, by the way, our Southern Methodist missions are located, there is quiet—it is not a Manchu stronghold. We judge that none of our own missionaries are in any special danger. However, the whole of China may yet be involved; international complications may arise; and allied armies of all the civilized nations may be poured into China, or separate armies of conflicting nations may meet there. It is in our judgment a most serious situation, and world consequences may follow.

In Mexico the situation is equally ominous, though far less is involved. A counter revolution is certainly on in that country. It is very doubtful if Madero, who turned Diaz out, will be able to hold his seat. More than half of Mexico is now greatly disturbed, and preparations are making to march on Mexico City with a more formidable force than Madero ever commanded. There is great alarm for the safety of foreigners. There is a state of anarchy.

We have personally believed for some weeks that the United States would be compelled to intervene in Mexico. Diplomacy can not settle their troubles, and no Mexican force seems likely to settle them. Intervention is a serious business, drawing after it consequences that no man can estimate. But the United States must either give up the Monroe Doctrine—which she will not do—or maintain order in Mexico, for under the Monroe Doctrine no other nation will be allowed to intervene in that republic.

It is a time of world unrest. It is a time for statesmanship and for—prayer.

THE LAW OF THE SPIRIT.

CHAPTER I.—CONTINUED.

The latest developments of psychology afford a scientific basis for belief in the triune nature of God, as they afford also a scientific basis for the incarnation, the Trinity involving three persons in the one nature and the incarnation involving two natures in one person.

Until recent years psychologists told us but little of the subconscious self that is a part of each of us. This whole region was left almost entirely to a class of people who were rather contemptuously put down as "psychics," a class that was esteemed to work on the borderland of the black arts. But within recent years scholars of the first grade have been giving attention to the facts that lie within this region. Notable among these scholars in this country have been the late Professor William James and Professor Starbuck. The subliminal mind may now be considered a genuine department of psychological science. The facts in connection with it have an important bearing upon the subject we are discussing. For we have been made acquainted with our other selves, and we have come to know that there is something in us wonderfully like duality, and, it may easily be, something like trinity.

Consider a fact like hypnotism. In the hypnotic state a person is to all intents another person; has a different will, different sensibility,

thinks differently, takes himself for another person. Certainly personal identity is not destroyed; certainly at bottom the man is one; but for all practical ends he is two persons, each hold peculiar sentiments and aims. The substance is one, as we say of the Godhead, but all the functions of personality are different.

There are, aside from hypnotism, certain pathological states in which another center of consciousness than the ordinary center is developed, with its own stream of memories, activities, aims, just as though a new person had come into the body of the man who is so affected.

The new psychology has also taken account of the facts of religious experience, of the spiritual struggles of men. St. Paul long ago spoke of two laws in us, one of which co-operates with the Spirit, the other being contrary to the Spirit. Modern psychology does not indeed tell us that we are in essence two or three; it holds to the unity of the essence in each person; but modern psychology goes very far toward upholding the sense of double consciousness of a certain Chinaman who had been converted, who went off on a trip, and when on his return the missionary asked him how he was getting on religiously he replied: "Why there are two of us; one wants to do right, and the other wants all the time to do wrong, and we fight like everything!" Something like this is really well known to every earnest man. There is within us, for the greater part of our time, let us hope, a person that aspires to all that is good and holy and true; there is within us, at other times, a person very like the devil, so that the center of life is for the time changed; we have met our other, our worse, self.

In the face of these facts how can any man contend that it is absurd to talk about three persons in the Godhead, as trinitarianism and the Bible teach us? And we may ask, by the way, how any man can say that two natures may not be united in one person, as the doctrine of the incarnation demands? Does not our science afford a basis for the trinity and for the incarnation?

When we have arrived at the fact that the trinitarian theory is not within itself unreasonable, we may then rest the case, for its direct proof, upon the statements of the Scriptures themselves. This Scripture testimony we have already given. We think it will be very difficult to take the whole teaching of the Book itself and come to any other conclusion than that the Holy Spirit is one of three persons in the very substance of the Godhead.

We are bold to maintain, even on philosophical grounds, that the trinitarian view is not only not unreasonable, but we go further and say that it is more philosophical, and it is far richer, than the unitarian view. Unitarians have even charged that the Christian doctrine of the trinity is a development of philosophy, and that it does not come by revelation at all. Such a charge is proof that speculative philosophy has felt the need of some distinctions in the Godhead; and if such need has been felt, on philosophical grounds, then it is too late to charge the doctrine of the trinity with absurdity.

We say that the doctrine is more philosophical than the unitarian view of God. According to the unitarian view there must have been a time when God was absolutely solitary, when there was absolutely nothing in all the Universe, as we now conceive it, but God, one lone, solitary person, with absolutely nothing outside himself. We submit that such a God cannot be even conscious, cannot be self-conscious, as Sir William Hamilton would express it; for every act of self-consciousness involves the cognition of the I and the not-I, and in this case by the very supposition there is no not-I. But on the trinitarian scheme there have ever been personal distinctions in the Godhead, and so a possibility of taking cognizance of the I and the not-I even before anything was created, that is to say a possibility

of divine self-consciousness from eternity, without which the very notion of a God is itself an absurdity.

Again, it is of the very essence of the divine nature that God is love. If love be anything less than essential, if it be a mere accidental attribute, developed in time in the divine nature, no matter how many ages ago, then how poor is our highest conception of God! How poor we are, after all, in our need and misery, if we are to rely upon anything short of an infinite and essential nature of love! But how can God be essentially love on the unitarian theory? For under that scheme there must have been a time when there was absolutely nothing outside himself to love, and no personal distinctions within himself to render love possible!

In exactly the same way, how bare is the thought of the Fatherhood of God if that fatherhood be not an eternal fatherhood! How rich is the thought that it belongs to his very essential nature to be a father! What richness that he cannot be other than Love and Father, if he is to be at all!

OTHER SHEEP: A Missionary Companion to "Twice-born Men," by Harold Begbie, Hodder & Stoughton, New York.

Mr. Begbie's book, entitled "Twice-born Men," has given us striking examples of the power of the gospel of Christ to transform and save men and women who are sunken to the lowest depths of sensuality and crime. The examples were taken from the debased in the great cities of a Christian land. In the work before us, we have examples of the new birth in heathen people, as far removed from Christian thought and life as superstition, ignorance, and sin may remove human beings.

The author has traveled over India and in Ceylon in company with Fakir Singh, leader and superintendent of the Salvationists. Fakir Singh was, until middle life, a Mr. Tucker, who was engaged in the Civil Service of India. Mr. Tucker became a thorough and enthusiastic convert to the methods of Christian evangelism followed by the Salvationists, and gave up his position in the Civil Service to become a Fakir, a knight-errant of Christianity. He adopted the dress and manners of life of the Indian Fakir, to bring the gospel of Christ into close correspondence with the traditions, habits, and manners of India. He wandered barefoot through the country, subsisting on curry and rice, which he begged at the doors of peasants. He slept under trees, and taught the people singly, or in groups, as he chanced to have opportunity. He organized the Salvation Army in India on this plan.

Mr. Begbie gives us many examples of conversions effected by the Salvationists—marvelous transformations of grace, making veritable saints of men who were once possessed of devils. While Mr. Begbie gives us such examples of the wonderful triumphs of the gospel among the outcasts of India, he represents that the real strength of India is hardly touched. The converts won, hitherto, with rare exceptions, have been from the unclassed people, of whom there are, probably, seventy millions. But Brahmanism, guarded by venerable traditions, its rituals, the caste system, and the power of the priesthood, presents an almost impregnable front to any form of attack that Christianity can make.

Mr. Begbie's descriptions of scenes in India and of religious practices of the people give to his book the charm of a thrilling romance.

Whoever begins to read it will read it through.

The author freely expresses his views in regard to the general character and work of the church. Its denominational differences and rivalries, its dogmatism, its sacerdotalism, its ritual all obscure the simple light of holy love which shines out in Jesus Christ. We need not comment on

these views; the book presents reasons for them. It is evident that Mr. Begbie believes the time has come when there must be a restatement of Christianity and a reconstruction of methods in its promulgation. The reader will not always agree with him, but none will doubt his faith that Jesus Christ is the Savior of men, able to save unto the uttermost.

J. E. GODBEY.

MEMPHIS AND STATE-WIDE PROHIBITION (Continued from Page One.)

to be permitted to ride in the saddle. Tennessee has one problem of that nature now on hand, in the matter of the Reelfoot Lake night riders. She is heroically proceeding, under the leadership of Governor Patterson (to his honor be it recorded), to solve this problem by hanging these masked murderers. She cannot afford, even though opposed by her Governor, to permit another organized band of lawbreakers to go unpunished. She ought at least to provide imprisonment for every man who persists in rising up against the authority of the law governing the sale of whisky. Fines will not do; if a man will for gain trample under foot a law so manifestly expressive of the will of the people, a law so much demanded by the people, a law judged by the representatives of the people to be so necessary to the security of society, that man ought to be sent to prison, ought to be put where he has no power to violate the law. And if the Legislature of Tennessee will take this course, the remedy will be found effectual, the situation will be saved."

There is little need for comment. The Western Methodist did not consider itself a prophet when this article was written: it was merely matter of common sense and ordinary foresight. What we then set down has been abundantly fulfilled. This editor was in Tennessee just after the State-wide measure had passed, and took the trouble to go to see the President of the Senate, and insisted that an enforcement commission be put behind this law, or else we should inevitably see just what we have seen. Why the Legislature that passed this bill passed it over the veto of the Governor, did not erect at the time adequate machinery to uphold the law, we have never been able to understand. Governor Hooper, who has not had a Legislature that would make an advance movement, and whose hands have been tied, is now seeking a remedy for the situation. A body of able lawyers has just had the case under consideration, and has reported what is needed. It is understood that the Governor will make an effort to get the Legislature to provide means to remove from the State of Tennessee the blistering shame of being now ridden down by a band of lawless rascals, a band of incorrigible criminals, who are in the face of a great sovereign people with both a hell and a gospel—a hell of crime and a gospel that prohibition does not prohibit.

We would respectfully call attention to Oklahoma, if any man thinks prohibition cannot be made effective. They told us there that it could not be done; they gave us a devils' dance for a time, it is true; but we have there an enforcement commission, a plain and simple statute for removing unfaithful officers; and we can tell all men that the prohibition law is as well enforced in Oklahoma as any other law on the statute books. The same is true in Kansas, and the Kansas people would no more think of reopening the saloons than they would think of closing the public schools.

The nature which is all wood and straw is of no use; if we are to do well, we must have some iron in us.—Canon Farrar.

Swift kindnesses are best; a long delay in kindness takes the kindness all away.

A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. RIGGIN.

A. D. 130.—The persecution under Adrian still continues.

A. D. 137.—It is said that the Emperor Adrian issued an edict restraining the ferocity of the persecution. The circumstances appear to be these: The Roman empire, having conquered the various nations, claimed to have conquered their gods. Freedom was granted to every nation to worship their own gods; but it was demanded of all alike that they should render divine homage to the eagles, *i. e.*, the military standards, symbols of the Roman power; also to adore the image of the emperor. All this idolaters of every sort were ready to do; but this the Christians would not do. Ordinarily there might be no occasion to refuse. But sometimes a man who disliked a neighbor went to a magistrate and accused him of being a Christian. The magistrate would call him into court and command him to offer incense to Cæsar's image. The Christian refused. The magistrate could not understand why. But he insisted on being obeyed. He will compel the obstinate Christian to sacrifice. The Christian refused to obey the court. What then? Compel obedience. How? Fine him, scourge, imprison, banish, torture him. And still the court is defied. The magistrates are in trouble. They write to the emperor for advice. So Adrian issued a rescript, closing with these words:

"If any one therefore accuses them and shows that they are doing anything contrary to the laws, do you pass judgment according to the heinousness of the crime. But by Hercules, if anyone bring an accusation through mere calumny, see to it that you inflict punishment."

A. D. 140.—Apology for the Christians written by Justin, addressed to the Emperor Antoninus, a masterly work and exceedingly valuable. Justin was born and brought up in Palestine, near Jacob's Well, became a patient, diligent, thoughtful student, a philosopher, a Christian, an author, an apologist, a martyr. He quotes largely from all the gospels, and, indeed, from nearly every book of the New Testament. When we consider that there was no printing then, nor any circulation by mail, this manifest widespread use of the New Testament writings proves that they had been written long before Justin's time, *i. e.*, in the apostolic age.

A. D. 155.—Fifth general persecution raging. Polycarp, bishop of Smyrna, suffered martyrdom. He had been a companion of the Apostle John, now 85 years of age. He was barbarously tortured and burned alive.

A. D. 165.—Sixth general persecution under Marcus Aurelius. Justin, the philosopher and apologist, suffered martyrdom in Rome. He is always called Justin Martyr.

A. D. 180.—Pantenus becomes principal of a Christian school at Alexandria. This is the first Christian institution of education of which history takes notice. How long it had been in existence is unknown; but after this it rapidly attained great renown, and was the chief center for ministerial training, and the study of theology, philosophy and rhetoric for the next 200 years. It had great reputation among learned men, whether Christian or heathen, and a great number of the greatest men of the age were trained there. The greatest libraries of the world were in Alexandria. This school shows the interest the church took in study and education from the beginning. Great schools were also soon established in Ephesus, Antioch, Cæsarea and other places.

A. D. 185.—Irenæus, bishop of Lyons, wrote a large book against Heresias. In this work the author quotes liberally from every book of the New Testament, and affords most valuable information on every matter concerning the church.

A. D. 189.—Clement succeeds Pantenus as head

of the catechetical school at Alexandria. Clement was a voluminous writer. Being a ripe scholar, his works are of great interest to the student.

A. D. 202.—Seventh persecution under Septimus Sevetus.

A. D. 203.—Origen succeeds Clement at the head of the school at Alexandria. He was the most celebrated scholar of his age, and one of the most influential teachers that ever lived.

A. D. 208.—Rise and spread of Montanism. This was a party sound in doctrine, except that they held fanatical views of the Holy Spirit and his work, views varying from time to time and in different places and as held by different persons. They sought to retain fellowship in the church, but were insubordinate and headstrong. Some local churches expelled them, others tolerated them, others submitted to them. They resembled the Holiness circles that in one form and another arise from time to time in all churches and in every age, some of them intolerably fanatical. Others among the best people of the age. The Church, having no connectional bond nor center of authority, devised no uniform method of dealing with them.

A. D. 229.—This brings us to the close of the second century of this history. The Christian faith by this time has spread throughout the Roman Empire. The church was planted not only in the great cities, but also in the smallest communities, and even beyond every boundary of the empire, and among those regarded as the most barbarous tribes. The number of believers in the world must have amounted to several millions of souls, and that in the face of bitter and almost continuous persecution.

This century embraces a highly enlightened age. Gibbon, the great historian, says: "If a man were called upon to fix the period in the world's history during which the human race was most happy and prosperous, he would without hesitation name that which elapsed from the death of Domitian (A. D. 92) to accession of Commodus (A. D. 180). The love of letters, almost inseparable from peace and refinement, was fashionable among the subjects of Adrian and the Antonines, who were themselves men of learning and curiosity. It was diffused over the whole extent of the empire; the most northern tribes of Britons had acquired a taste for rhetoric; Homer as well as Virgil were transcribed and studied on the banks of the Rhine or the Danube."

Still persecution of the Christians was often violent and cruel. Martyrdom was not unusual or unexpected, and accounted an honor, and often welcomed with joy. In the New Testament we read of the apostles rejoicing that they were accounted worthy to suffer shame for his name, and of the taking joyfully the spoiling of their goods. This spirit was still manifest to the wonder of all men. And "as devout men carried Stephen to his burial and made great lamentation over him," so the Christian community never ceased to honor those who suffered for the faith, and to reverence the tombs of the martyrs with a fervor that grew into a hurtful superstition in later years.

The Christian authors of this period were Justin Martyr, Athenagoras, Irenæus, Clement of Alexandria, Origen and Tertullian, with many minor writers. Great men were Clement and Origen, the fame of whose scholarship filled the world. Already in this second century of Christian history, Christian scholarship and literary excellence commanded the highest regard, and more of it remains than of any other. And this was the age of learning. The school at Alexandria has been mentioned, another was established at Cæsarea, another at Ephesus, another at Antioch, and in many other places. Some extracts are given from the abundant literature of this period, such as shall exhibit the faith, the worship and the life of a primitive Christianity.

A. D. 149.—From Justin Martyr's First Apology: "I will also relate the way in which we

dedicated ourselves to God when we had been made new through Christ. As many as are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are instructed to pray and to entreat God with fasting for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water. . . . And this washing is called illumination, because they who learn these things are said to be illuminated in their understanding. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who, through the prophets foretold all things about Jesus, he who is illuminated is washed. And the devils indeed, having heard this washing published by the prophets, instigated those who enter their temples, and are about to approach them with libations and burnt offerings, also to sprinkle themselves. . . . But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended these prayers, we salute one another with a kiss. There is then brought to the president bread and a cup of wine mixed with water, and he, taking them, gives praise and glory to the Father of the universe, through the name of the Son and the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at his hands, and when he has concluded the prayers and thanksgivings, all the people present say 'Amen.' And when the president has given thanks and the people have expressed their assent, those who are called by us 'deacons' give to each of those present to partake of the bread and wine mixed with water, over which the thanksgiving has been pronounced, and to those who are absent they carry away a portion. And this feast is called the Eucharist, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed for the remission of sins, and is so living as Christ has enjoined. For not as common bread and common drink do we receive thee, but in like manner as Jesus Christ our Savior. . . . For the apostles in the gospels have delivered unto us that Jesus took bread, and when he had given thanks said, 'This is my body.' And we afterward continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied we bless the Maker of all through the Son, Jesus Christ, and the Holy Spirit. . . . And on the day called Sunday, all who live in cities or in the country gather to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as the time permits; then the leader verbally instructs and exhorts to the imitation of these good things; then we all rise together and pray. . . . And they who are well-to-do, and willing, give what each thinks fit, and what is collected is deposited with the president, who succors orphans and widows and those who through sickness or other cause are in want, and those who are in bonds, and the strangers, and, in a word, all who are in need. But Sunday is the day on which we all hold our common assembly, because Jesus Christ, our Savior, arose from the dead on that day."



WARING SHERWOOD
Editor
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Western Methodist

LEAGUE PAGE



ASSOCIATE EDITORS
MISS LOUIE AUDIGIER
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BYRON HARWELL

MARCH 17. THE RAVAGES OF IMPURE LIVING (TEMPERANCE.)

(Hos. 4:11-13; Rom. 28:32.)

SUGGESTED PROGRAM.

Silence.
Reading of first Psalm collectively.
Prayer by the Leader.
Mixed quartette, "Day Is Dying in the West,"
Hymn No. 57.
Hymn No. 35—"Lord, We Come Before Thee Now."
Hymn No. 419—"One More Day's Work for Jesus."
Hymn No. 329—"Pass Me Not, O Gentle Savior."
Voluntary prayers.
Hymn No. 325—"Break Thou the Bread of Life."
Scripture lessons and leader's remarks.
Illustration, "A Broken Dam," from Epworth Era.
Talks, two minutes each:
Afflictions are caused by disobedience to God's Laws.
"Ravages of Impure Living," God's messengers to warn us.
Constant sin hardens our hearts and blunts our consciences.
Special music.
Open meeting: What is the best way to keep out of such a life?
Song and League Benediction.

THE TOPIC.

By Rev. B. A. Few.

Our God is one of infinite love and compassion but he is at the same time a God of infinite justice and is the author of inexorable law that has to be reckoned with and obeyed. Out of Christ he is represented as "a consuming fire," and cannot look upon sin with the least degree of allowance. "The day that thou eatest thereof thou shalt surely die," is as true today as it was the hour that Adam and Eve disbelieved, disobeyed, and fell. God is very merciful and seeks to woo us away from sin and consequent woe, but the soul that sinneth it shall die just the same. What are the Ten Commandments but God's ten sword points put over the side of the precipice of passion and intemperance to scourge us back into the way of integrity? Paul has said that "What a man sows that shall he reap." If a drunkard or a man of impurity sows a spark he will reap a conflagration, and if he sows a flame of intemperance and vice his soul will soon be like unto a city through which the flames have passed, leaving nothing but ruins and fallen arches. The first chapter of Proverbs sobs out God's great love and compassion for us, but tells us that when we will heed none of his admonitions and go on violating his laws we must suffer the consequences and that he will not or cannot help us. If we sin against our bodies and violate the laws of health by dissipation and intemperance, the ravages of disease will bring us down with the rheumatic body and the hectic cough, and that he has made no provision to save us from it. If we fling the loose rein of indulgence upon the neck of the maddened steed of passion and intemperance, we may expect to make the fatal plunge down into the abyss of despair. To the one pursuing such a course, living out of Christ, God thunders forth the summons, "Prepare to meet thy God."

PRACTICAL POINTS.

1. Our God is a jealous God. He will be all or not at all. If we do not entertain good thoughts in our minds and fill them with the knowledge of God, he will refuse to have anything at all to do with them. It would be an insult to God to try to entertain him with Satan. No person's mind, however great, is big enough to entertain both at once.

2. With our minds, so with our lives. We must either live for God or for Satan. No

mortal is endued with the strength to serve both successfully. When we invite the Devil in, we put God and good out of our lives. Let's let Him have His way with us!

3. We are young now and our lives are not already filled with the ravages of impure living. We can look about us and see God's messenger of warning to us in the lives of those who have shut God out. If we cannot see the message there, let us look at the evil mind or life as Paul presents it to us—as being filled with all unrighteousness, wickedness, maliciousness; full of envy, murder, strife, deceit, haughty, boastful, hateful to God, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful."

4. Since we know the ordinance of God we are not only held guilty if we practice such things, but even if we consent with them that do practice such things.

5. Young friends, we are the ones to say whether we will have to live under such a curse or not. If we co-operate in our might to put down evil, we can, with God's help, come out victorious, and blot out world-wide vices with our command, for "the great houses shall have an end, saith Jehovah!" When shall we have the end come, now or a hundred years hence, after millions from our own generation have been ruined and tortured with fire and brimstone? God will never fail his own so, "Let us now be up and doing!"

SIDE LIGHTS.

A gentleman was buried in St. Louis the other day whose health gave way and whose case was beyond all medical aid. He was comparatively a young man at his death. A friend of his said that from boyhood he had a great ambition to be a successful business man, and in the accomplishment of it he was guilty of criminal carelessness concerning his body. He slept little, ate irregularly, and overworked his powers. He made a fortune, but lost his health and his life.

* * *

The German brewers have become very angry with their emperor because of his recent rescript against beer-drinking in the German army and navy. God gave the German soldiers and sailors their bodies to defend their country, as vessels of patriotism, and the brewers wanted to use them as beer vats.

* * *

God has given us our bodies as vessels of service to honor him, and the man who tempts us to drink wants to pour into these sacred vessels some of the vilest combinations of acids and flavors and poisonous adulterants that prostituted chemistry has ever devised.

* * *

No one ever jumped into a beautiful womanhood by one bound, nor came to old age in its glory and attractiveness by a sudden inspiration. It is the work of a lifetime. How necessary then to begin early to lay up for these coming years, which mean so much to us and to those about us.

DALLAS CITY EPWORTH LEAGUE UNION TAKES ON NEW LIFE.

Mr. J. A. Rogers has just been elected to the Presidency of the Dallas City Epworth League Union, and already has rallied the League forces of the city for an aggressive year's work. The initial meeting under the new administration was held on February 16 at Grace Church, in East

Dallas, and an innovation introduced in having the delegates seated in groups around tables, which places they occupied throughout the business and social periods, Presidents being together in one group, First Vice Presidents together in another group, and other officers similarly placed through the entire audience room.

The next session will be held with Trinity League, in North Dallas, and already plans are being made for a great occasion. The standard set by the Grace Leaguers, if approached by others as their turn to entertain comes around, will witness a remarkable year in Dallas League circles.

Mr. Rogers, in his matter-of fact way, with well-thought-out plans and plenty of initiative to execute them, will bring things to pass. He is the right man in the right place.—*Texas Christian Advocate*.

The above clipping reminds us of the renewed life manifested in our Little Rock City League Union.

Last Sunday afternoon was spent in organizing a Chapter at Dye Memorial, Argenta. The visit was pleasant in every feature and we feel sure that the Leaguers of "North Little Rock" are in fair way to line up with the Union.

HYMNS WE LOVE.

BYRON HARWELL.

"Praise God, from whom all blessings flow,
Praise Him, all creatures here below."

During the recent students revival in Hendrix College, in which more than a score of young men were brought to Christ, frequently, when all had assembled in the great dining room of Tabor Hall, as they paused a moment for thanks to be returned, some one would start this grand hymn, "Praise God, From Whom All Blessings Flow," and they sang it as only boys can who are thankful because their friends are being saved.

On the night of October 15, 1884, a great crowd was gathered on the street outside of a Republican headquarters in New York City, awaiting the returns of an important election. It was 2:00 o'clock in the morning before the last bulletin was posted. Previous to this announcement a thousand voices had been singing uproariously, "We Won't Go Home Till Morning," but the moment the message was displayed, the stereopticon flashed out the line, "Praise God, from whom all blessings flow. Good-night." The Tribune, in reporting the incident, said: "A deep-voiced man in the throng pitched the Doxology, and a mighty volume of song swelled upward. The lights went out, and the happy watchers went to their homes."

This is pre-eminently the Doxology of the Christian church in all parts of the world where the English language is spoken. It is doubtful if any stanza of religious poetry has been so often, so universally and so heartily sung in the worship of the Triune God as this. The author was accustomed to remark that it would enhance his joy in Heaven if, when he reached that happy place, he might be permitted to hear his songs sung by the faithful of the earth:

And should the well-meant song I leave behind,
With Jesus' lovers some acceptance find,
'Twill heighten e'en the joys of heaven to know
That, in my verse, saints sing God's praise below.

"If the saints in Heaven," says Dr. W. F. Tillett, "can hear the songs of earth, surely then the

bood bishop's joy is great."

Thomas Ken, a bishop in the Church of England. The Doxology has been almost universally adopted as a praise hymn by all the churches. Wilhelm Frank, the composer of the tune, "Old Hundred," was a German.

land, was one of the gentlest, truest and grandest men of his age. In 1685 he was appointed by Charles II bishop of Bath and Wells, but was cast into the tower in 1688 by James II because he refused to publish certain "Indulgences."

A VERY MUCH APPRECIATED LETTER.

Dear Brother: I am inclosing you a check for \$2.50 for your work as Epworth League Missionary. I admire your courage in taking charge of this mission and think you are entitled to all the honors of a Foreign Missionary. I think it very important to cultivate the neglected fields at home, and wish more money was invested in looking after the neglected places about us.

With kindest regards to you and yours, I am
Your brother,

GEORGE THORNBURGH.

Now brethren, come on with your contributions though they may be small. Enough of them will put us in good shape on this charge. Accompany your check with a few words of kindness. I got one dollar from our dear old Brother Caldwell the other day, with just a word of encouragement, and it did us a great deal of good.

Remember the Epworth League Mission, brethren. I am

Your brother,
J. H. McKELVEY.

February 26, 1912.

HEROISM, MODERATION AND—SENSE.

When a mob in Thessalonica sacked the Governor's house and killed him, the Emperor Theodosius, a man of frightful temper, ordered the Roman troops to avenge the death on the whole people of Thessalonica. When the avengers arrived, they found the circus crowded to the top-most seats; they closed the gates, drew their swords, and for three hours killed everybody they could reach, so that seven thousand men, women, and children lay dead before their fury was appeased. Ambrose, who had been elected Bishop of Milan by acclamation, and who was a great Roman noble, at once wrote a letter to the Emperor. "You are a Christian," he said, "and have done this horror. Into this has your hasty anger led you. As for me, I pray for you, but you and I cannot stand together in the same church. Do not venture to appear where I am present. You have done the most horrible thing that was ever heard of."

When the Emperor came to church, the Bishop met him in the outer porch. "You may not enter," he said. "This is no place for such as you, unless they come in the deepest shame and sorrow. Go back to your palace. Your hands drip with blood. Repent! repent! and then come; but not now." In the history of Christianity there is no more inspiring scene. If the Church had always dared as Ambrose dared, the whole world would have been with it. If its arm had always been held out between the oppressed and the oppressor; if it had always stood, as it sometimes did, undaunted in the face of despotic kings and unscrupulous rulers; if it had shown itself the friend of the poor, it would now be intrenched in the hearts of the people against all the assaults of its enemies. It was impossible to meet such a challenge. Theodosius did repent. He bowed himself in the church in the presence of all the people, and declared that no capital sentence should be executed until thirty days after condemnation!—*The Outlook*.

Reputation is what men and women think of us; character is what God and the angels know of us.—*Thomas Paine*.

EASTWARD

Around the World

IN THE SUNRISE EMPIRE.

By DR. W. B. PALMORE.

XXX.

We reached Tokio in time to attend the first General Conference of the United Methodisms of Japan. Four years ago the different bodies of Methodism operating in the Sunrise Empire, met, united and organized the Methodist Church of Japan, with Bishop Honda as the first general superintendent, evidently a providential man. He might have risen to one of the highest positions in the service of the Emperor had he not surrendered his life and consecrated his gifts to the service of the King of kings and Lord of lords.

We had an enthusiastic reception and a great hearing. Bishop Honda, in stature, is something like Zaccheus, and when he stood on the platform introducing a man six feet, two inches in stature, the contrast was so great as to call forth a storm of applause and great laughter! This recalled a similar embarrassment in Kobe 25 years before, when we were introduced to a great audience of young men, who roared with laughter! We never learned what the laugh was about until six years later, when we met a Japanese, who had been studying five years in a college in America. Remembering that he was present when we spoke in Kobe, six years before, we asked him to explain what the great laugh was about. He reminded us of the fact that we then had a very long flowing beard, and that we towered so far above all the Japanese gentlemen on the platform that we were introduced to the audience as

"GOLIATH OF GATH!"

Bishop Murrah's fraternal address from Southern Methodism was very gratefully and gracefully received. Our Mississippi Bishop also did some fine preaching while in the capital of Japan. The first quadrennium of the United Methodism of Japan, coming so soon after the exhausting war with Russia, was a very trying one, but the reports of the work are quite good, the outlook hopeful and both preachers and laymen are optimistic. There is great danger, however, that the churches at home will relax, if not relinquish their interest, expecting and requiring too much, if not impossibilities of this brave and irrepressible little band, whose great difficulty is not so much with the polytheism of the idolatrous masses, as with the pantheism, rationalism, agnosticism and atheism of the classes. Unitarianism, destructive higher criticism and other forms of galvanized infidelity are some of the more subtle difficulties confronting evangelical Christianity in Japan.

Tokio, with its more than two millions of inhabitants, has greatly improved since we first saw it, in 1886. Here is a great university and many colleges with tens of thousands of students. The streets have been widened in many parts and better and more imposing buildings have taken the place of ephemeral structures we first saw here. Electric cars have taken the place of clumsy old hacks and stages. And yet with all the crowded electric lines of cars, it is already getting to be a great problem as to how the people, morning and evening, can get across the magnificent distance between their homes and places of business. The congestion is about as bad as it is in

ST. LOUIS.

Underground roads are getting to be absolute necessities in both of these cities. Another great change for better is in the physical as well as mental improvement in the students. We have addressed large bodies of young men and young women in the male and female colleges of Methodism, and in both classes the average height is an inch greater than a score of years ago. The splendid training in the kindergarten, calisthenic

and athletic fields, together with improvement in food, are doing great things for both mind and body. We are quite sure that in many parts of America we are very much behind in kindergarten and calisthenic drill, and especially in the scientific and proper use of the athletic field and gymnasium. Some of the girls' schools here are drilled by the finest military experts, and the correctness of their bodies and grace of movement are admirable. Let us have a more rational physical development of both boys and girls, in the Occident as well as the Orient. Less of card playing and the ball room and more of the gymnasium and outdoor sports.

The first time we ever spoke to an audience through an interpreter was on our former visit here in Tokio, with Dr. Julius Soper acting as mediator between our American tongue and Japanese ears. The first time we ever spoke to an audience through a woman interpreter was here in this same city, on this visit. She was a

JAPANESE WOMAN,

and one of the finest interpreters we have ever used. Twenty-five years ago such a thing would have been practically impossible, but on this trip we have used such brilliant and gifted women as interpreters to great audiences in different cities! Daniel Webster once said that "whoever would see the Eastern World before it would turn into a Western World must make his visit soon." And so say we.

Doctor Spencer, in charge of the Methodist Publishing House in Tokio, is doing a great work in spreading evangelical literature. The first issue of the Union Hymn and Tune Book has had a great sale. They have already printed 275,000 copies. No book here except the Bible has had such a sale. Doctor Spencer's son, a noble Christian boy, leaves his home in a distant part of the city at a very early hour in the morning, in order to reach the publishing house in time to conduct a prayer meeting with the large number of Japanese employees before the opening of business for the day. "Long may he wave, and never waver." This publishing house will print the literature of the New Century Knighthood, and push the work in a land where it is so much needed. The M. E. Church, in many ways, is doing a great work for this empire, with the genial and optimistic Bishop Harris as leader.

On a street thronged with tens of thousands of people for many miles, we saw the Emperor go by, in absolute silence! so far as the multitudes were concerned. Among Anglo-Saxons, or in America such silence could hardly be possible. The Emperor is rather solemn himself in appearance. Few empires or governments in the history of the world ever made anything like such rapid strides in progress during the reign of a single sovereign. A very hopeful and significant sign is that in the new palace of

THE CROWN PRINCE

there is no provision or rooms for concubines. This crown prince is said to be a fine character, with only one wife, who is the mother of a happy family of children. During his coming reign as Emperor we think it very probable that the State religion of Japan will be declared to be Christian.

A stranger visiting Sydney, Australia, is asked many times a day: "Have you seen our harbor?" A famous tragediant visited Sydney, and her great opera house was crowded by the wealth and elite of the city, to get a sight of the noted visitor. The great audience was hushed in oppressive silence when the famous actor walked out on the stage, with an immense placard fastened to his front, which read: "I have seen your Harbor!" Then he turned his back to the audience, on which was another large placard, with the words: "And it is very beautiful!" Then the silence broke into loud laughter and a storm of applause!

When you visit Japan you may expect to be often asked: "Have you seen Fuji Yama?" or

"Have you been to Nikko?" The Japanese artists have made these two objects familiar to the eyes of all lovers of the beautiful in all civilized lands. To see Fuji Yama from the deck of a ship out on the Pacific in the golden light of the rising or setting sun, is to see the climax of natural and majestic beauty, and make you wonder how any human being can gaze upon such a sight and still be an atheist. It is a truncated cone of snow, rising in perfect symmetry from the level of the sea, and in such a light seems like an enormous

GOLDEN TINTED CHRYSANTHEMUM.

It is only 12,365 feet high. Much lower than Pike's Peak, but the latter rests on a base 6,000 feet above the level of the sea, while Fuji stands in perfect symmetry on the level of the sea, wrapped in her matchless robe of snow.

"You can't say Kekko until you have seen Nikko," is a Japanese proverb. Kekko is their word for beauty. The tombs of Napoleon in Paris, and of Shah Jehan's Empress at Agra, on the Juma, may be more elaborate and costly, but the body of no king, queen, emperor or empress ever rested amid a more imposing natural environment than the bodies of Japanese rulers sleeping amid the shadows of the great Cryptomeria trees at Nikko.

Japan deserves much credit for the general conservation of her forestry with such artistic skill. Hundreds of miles of travel amid forests and farms impresses you as landscape gardening on an immense scale. Her mountain sides are often so terraced with rice, tea, vegetables, fruits and flowers as to seem like a fairy land, in striking contrast to the denuded mountain sides of Manchuria and Korea.

Yokohama, Japan.

A TRIBUTE OF RESPECT.

In behalf of the family, who knew him better than others could have known him, I want to say a few words of appreciation of my father, Rev. C. F. Roberts. To the church in Oklahoma his ministerial life has been an open book for more than 27 years. Other and abler pens will tell the story of his public career, but filial affection demands no less than this tribute from the inner circle. For 27 years he went up annually to answer roll-call in the Indian Mission, Oklahoma and West Oklahoma Conferences, and to give an account of his labors, and 27 times his brethren reported, "Nothing against him." His wife and children report today, as they have done through the lapse of forty years in the family circle, "Nothing against him." And when on last Monday morning the angels bore his soul away, I am sure they reported at Heaven's gate, "Nothing against him."

First of all, he was a *man*, and for this he had the respect of men. He walked always in his integrity. In his spirit was no guile, and his lips never spoke deceit. He was incapable of a little, mean thing. He was a pure-minded man. No child of his ever heard an unclean word fall from his lips. He was chaste in thought and speech. He was a religious man. He was religious without pretense. Nowhere was his religious influence more potent than in his home. At no time within the memory of his children did the domestic altars burn low. Nearly all of his children were converted under his preaching. It was under his call that I sought the Savior, and he and mother, on bended knee, tarried far into the night, until the light came and the burden was lifted. His faith was sublime; he believed God; he trusted God as his heavenly Father; he believed the words of Jesus Christ were spirit and life, and that he alone had the words of eternal life. He was powerfully converted at the age of 20, and the radiant visions of that happy hour hung about him to the day of his ascension. The facts of experience he held above logic. He preached a positive gospel. He believed that men lost in sin could be saved through faith in Jesus Christ, and he led many to his Savior. He never speculated;

to him the pulpit was a throne of power, and not a place for the exploitation of dreams and theories.

His early boyhood was spent in the North Carolina hills, in Buncombe County, "The Land of the Sky," where God's mountains lift their heads in pillared majesty to the stars, where nature sings her sweetest notes and waves her fairest fascinations. At the age of 9 or 10 his parents took him to the Texas frontier. Here he grew up without educational advantages. He never went to school more than a year, all told. In a log schoolhouse with a dirt floor he received his last schooling, under the tutelage of an older brother, Judge J. C. Roberts, who died last week in Denton, Texas. In the early seventies he fought Indians on the Texas border, and in single combat slew and scalped a Kiowa brave in Montague County after his own horse had been shot from under him. In 1876, a year after this writer's birth, he was licensed to preach, and in 1884 joined the Indian Mission Conference. A strange fate linked his fortunes with the warring tribes he once opposed on the field of battle, and he took to them the message of reconciliation, and they believed his message. And when the stone gates were opened for him he ascended from the old Reservation of the Kiowas.

As husband and father he was affectionate and loyal; as pastor on missions, circuits and stations he was earnest, honest and faithful; as presiding elder on three districts he was most acceptable and efficient; he did effective work as representative of his church in the General Conference. First of all, and last of all, he was a *man*. He has entered behind the veil. And we wait, and listen.

LUTHER ROBERTS.

RELIGIOUS EDUCATION ASSOCIATION MEETING.

No more purposeful meeting will be held in 1912 than the gathering of the Religious Education Association in St. Louis, Mo., March 12-14. This meeting will give tremendous expression to the conviction that religious education must be undertaken, not only seriously, but scientifically. It will also make evident the fact of the united purpose and effort of a large number of forces, all of which are vitally related to religious education, but many of whom have, until very recent years, been operating independently toward the solution of this question of fundamental importance.

Religious education is the vital concern of the church of God. The problem is so vast and so complicated that it can never be solved successfully by independent denominational action. Nor can it be solved by concerted denominational action as such. Ecclesiastical methods and facilities are efficient, but insufficient. The Church of God must call to its aid every properly related agency. It must ask the assistance and secure the co-operation of every one who is concerned with education, in realizing its finest ideals. Consequently we have the Religious Education Association.

Into this organization are gathered all the forces which are willing to relate themselves to the problem of education in the fear of the living God. The organization inspires confidence, therefore, and imparts the glad strength of hope.

In religious education, as in any undertaking that affects the highest welfare of humanity, the most difficult question is that of leadership. Here, more sadly than anywhere else, "if the blind lead the blind they both fall into the ditch." Leaders in the work of religious education are seldom born. Those who have the faculties for leadership, are more frequently than otherwise, untrained.

The coming convention of the Religious Education Association will examine and discuss the problem of training religious leaders. The discussion will call out the best thoughts of leaders

in the life and activity of the church, of the public school, of the college, the university, of the theological seminary, training school for Sunday school workers, and the Y. M. C. A. The gathering of such a company of men encourages us by its revelation of the wide spread interest in religious education. The church is no longer alone in this effort. Indeed if it could now choose, it cannot now be permitted to disregard the earnest agencies which are at work upon one of its own problems.

From the long list of eminent speakers the following names are mentioned to show the representative character of the program. To hear these men and many others of their class will be worth a journey across the continent:

John Hampton Kirkland, D.C.L., LL.D., Chancellor of Vanderbilt University, Nashville, Tenn.

Loring Wilbur Messer, General Secretary of Y. M. C. A., Chicago.

Francis G. Peabody, D.D., Professor Harvard University.

Theodore G. Soares, Ph.D., D.D., Professor Religious Education, the Divinity School of the University of Chicago.

Williston Walker, Ph.D., LL.D., Professor Yale University.

Henry F. Cope, A.M., D.D., General Secretary of the Association.

Walter S. Athearn, Professor Religious Education, Drake University.

Charles Foster Kent, Ph.D., Yale University.

Samuel C. Mitchell, D.D., President, University of South Carolina, Columbia, S. C.

George A. Coe, Ph.D., Professor Union Theological Seminary.

Charles L. Williams, M.A., Assistant to President, Oberlin College.

Solon C. Bronson, D.D., Professor Garrett Biblical Institute, Evanston, Ill.

Rev. W. T. Patchelle, Pastor Congregational Church, San Jose, Cal.

Miss Margaret Slaterry, Boston, Mass.

Mrs. J. Woodbridge Barnes, New York.

Rev. J. T. McFarland, D.D., New York City.

Rev. B. F. Winchester, D.D., Educational Secretary Congregational Sunday School Society.

Rev. W. H. Boocock, Ph.D., Director Religious Education, First Presbyterian Church, Buffalo.

William B. Owen, Ph.D., Principal Cook County Normal School, Chicago.

John W. Withers, Ph.D., President Teachers' Training College, St. Louis.

Mr. Albert Cottsworth, Musical News, Chicago.

Dr. Graham Taylor, Chicago Commons.

Churches can make no better investment than to incur the expense of sending their pastor and Sunday school superintendent to this convention.

REV. E. M. SWEET'S MOTHER PASSES ON.

Mrs. E. M. Sweet, Sr., the mother of Rev. E. M. Sweet, Jr., presiding elder of Vinita district, East Oklahoma Conference, died here very suddenly Saturday morning, February 24, at the age of 71 years. This writer, assisted by Rev. R. E. L. Morgan and local pastors, conducted funeral services in our church, after which the body was carried to Fort Worth, Texas, for burial.

J. S. LAMAR.

STATE-WIDE NOTICE.

All committees in the State in charge of the Initiative Petition for our State-wide prohibition bill are hereby urged to see to it that blank petitions are kept at every voting precinct on primary election day, March 27, so that all qualified electors may have opportunity to sign.

Any friend who will circulate the petition at his voting precinct on election day can get blanks at Room 25, Masonic Temple, Little Rock, Ark. Send for a blank at once and let's get 50,000 signers on that day.

FRANK BARRETT,

Superintendent Arkansas Anti-Saloon League.

LEAD US BACK TO THE BIBLE.

BY DR. J. B. CRANFILL.

I crave your indulgence while I seek to direct your attention to that Book which abounds in the richest historic lore, the most exalted drama, the sternest tragedy, the tenderest and sweetest poetry, and the most helpful and inspiring philosophy that ever came from the heart or pen of man.

There is nothing in our modern life of energy, of literary movement, of poesy or of parable, that is new or alien to the Bible. Shining from its pages we have revelations of every phase of human life and thought and pain and sin and love. The writers of the inspired Book touched every note in the gamut of human suffering and passion, and portrayed every fact and figment of man's mind or imagination.

Where can we find in any literature a tragedy to match that which was enacted in the life of Abraham? Here was a man to whom God had made a specific promise. He and his wife were old before they saw any hope of its fulfillment, and that hope burst full-orbed upon them in the birth of Isaac. Repeatedly God promised Abraham that "in his seed should all the Nations of the earth be blessed," and despite that promise God told him to take Isaac to the mount of sacrifice and offer him up freely to God. Looking neither to the right nor to the left, this good man went forth prepared to plunge the dagger into Isaac's heart. Milton's "Paradise Lost" and Dante's "Inferno" are tame when compared with this recital in the Book of Genesis.

In the field of pathos and of filial and fraternal love, there is nothing in any literature comparable to the story of Joseph. How all the passions of all mankind surged in the hearts of Joseph's jealous brethren! So deep did this cankering ulcer eat into their souls that at last they were moved to either take his life or to sell him into bondage. A number of them were actually his murderers, although he was not killed. The hard-heartedness of these brothers when they went back to their expectant father, only to tell him that Joseph had been eaten by wild beasts, has been repeated over and over again in the world's history, black with crime, when men have gone to all lengths of lying and deception to hide their villainy.

Following Joseph, we find first the pure-hearted, stainless man who would not stoop to treachery or sin, and who, though coming up through great tribulation, finally is next to the king on the throne. The coming of his brethren down into Egypt, the tender recitals of their suffering and penitence, and, lastly of their tears, is enough to touch the stoutest heart. I have read many books, but I have never yet in any literature seen this romantic history excelled. Victor Hugo immortalized Jean Val Jean, and left to us a book that has had but few equals, but there is nothing in his tragedy that quite measures up to the dramatic movement and inspiration that is found in this thrilling Bible story.

Time would fail me to go through them all, but I recite one more. It is the story of Samson. Here was a man strong in the work of God. Never before nor since his day has there been a man of such physical strength and prowess. I can see his picture now as with giant strides he bears off on his shoulders the gates of Gaza. It was nothing to him to rend a lion as you or I would break a parlor match. He brought an end to more of the enemies of God through his own personal strength and courage than any dignity of his day—but Samson fell. His fall came through the indulgence of his lust. If the dead could come forth from their graves and speak to us, or if those who yet live and sin and suffer would bare their hearts and deeds to us as they are known to God, what a blood-writ story would burst upon us—one trag-

ical enough to almost stop the beating of our hearts. Many a man strong and forceful in his unsullied youth, who has been called into the kingdom and work of God, has been shorn of his strength by some perfidious Delilah. Whatever other heritage Samson has left to us, his life has emphasized this motto for every man who is beguiled and enticed by his lust: "He who enters here leaves hope behind." It is said that in the old California days the fateful overland road was veritably strewn with the bleaching bones of dead men and animals. In like manner the great broad highway of human life has on its every side the mute evidences of the destruction of Samsons—even God's Samsons—who began well in the Master's work and then stopped, listened to some siren song, and irretrievably fell.

It is true that Samson's locks grew out again, but it is also true that the bird with a broken pinion never flies so high again. How pathetic are the words recorded concerning this great man: "Samson wist not that his strength was gone." There is many a debilitated preacher—emasculated by his covetousness, his vanity or his lust—who does not know that his preaching has become so vapid and inane that it is like pitching straws against Niagara.

The tragedy when Samson's last day came has not found a parallel in anything that Shakespeare wrote or that any tragedienne has ever sung. "Let me feel the pillars," said the battered old man, and as he placed his hands at a strategic point, the great building fell, killing more of God's enemies in its fall than the blind, old sinning servant ever killed in the strength of his buoyant days.

But my space is gone. I wish that I could cause all who read these words to see and love God's book as I see it and love it. There is no study in this world in the same class with it. There is no literature in the same class with it. To read the song of Moses and his orations, chronicled in the Book of Deuteronomy; to peruse the words of Deborah, where in an hour of poetic exaltation she said, "The stars in their courses fought against Sisera;" to dwell upon the immortal Psalm of David in which he says, "The heavens declare the glory of God, the firmament showeth his handiwork;" to listen again to Christ's own sermon on the mount, in which he gives us these touching words: "Consider the lilies, how they grow; they toil not, neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these;" to read our Savior's model prayer; to console our drooping hearts with the matchless 14th chapter of John, and at last to soar into the empyrean heights of the Revelation of John the Divine—I say that this legacy has no companion heritage, and this pleasure to the heart of the man who loves his Lord, cannot be matched in all the realm of story, poesy or song. May God help every one who reads these words to love this Book and cherish it, and, best of all, to study it and weave it into the very fiber of his life.—*Texas Christian Advocate.*

DON'TS AND DOS FOR PUBLIC SPEAKERS.

Grenville Kleiser, of New York City, man builder, word expert, and manufacturer of public speakers, formerly professor of public speaking at Yale University, and founder of the Public Speaking Clubs of America and Great Britain, has issued the following list of "Don'ts and Dos for Public Speakers:"

- Don't apologize.
- Don't shout.
- Don't hesitate.
- Don't attitudinize.
- Don't be personal.
- Don't be "funny."
- Don't be sarcastic.
- Don't declaim.

- Don't fidget.
- Don't speak in a high key.
- Don't pace the platform.
- Don't distort your words.
- Don't exceed your time limit.
- Don't emphasize everything.
- Don't praise yourself.
- Don't tell a long story.
- Don't sway your body.
- Don't fatigue your audience.
- Don't speak through closed teeth.
- Don't drink while speaking.
- Don't fumble with your clothes.
- Don't "hem" and "haw."
- Don't stand like a statue.
- Don't clear your throat.
- Don't speak rapidly.
- Don't antagonize.
- Don't over-gesticulate.
- Don't wander from your subject.
- Don't be awkward.
- Don't address the ceiling.
- Don't be monotonous.
- Don't put your hands on your hips.
- Don't be violent.
- Don't rise on your toes.
- Don't forget to sit down when you have finished.

- Do be prepared.
- Do begin slowly.
- Do be modest.
- Do speak distinctly.
- Do address all your hearers.
- Do be uniformly courteous.
- Do prune your sentences.
- Do cultivate mental alertness.
- Do conceal your method.
- Do be scrupulously clear.
- Do feel sure of yourself.
- Do look your audience in the eyes.
- Do be direct.
- Do favor your deep tones.
- Do speak deliberately.
- Do get to your facts.
- Do be earnest.
- Do observe your pauses.
- Do suit the action to the word.
- Do be yourself at your best.
- Do speak fluently.
- Do use your abdominal muscles.
- Do make yourself interesting.
- Do be conversational.
- Do conciliate your opponent.
- Do rouse yourself.
- Do be logical.
- Do have your wits about you.
- Do be considerate.
- Do open your mouth.
- Do speak authoritatively.
- Do cultivate sincerity.
- Do cultivate brevity.
- Do cultivate tact.
- Do end swiftly.
- In brief:
- Stand up so that you can be seen.
- Speak up so that you can be heard.
- Shut up so that you will be liked.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—*Phillips Brooks.*

It is a good and safe rule to sojourn in every place, as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—*Ruskin.*

Every duty we omit obscures some truth we should have known.—*Ruskin.*

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.)

AGAINST THE TIDE.

By Ruth Carr.

"What was the matter, Jeanie?"

"They can't come home tonight."

"Can't? What's the matter—anybody hurt?"

"No, the little levee broke this morning soon after they got to town, and the whole bottom is overflowed by Big Sandy; they said they'd spend the night in town and come home in the morning by Jersey."

"What will we do tonight?"

"Mamma 'phoned for mammy to stay at the house with us and said for you to sleep downstairs, so we wouldn't be afraid."

Early that morning Mr. Banks and his wife had driven to town to do some shopping, expecting to return in the evening, but high water had flooded the country soon after they crossed "the bottom" and not until late did they learn of the fact, so they called Jeanie to the long distance telephone at the plantation store and gave directions for the night.

Jeanie was barely 15 years old, her brother Hal two years younger, the twins eight, while the baby who had never spent a night in his life away from his mother, was just two.

They had lived on a large plantation all their lives and were accustomed to the negroes who lived in "the quarters." Jeanie was a general favorite with them all, and there was nothing they would not do for her, even her slightest will being law to them.

Every night after supper Mammy Lucy, the old time cook, went to her cabin, but tonight she was to stay with the children and care for the baby. The news had just reached the plantation that a heavy rise was expected down the river before morning, and the government authorities were warning the people to move to higher ground.

"I don't see how de levee goin' stand no more rise, 'cause de water up to de very top now," said old Mose when he heard the news.

"Do you think there is any danger, Uncle Mose?" said Jeanie.

"Feard there is, honey, for I seed water aozin' through de crawfish

holes in de levee."

Jeanie listened with a chilly feeling around her heart, for should the levee break the whole country would be deep under water before daylight; the growing crop would be ruined, chickens, hogs, sheep drowned, and even the lives of the negroes in the cabins would be in danger. She remembered hearing often of what was known as the "big water" that came when she was a baby, and of how the water was ten feet deep all over the plantation; the awful destruction that followed was still talked of by the old settlers.

To be sure, Jeanie's home was safe, for it had been built for just such times, but the loss of the growing crop and stock would be terrible.

After the smaller children were asleep Jennie lay awake talking to Mammy Lucy, who was on a pallet at the foot of the bed. The baby's crib was close to mammy, who gave it an occasional swing as she crooned in a low soft voice, "Shoo, shoo, mammy's little baby, go to sleep."

"I'm afraid the levee will go tonight, mammy, and then what will become of us?"

"Maybe not, honey; it's stood some powerful high water 'fore dis."

"Have you ever seen it as high as it is now?"

"Not since de big overflow dat time."

Feeling the responsibility of the entire plantation with its growing crop, its animal as well as human life, resting on her young shoulders, it was no wonder that the child could not sleep. She lay listening for some sound that might betray the giving way of the levee and wondered what was the best course to pursue in the event such a thing happened.

Toward midnight she sprang up in her bed, as she was sure she heard footfalls on the porch near her window. A moment later the voice of old Mose was calling to his wife: "Lucy, Lucy, git up an' tell Miss Jeanie to ring de bell. De levee all oozing away jes' like snow a-meltin'."

Hurriedly dressing herself, the child was at the door before the old black mammy was fully awake.

"Is there any chance to save the levee, Uncle Mose?"

"Yes, chile, there is a bare chance of all han's pitch in; maybe we can tide it over twell de river begin to fall."

Snatching the rope, Jeanie rang the plantation bell long and loud. The negroes were accustomed to answer without question, so set out drowsily for the "big house" wondering if the call meant fire, some sudden illness or other trouble.

More than thirty men, women and boys were in the yard in a few minutes and soon learned why the call was made.

"Get shovels and spades, every one of you," commanded the girl, "and go to the levee at once. Uncle Mose, gather up all the lanterns on the place and send Bill and Jeff for the teams and scrapers—they are in the hay house."

"Miss Jeanie, 'tain't no use to try to save dat levee now; 'sides dat, it ain't safe to be on it a-workin', for it may all melt off in de river any minute," said sleepy Mel.

"Not a word from any of you," said the girl, who seemed to have suddenly reached womanhood, "but get to work at once."

As the negroes set to work gathering tools, they realized the need of all possible haste, for there was a fighting chance which was worth the trial.

As soon as Jeanie could wake her brother, the two with lantern in hand went to the levee to encourage the men to work harder. Already they were shoveling dirt and filling sacks with sand which they placed at the lowest points on the levee where the tide of

Most Certainly—Go To Your Doctor

And why not? Yet some people act as if a medicine could take the place of a doctor! The best medicine in the world cannot do this. Have a family doctor, consult him frequently. If we did not believe doctors endorsed Ayer's Cherry Pectoral for coughs and colds, we would not offer it to you.

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OKLAHOMA CITY

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College is located just north of Oklahoma City, on the Edmond car line, just far enough out to be free from the evils of the city and near enough to enjoy its conveniences.

Courses in Literature, Music, Art and Expression are offered by fourteen expert teachers. Also a fine Preparatory Department.

EXPENSES MODERATE. ADDRESS

Rev. C. C. Barnhardt, A. B.,

Registrar

water was dashing over with every fresh gust of wind that came sweeping across the river.

After an hour's work the men were beginning to get discouraged, for the water swept off the fresh dirt as fast as it was thrown on. Many were leaning on their spades watching the sea of black water that seemed to roll down upon them mountain high.

"Keep at your work, men," shouted a girlish voice above the roar. "There is a weak place, Sam, dump the next scraper there."

"'Tain't no use, miss, for most of the last layer done washed off a' ready. We 's well to give up, we ain't no match for water like dis."

"Ef you can keep 'em at it till daylight I believe we'll save it," whispered old Mose, as he slipped up to where Jeanie stood.

"Five dollars in gold to every one who works till sunrise," screamed the shrill voice of the child above the roar of the current.

Five dollars in gold! My, how the men worked now! With energy born half of fear and half of a desire to win the reward, the negroes set to work throwing the heavy earth onto the bank that now showed signs of building up. Old Mose walked from place to place with his lantern, inspecting the work and encouraging the men. The high waves dashed entirely over the levee with every new gust of wind, thus wetting the workers and sweeping off much fresh dirt.

At last gray streaks in the east foretold the approach of dawn, but still the tired men worked on!

"It's fallin', Miss Jeanie," said Mose. "What's falling?" asked the terrified child.

"De river—I b'lieve you've saved de levee."

"Keep them at it awhile longer, Uncle Mose; the bank is looking pretty now, and I believe it could stand several inches' rise and still be safe."

"Shore it could, honey," replied the old man.

An hour later when the sun was up it was plain to be seen that the river was falling rapidly, so Jeanie sent the men to their homes.

"None of you need work today, but may sleep and rest and papa will give you the reward I promised as soon as he returns."

When her father heard of how Jeanie had saved the levee he gladly paid the gold pieces and then gave the finest watch he could buy to his noble daughter who won in the hot fight against the tide.

* * *

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 ten 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 J. W. Womack, Centerton, Benton County, Ark.



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HOLISSO AI IMMA.

Dear Methodist: Ittabapishi li ahleha Chata-Chickasha Uhlti hash ahashwa ka anompa iklawa kia hachim anompuli sabannashke. Holisso Western Methodist ikbi Anderson, Millar & Co. ilappat holisso ai ikbi yamma chafichi kat iskali ya abanna ai ahli mia hosh anompa ha holisso ilappa fohki beka kia nahullo im anompa ya hash akostinichi fehna keyukmat, yohmi hachik ahno hosh hash abanabli tuk kia asha ahni li hosh yammak o isht hachim anompuli sabannashke. Kaniomi kat im ahika hokmat atobbi hokma achukma fehna hinla ahni mia, toksali tohno tuk at im atobba hi at ik sakkicho mia, holisso hoyo ahleha yammak osh atobbi banot mahaya hokmano pit alhpesa hinla mia.

Ammona ka sakit pelichi il ahanta kak osh pim ai Ikka i holisso micha holisso nan annowachi yatukma pim ai anompuli talaya ka il ai ittafimi acukma chi mia ho Ikka i Nan Alhpisa nahullo anompa 1910 toba tok holisso patta holhtina 72 micha anompa kashkowa 132 yammak achi kak o pit il ai ahlich chohmi hokma achukma hinla sayimmi, holisso ilaiyuka hokato nahullo im anompa yatuk o hoyot ekancha hetuk at yohmi fehna he keyu hoh kia, Western Methodist ilappak okano hoyo chi ka il ahayucha hinla sayimmi, holisso inla nana kia Chahta im anompa yat afoyuka fehna keyu amba holisso alappak illa kato Chahta anompa ikchito kia fohokki na epihisa kat achukma il ahni hatuk osh holisso yamma kaniot hoyot e hlampkocha hinlakmat pia mohma he alhpesa hoke. Afammi olbal ash kaniotmi kat hoyo keyu chatuk akinli kia pe pisa hokmat hoyo hetuk kah ahni li hosh ano ahni li hosh nana ishit pokkoli yat sabbak ant fohka yomi mat isht im atobbi li yomi tok o ishi kat asha chatuk sayimmi, yammak holisso yamma pisa hokmat, alhtoba tuk yammak ont taha hokma ilap akinli atobbi ishit mahaya hetuk kah ahni li hatok oke. Yohmi kia holisso hash hoyo yomi kat kanimma kat hachi banna keyu hokmat, kaniotmi ka hash ahika hokmat atobbi hash sakkichi cha issacha he ahni hachi sakit pehlich ya hash im anoli hokma holisso ikbi ya pit im anoli na issacha hinla hoke, issachi hokbano ahni li hosh ilappa achi li keyu, amba kaniomi kat pe hoyo banna fehna keyu kat asha hinla hatuk o yamma chohmi hokato issachi banna hokmat im ai alhpesa hinla kak o ottaninchi li hoke. Yohmi kia Chahta anompa yat ikchito hosh takahanli hatuk o nana chitolit il ai ishi keyu ish ahni hoh kia pi chuka chafa kanimma kat ittim anomponla hinla hokma micha abnompa hak o apihpowachi hatuk pulla mak o hoyo atuk at pe mahayakma anonti ik hoyo atuk hoyo chih chishke, ahni li hoke. Yohmi kia ish ahika hokma banna mia hoke. Ish ahika kaniotmi kat hash akostinichi hebano hoke, ano at himak Septimba minti ont ai alhi kak o atobbi li yatuk o holisso yamma holisso lakna iskitina kat lapali mat Sept. '12 achi hoke, amba olbal afammi ash o taha tuk okmano Sept. '11 achi hinla tuk oke, holhtina yammak nitak holhtina yak o ottaninchi keyu, amba afammi holhtina ak oke. Akmat Chahta anompa yat lawa keyu hokma fohokka hebano, yamma

okla fohki banna hokmat et apila hokma apoksiachi lish pila li beka, abanompa hat hlampka he micha Chahta, Chikasha hieli kat ishaht mahaya he yammak o ai ahni li kak osh yamma ai okpanchit isht ahanta li hoke, yohmi kia holisso yamma aiiskala chi ho et hash pila hokmat stamp sint tuklo ka aieninchit hash pila beka hokma sayukpa fehna hinla hoke, yammak okmat okla il itapela ha hinla hoke. Amba stamp akosh iksho hokmano pe et ish pila hoh kia nanihmi keyu hoke.

A. S. Williams.

Bruno, Okla.

IMPORTANT NOTICE.

To the Missionary Auxiliaries of the Little Rock Conference.

Dear Friends: As you've been informed, the joint annual meeting of the Little Rock Conference, Foreign and Home Mission Societies, will convene in Arkadelphia on Saturday afternoon, March 16.

The auxiliaries are again urged to send delegates with full reports of work done in both departments for the year ending with December, 1911. Names of delegates who will be in attendance should be sent at once to Mrs. W. E. Barkman, Arkadelphia, Ark.

The visitors to this Conference meeting will be the parents of the students at Henderson-Brown College.

They are cordially invited to share the good things provided for the officers and delegates of the two Little Rock Conference Missionary Societies.

Let us come together asking and expecting the guidance of the Holy Spirit in all our plans and deliberations.

Sincerely,

Mrs. W. H. Pemberton,

Mrs. George Thornburgh,
Corresponding Secretaries Little Rock Conference Woman's Missionary Societies.

To the Auxiliaries of Woman's Missionary Society, East Oklahoma Conference.

Dear Sisters: The executive meeting of our Missionary Society of the East Oklahoma Conference, which met in Muskogee, February 7, was held at the home of Mrs. Spaulding, and was a most interesting, helpful and enthusiastic session. The ways, means and methods that tend to the promotion of missionary interests in our Conference and to facilitate our work and unify the Societies were carefully and fully discussed.

Mrs. Fowler, Conference Corresponding Secretary of the Home Department, and Mrs. Spaulding, of the Foreign Department, gave most encouraging reports, both numerically and financially, of the year just closed.

It was decided to secure the services of a council officer for field work. And if one is available we are assured of her services in our field.

A Conference Honor Roll was suggested and will be instituted at our annual meeting, as an inspiration to our auxiliaries to keep up every phase of the work—financial and departmental—and to be prompt in all reports.

A Workers' Conference for the District Secretaries was planned to be held in the afternoon preceding the opening of the annual Conference that evening. Let all District Secretaries take special notice. Our Conference officers urge that the District Secretaries begin plans for their district meetings, and at once open vigorous campaigns on the Forward Movement. Quite in keeping with this was the institution of a prayer circle which those present pledged themselves to help to carry into every auxiliary in the Conference. The special objects of our prayer shall be the Woman's Missionary Council meeting in April; that the work in our Conference Societies be abundantly prospered; that our annual Conference at Tulsa in May be characterized by

The Possibility of Apostasy

BY REV. R. P. WITT

of the West Oklahoma Conference

The Identity of the Church, Close Communion and Infant Baptism.

BY REV. R. P. WITT

of the West Oklahoma Conference

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"These booklets have made my wife a Methodist."—A Layman.

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great spiritual zeal, sound judgment and judicious deliberations. So shall it be a fitting close to a good year's work and the promise of a greater. May each of us be imbued and inspired with the truth and spirit of our watch-cry to "press toward the mark for the prize of the high calling of God in Christ's Jesus, which is to bring the world to Christ."

Elizabeth A. Castle,
Secretary Pro Tem. Executive Officers' Meeting, W. M. S., East Oklahoma Conference.

NOT AN EXPERIMENT.

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui, I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly. You need not be afraid to take Cardui. It is no new experiment. For fifty years, it has been found to relieve headache, backache, and similar womanly troubles. Composed of gentle-acting herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, today."

PRINCE-PITTMAN.

Miss Anna Hoss Prince, of Conway, and E. L. Pittman, a well known newspaper man, were married in this city Saturday evening at the home of Mr. and Mrs. M. M. Hankins, 107 East Eighth street. The ceremony was said by Rev. W. R. Richardson, pastor of the First Methodist Church of this city.

Mr. Pittman is at present connected with the R. L. Polk Directory Company, but has done much newspaper work in this state and Oklahoma, and is a popular member of the press fraternity. He is a brother of John M. Pittman, of Prescott, formerly president of the Arkansas Hardware Association.

The bride is the daughter of Judge and Mrs. P. H. Prince, of Conway, and is a niece of Bishop Hoss of the Southern Methodist Church. She has been a teacher in the Peabody school, the principal ward school of this city, for the past four years, and has a wide circle of friends here as well as in her home city, Conway. Her father was for

Glasses Absolutely Free

Now look here all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once as I am going to send you a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight—
—These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on—

—These "Perfect Vision" glasses will enable you to shoot the smallest bird off the tallest tree top on the cloudiest days—
—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance and as far as your eye can reach—

Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never.

I therefore insist that you sit down right now—this very minute—and write me your name and address at once and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county. Address—

DR. HAUX—The Spectacle Man—ST. LOUIS, MO.

NOTE:—The above house is perfectly reliable.

a number of years judge of Faulkner county.

Mrs. Pittman has resigned her position at Peabody. Mr. and Mrs. Pittman are stopping temporarily at 413 Scott street.—Democrat.

DO YOU NEED HELP?

If you are in need of some one to assist you in a revival meeting write me soon as possible. My wife will render special music for the services.

Thomas Calvin Jones,
Pastor Evangelist.

Blair, Okla.

Don't Take Harsh Purges
THEY ARE VERY HARMFUL
Bond's Pills Are Safe

They do not sicken or grip.
They do not tear you or irritate.
They do not leave you confused.
They are small and light.

Don't waste time and money on harsh and irritating purgatives.
BOND'S PILLS ARE SAFE.
For the relief of constipation, biliousness, headache, etc., and for the cure of all ailments of the bowels.

25c-ALL DRUGGISTS-25c

FROM OUR FIELD EDITOR.

Rev. D. J. Weems, England.

About half way between Pine Bluff and Little Rock on the Cotton Belt road is England, a town of 1,200 or 1,500 people. The town has grown much the last ten years. There are four blocks of business houses, most of them brick; cottonseed oil mill, several gins and mills, bank, very excellent new depot, a large two-story brick academy.

Prof. William E. Laseter, a graduate of Hendrix College, principal. Mrs. S. B. Allen has for years been one of the teachers. There are two Baptist church and a Methodist church. We have cesirable property both in church and parsonage. The latter has been repaired and beautifully furnished. Dr. W. M. Hayes is pastor. Every one seemed delighted with him. He has been in about all the homes, and become acquainted with every one, even to the children. He is a fine Bible preacher. He has studied closely and is quite versant with all the great Scripture truths.

Sister Hayes has been faithful and a great help to her husband in his work. Rev. Edward A. Tabor had been with them the previous Sunday and preached two excellent sermons, so it was reported to me.

Shaping up the old, we secured five new subs., C. W. McAlister, Prof. W. E. Laseter, Mrs. Harry Dabbs, Mrs. N. B. Blaklev and Mrs. S. S. Beatty.

Argenta.

A night was spent in Argenta with Rev. Frank P. Jernigan, pastor of Bye Memorial church. Argenta is a city of about 15,000. It is a great railroad and manufacturing center. They have street cars, electric light, gas, water-works and sewers. There is a spirit of improvement, for several brick business houses have recently been built, as well as many beautiful cottages. The talk is a new modern church, which the pastor hopes to build.

The ladies had an elegant entertainment which every one enjoyed very much. Brother and Sister Jernigan have the love and confidence of their people and are doing a fine work. He is an excellent preacher and every way a splendid man. Shaping up the old, we secured one new sub., E. S. Ramsey. We hope to make a canvass later.

Almost everywhere I go the good people tell me we are giving them an excellent paper and that the editorials are quite interesting. Brethren help circulate your church paper. It will do great and lasting good, and be a blessing in any home.

CRITICISM OF LITTLE ROCK CONFERENCE MINUTES.

(Reply to Brother Whaley.)

Presuming that the brethren have read Brother Sharpe's criticism of some parts of the published minutes of the last session of the Little Rock Conference, that they have seen the Conference Secretary's reply to him and that some have, by his specific direction, pasted his corrections in their copies of the minutes, I make bold to write some strictures on the cocksure defense our unerring (?) Secretary made of himself as Secretary, and on the complaisant manner in which he shouldered all responsibility for imperfections found in the minutes upon others engaged with himself in getting them out.

Much might be said on all the questions raised by our Secretary, but I shall content myself, for the present, with a notice of a few points, which seems to me to be called for. At some future time, if the occasion arises, I shall have something further to say.

I am the Recording Secretary of the Conference, as such, the Secretary furnished me with the Journal (typewrit-

ten) of the Conference proceedings. Referring to this record, I find in the proceedings of the third day's session of the Conference that the name of Frank Hopkins appears there exactly as it is in the printed minutes. The Secretary, for some cause, furnished me with two copies of the Classes of Undergraduates. In both of them the name of Frank Hopkins has a place in the middle of the class of the fourth year. And was not stricken out as the Secretary avers that it was. But, it is just to say that in each instance it is typewritten thus: "Frank Hopkins, transferred." The Secretary further allows that, "The list is just as Brother Sharpe says it should be (meaning as he, the Secretary, prepared it), except the name of J. H. Bishop and Frank Hopkins are left out of the class of the fourth year. The name of Bishop was never in the list. Whereas, it is a fact, that in the copy furnished me, and presumably in all the Secretary made, the name of Hopkins does appear in the class of the fourth year (typewritten), while in both copies our Secretary, with his own good, automatic pen, wrote in the name of J. H. Bishop.

The Secretary calls it an error in the printed minutes that the order of the names of the undergraduates seems different from the list he supplied the editor with. I am not sure that that would be an error at all. But if it were, it certainly is not of such importance as to call for a published criticism. However, in this instance the difficulty is only seeming to the Secretary. The names are, mainly, printed in the order of his late corrected list. I do not know, but I will venture the assertion that the names are in the minutes in the exact order in which he furnished them to the editor. The only trouble in this little "Much Ado About Nothing" is in the fact that the Secretary has not learned the combination. I wonder if our Secretary ever cooled himself over a "case," setting type? If he never did, he ought to have noticed that the printer's "stick" (not a "big stick"), is always gauged to the width of the column or page to be printed; and that "matter" is not set up and down the page, but is run straight through in lines. He will observe that the names are put in three columns on the page of the minutes; and if he will begin with the first name, at the head of the first column, and read on a line through the page, as the printer had to set the type, he will discover the names in their original order.

Now, as to the Secretary writing me for a list of the undergraduates several weeks ago and my failure to reply to him, I have this defense to make of myself, viz: My postoffice address is Pine Bluff. The good Secretary addressed me at Altheimer. I go to that place only twice a month. I get very little mail at that point—so little that I rarely think to inquire for it. A colored lady, who is a mother—a hard-working mother—is the postmistress at Altheimer. She has a numerous and a variegated company of retainers always around her, all of whom seem to inhabit, as a regular domicile, the building in which the postoffice is detained. I say, I seldom make inquiry for mail at Altheimer. So, Brother Whaley's communication did not come into my hands until a few days ago, and then it seemed not unlike finding a good letter. To me it looks like this set of circumstances should be amply sufficient to acquit me of censure in the matter. But I am so glad that our Secretary managed to get on without my assistance—he was independent of me. I knew when I got his letter that he had the original and only Simon-Pure copy of the list of undergraduates up his sleeve.

Cut this out and paste it in some convenient corner of your hat.

A. P. Few.

FREE TO YOU—MY SISTER



wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

Free to You and Every Sister Suffering from Woman's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you

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The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$500 to \$2,000. Benefits payable at death, old age, or disability. \$112,750.00 paid to widows, orphans, and disabled. \$17,000.00 reserve fund. Write for rates, blanks, etc. J. H. SHUMAKER, Secretary, Nashville, Tenn.

PREACHERS' AND LAYMEN'S INSTITUTE FOR THE LITTLE ROCK DISTRICT.

To be held at Hazen, Ark., March 21-24, 1912:

Thursday, March 21.

7:30 p. m.—Sermon, Rev. F. F. Harrell. Subject, "The Significance of the Cross."

Friday, March 22.—Morning.

9:00—Devotional Service.
9:15—Pastoral Evangelization, Rev. P. C. Fletcher.
9:45—The Missionary Spirit, Rev. B. A. Few.
10:00—"What the Laymen Can Do," Prof. J. L. Bond.
10:20—Lay Preaching, Hon. George Thornburg.
10:40—General Discussion.
11:00—Sermon, Rev. W. M. Hays.

Afternoon.

2:00—Devotional Service.
2:15—House to House Canvass, Rev. A. O. Evans.
2:30—Early Collections, Rev. Don C. Holman.
2:45—General Discussion.
3:15—The Sunday School as Feeder for the Church, Mr. J. W. Holland.
3:30—The Sunday School and Missions, Mr. Fred A. Isgrig.
3:45—The Teacher Training Class, Mr. H. R. Fertig.
4:00—General Discussion.

Evening.

7:30—Sermon, Rev. W. R. Richardson.

Saturday, March 23.—Morning.

9:00—Devotional Service.
9:15—The Epworth League, Rev. J. L. Leonard.
9:30—The Possibilities of the Young People, Rev. J. B. Evans.
9:45—How to Make the League Go in City and Country, Rev. H. F. Buhler.
10:00—General Discussion.
11:00—Sermon, Rev. S. W. Rainey.

Afternoon.

Quarterly Conference.
Evening.
7:30—Sermon, J. H. Glass.
Sunday, March 24.
Sermon—Morning and Evening, by Dr. Alonzo Monk.
Sunday School in the morning.
League in the afternoon.
Alonzo Monk, P. E.

BRINKLEY STATION.

We are in the midst of a great union revival. The Presbyterians, Baptists and Methodists were the principal ones in the work. The Evangelists Burke and Hobbs are with us, and leading in the services. They are safe and sane. They preach a sound doctrine of repentance and faith. They emphasize the importance of the church and its institutions. They fight sin in all its forms and degrees, and lay great stress on the necessity of a thorough conversion. This is the fourth week of the meeting, and the end is not yet in sight. I have received thirty-four names for membership in our church, and the Baptists and Presbyterians must have each as many.

The spirit of conviction is strong among the unsaved, and they are talking much of the meeting. The work is truly great. Pray for us.

W. F. Walker.

TERRIBLE PICTURE OF SUFFERING

Clifton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years, I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the state said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

In the morning of life, work; in the midday, give counsel; in the evening, pray.

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

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.

FORWARD MOVEMENT OF THE W. M. S. IN THE WHITE RIVER CONFERENCE.

When the executive committee of the Woman's Missionary Council at its mid-winter meeting, resolved to sound a bugle call for 250,000 members and a million dollars in 1912, they realized it was a stupendous undertaking—a test of the zeal, love and loyalty of the 125,000 women now enrolled.

To aid the whole line to advance, they also planned for a simultaneous educational campaign over the twenty-four conferences in the month of February and March.

Mrs. Watkins, of Mississippi, of the Foreign Department, and Mrs. Bloodworth, of Texas, of the Home Department, were assigned to Arkansas, to begin in Osceola, February 18, then to Paragould, Blytheville and Wynne.

Circumstances beyond their control prevented them reaching any of these places—and disappointment was great, but on the 23rd they reached Forest City, where the district secretary, Mrs. Farris, and the auxiliary gave them a good hearing. Helena welcomed them, and at the 11 o'clock hour on Tuesday they reached a large congregation and

stimulated the auxiliary, but a cold rain storm prevented the institute work. At Augusta, a well planned meeting awaited them, visitors from McCrory and other places being present.

The question of union of the Home Department taking charge of local work, of juvenile work, young people's societies, were thoroughly explained and the Forward Movement stressed. Augusta has only one department at present, but under the leadership of the district secretary, Miss Fuller, will take up both. Batesville was the last place in the conference for the institute and could only have a day service. The district secretary had invited all the preachers and they came, eight strong, as well as delegates from five auxiliaries, notwithstanding the cold and bad roads. Lunch was served at the church and all day. The large audience gave close attention to Mrs. Watkins' eloquent appeals for the support of our foreign work, and to Mrs. Bloodworth' cool, calm elucidation of our duty to the Christless ones in the home land. The pastor, Brother Ramsay, gave every needed help, and if Batesville district is not benefited it will not be the presiding elder's fault. Much praise is due these ladies from the far south for their effective service in this unusually cold winter.

In the conference there are fourteen home auxiliaries, with 461 members, twenty-eight foreign auxiliaries with 500 adult members. Eight of these are now united societies. The annual meeting will be a joint one, held here in May, when in accordance with the law of the council, there will be a union. The collections of the foreign society for the year closing December 31, 1911, are:

Dues, \$442.11; pledges, \$1473.21; jubilee, \$168.60; specials, \$191.10; B. and T. school, \$39.40; ret. fund, \$20.45; conference expense, \$77.67. Total, \$2,413.04, against \$3,735.84 for last year.

Let me urge all auxiliaries to pay the retirement and conference expense funds in full this quarter and at least one-fourth of dues and pledge. The council meets in Washington, April 11-20. Let all who can take this opportunity to see its workings.

Very truly yours,

Mrs. Mary A. Neill.

Batesville, Ark., Feb. 29, 1912.

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.

A GREAT REVIVAL.

We began a meeting at Grenades chapel, a point on the Ozark mission, the first Sunday night of February, with a very small attendance for several days, owing to the cold weather. On Wednesday night of the first week Rev. J. F. Thornsberry, district evangelist of Fayetteville district, and his singer, Rev. Claud Bridenthal, joined us, and for thirteen days with these good helpers we pressed the battle earnestly and faithfully, resulting in a great victory for God and religion.

There were in all twenty-one conversions, and two or three reclamations. The church greatly revived. Two aged men converted, two fathers reclaimed, from two to six conversions in every service for the last three days. Fourteen at the altar the last night and three conversions.

I can and do heartily recommend Brother Thornsberry and his singer to any pastor or community needing help in revival work. Thirteen accessions to the church, and I feel sure several others will join in the near future.

Don't Wear A Truss

After Thirty Years Experience I Have Produced An Appliance for Men, Women or Children That Cures Rupture.

I Send It on Trial.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will



The above is C. E. Brooks of Marshall, Mich., who has been curing Rupture for over 30 years. If Ruptured write him today.

send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It gives instant relief when all others fail. Remember I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge and once having seen my illustrate' book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail today. It's well worth your time whether you try my Appliance or not.

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Please send me by mail in plain wrapper your illustrate' book and full information about your Appliance for the cure of rupture.

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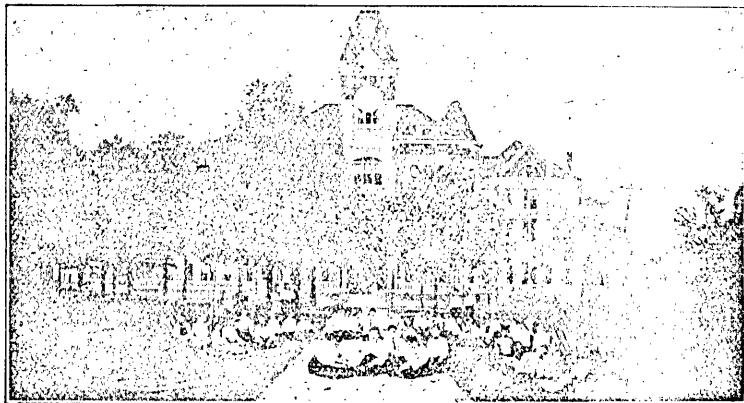
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An ideal school for young men and young women. Coeducational. Located in healthful Arkadelphia, Ark. Large and commodious buildings. Splendid equipment. Cultured and Christian instructors. Preparatory Course. Regular College Course. Exceptional advantages 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, Ph.D., Pres.

One of our difficulties to be overcome was the time the meeting began. Some said it was too cold and nearly the whole community seemed doubtful because of the time we began. Our plea was that the devil was getting people in the winter just as he was in the summer, and we made believers of them. They now say winter is the best time for a meeting.

The praise all belongs to God.

J. H. Sturdy.

ERIN SPRINGS CHARGE.

Dear Western Methodist and Readers:

I have not written anything to the good paper since on the work, because I have been hard at work. I have seven regular preaching places. Will preach twice at each of these places as soon as the days get longer. I am now preaching ten sermons a month. I reached the charge, the 6th day of December. I found the work all unorganized. I went to work, and am still working. I have organized two senior and two junior leagues, and one Sunday school since on the work.

Our first quarterly conference is over. That man of God, Rev. L. L. Johnson, is our beloved presiding elder. Brother Johnson is a consecrated man, and he has the work of the church at heart.

Our district conference meets at Lindsay, Okla., the 16th, 17th and 18th of April.

I have made sixty visits since on the work, and have taken a few subscriptions to the Missionary Voice.

I am going to hold two of my revival meetings in March. Pray for me, brethren. We need your prayers. May the Lord rebaptise his children with the Holy Spirit, and may there be a number of fathers, mothers, sons and daughters find the Lord in these meetings is our prayer.

Yours fraternally,

M. J. Ivie, P. E.



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 R. W. VANDEZEN CO. Prop'r Buckeye Bell Foundry (Estab. 1837). 515 E. Second St., CINCINNATI, O.

CHURCH BELLS SCHOOL

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

BUY FRUIT TREES.

We want to sell fruit growers direct by mail when no agent is convenient. A fine lot of one year summer, fall, and winter apple trees; 4 to 5 and 5 to 6 feet high. Also other Nursery Stock.

Wanted.—More agents for 1912, who can furnish good references and make a good collector's bond, to devote all or the greater part of their time to the sale and collection of Nursery Stock.

GREGORY NURSERY CO.,

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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, a xzifffmjjf \$2,200.00, easy terms. Write him, send this advertisement, at Centerton, Ark.

MANITOU, OKLA.

It has been a long time since I wrote the paper. This very muddy Sunday was our preaching day, but it rained too much to go. Manitou is in Lawton District, West Oklahoma Conference, has four appointments, most of them weak at present. Most all the members have moved away. At Manitou our church has no house, but the Christian people opened their house to us. But we need a house of our own very much. DeYoung's chapel is about eight miles from Manitou. We have a church of the liveliest sort there. The members are mostly Dutch. A good Sunday school and religion is highly enjoyed. At Deep Red we are few and weak, but by the help of God will be strengthened. We at Deep Red have our own house and a Sunday school with about forty in attendance and the attendance is increasing. Thomas Dorsey is superintendent. Our preaching day is the fourth Sunday in each month. Jack Creek is sixteen miles southeast of Manitou and a good and loyal people. They are like scattered sheep, are far and near, everywhere. This congregation has no house, only a school house to worship in. They need a church. We have a parsonage at Manitou with most all the needed furniture. Have water from the water works in the parsonage now; the finest water you ever drank from springs, two miles west of town—the Thacker Springs they're called. The water comes by granitation, no engine or pump to bring it to the standpipe. The town has about 600 people, a good high school and four churches are represented. It is located thirty miles north of Vernon, Texas, on the Frisco railroad. We have some good people here. Rev. R. H. Denny and wife are our servants for this next year. He is a good preacher. He has only been in the ministry a few years, but is in favor with the people. Our presiding elder, Brother R. E. L. Morgan—a better fitted man could not have been found for the place of elder for the Lawton district. An old brother, T. M. Wood, who lives at DeYoung chapel, is a good, strong preacher and an evangelist of the oldtime sort. He has preached all the way from Grayson county, Texas, to Greer county, Okla. His early preaching is remarkably successful. It was dry and hailed out crops last year, but this year we have a fine season and crop prospect look very fine.

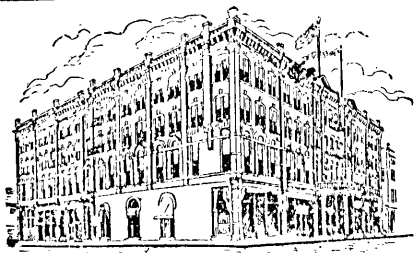
Yours for the church and Christ's cause.

Thomas Dorsey.

February 26.

SUNSET, TEXAS.

Well, here we are on the Sunset circuit. We have now been here two months, have made two full rounds and started on the third, and must say we are better pleased every day. Our third quarterly conference was held on the 18th and 19th inst. Three out of five appointments were represented



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NEW MANAGEMENT

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European Plan

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LITTLE ROCK, ARK.

and a liberal assessment was made for our support, and a good payment made. Each appointment has a good church of its own, and we are independent. If we just had a little more religion we could take this country for our Lord and Master. Times are very hard here. No kind of feed stuff but "Johnson grass" hay, plenty of that at 50 cents per bale. Corn chops at \$1.75 per 100 pounds, and other seed in proportion. But everything is favorable for a good crop this year, and all are cheerful. The oldest people say it has been the worst winter for many years. This (the Bowie) district, has a new presiding elder this year, and he is a mover, but have always got time to look after all the interests of the church. As in other countries, we find the Methodist and chickens, have their enemies. The 18th inst., when a large congregation had assembly at Dry Valley for service, the preacher discovered an opossum coiled in the pulpit. The 'possum was put out and the service went on. Hoping for the preachers a prosperous year, and a large ingathering of souls, throughout the land, I am yours,

J. M. Holt, P. C.

February 26.

A PLEASANT OCCASION.

Rev. R. W. Hood and wife, who are now at First Church, Mayfield, Ky., Memphis Conference, celebrated the thirtieth anniversary of their marriage on February 26 in the beautiful parsonage at Mayfield. The following poem was written by his aunt, Mrs. Elmira F. Snodgrass, of Little Rock, and was read before the large assemblage of guests on that delightful occasion:

Thirty Years Ago.

Time with rapid noiseless tread,
Through unmeasured space has swept;
No dream of its actors has fled,
None in its drama has slept;
Dawn the vista with interest aglow
We see the play of "Thirty Years Ago."

Coyly on life's golden highway
Youth and beauty met,
Loitering half in earnest half in play,
Fancy and truth in unison set,—
Cupid came with arrow and bow
Pierced two hearts—"Thirty years ago."

With lovelit eye and pulsing heart,
The youth whispered his tale of love,
While the blushing maid acting her part,
Modest as the cooing dove,
Gave response sweet and low,
That united two hearts—"Thirty years ago."

Time still sweeps on with rapid whirl,
Carrying on its changeable way;
The white sailed ship of the boy and girl
That was launched in life's rosy May,
Through storm or calm, high winds or low,
Their love is true as 'twas "Thirty Years ago."

Silvery threads gleam through tresses fair
That coiled about her classic brow,—
His jetty locks touched here and there
With white, tell the story now
Of the coming sunset glow,
Of a day's roscate dawn, "Thirty years ago."

But, wedding bells are ringing yet,
Two hearts are joyous and young,
The roster of memory does not forget
The song two happy lovers sung
In the sylvan bowers of youth's radiant glow,
When they plighted their troth, "Thirty years ago!"

Little Rock, Ark.

March 4, 1912.

TELLER'S NOTICE.

To the West Oklahoma Conference, Pastors and Presiding Elders.

Dear Brethren: You will not think me officious if I say these things: The end of the second quarter and District Conference time will soon be here, and very little remitted on the collections. Conference Missions will suffer soon and all the causes will suffer in the end if we do not push these matters.

Another thing. The Mission Board reported in the minutes \$1,228.00 sent direct to the Mission Board at Nashville. I only wish to say that the order of the conference is that all conference moneys be handled through the teller. Will we conform or not? I don't care for handling the money. The vouchers are all the same, but if we are going to put the boards of the conference to the expense of organizing a teller's office with bond and then scatter our money elsewhere and make a dummy of the teller, you must look for another man to fill the office.

Now, in good earnest, let's do things in a business manner and look after our collections at once.

Your servant for full collections.

W. L. Anderson.

Martha, Okla., Feb. 29.

REV. C. F. ROBERTS PASSES AWAY.

At Carnegie, on last Monday, the 26th, Oklahoma lost one of her best citizens and Heaven received another good man. I have known Brother Roberts intimately for twenty-five years and more, and I do not hesitate to say that he was one of the best men I ever knew—brave, tender, courteous, true to God, the church, and his brethren. I never knew him to speak unkindly of an absent brother, or say a word that would give pain to anyone. He was my friend, my true friend, and I loved him, yes, I love him yet. His work as pastor or presiding elder was clean, conscientious work, characteristic of the man. We do not ask how he died, we know how he lived. Our friend and brother walked with God, and he is not with us now, for Good took him.

A. C. Pickens.

DAVIDSON, OKLA.

Since conference, the Davidson charge in Western Oklahoma Conference, has been on the up grade in every respect except in finances.

The pastor, Brother Taylor, from Arkansas, is in great favor with saint and sinner.

He has held a revival service at Sanford, which resulted in a half dozen conversions with four accessions and more to follow.

Then the long time dead class has come to life and started a Methodist Sunday school and a weekly prayer meeting.

At Davidson the congregations have more than doubled, a Wesley class has been organized and a protracted meeting started with indications of success.

The outlook is promising for financial and spiritual prosperity.

A. C. Briggs.

A REQUEST TO OUR PASTORS.

For several years the Woman's Missionary Council, through the Department of Christian Stewardship, has made an appeal to the pastors throughout the church to preach a special sermon on Christian Stewardship. We are repeating this request again, and will ask that the sermon be preached on Sunday, March 17, or as near thereto as is convenient.

We take this occasion to express our gratitude for the cordial compliance with this request in the past, on the part of many of our pastors, and we bespeak your interest in the same again at this time.

Certainly there is no subject more vital to the success of the great Forward Movement in our church than is this one. We feel confident that

a sermon from every pastor in our church at this time on Christian Stewardship will be far reaching in its results.

Will you grant our request?

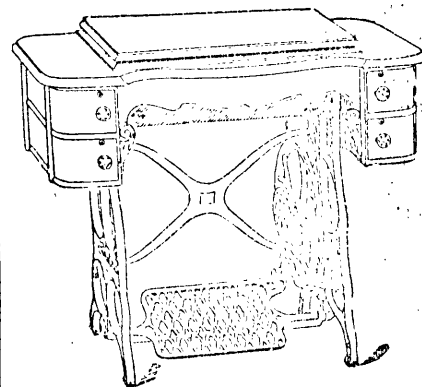
Mrs. J. W. Perry,

Department of Christian Stewardship and Miss Study, Woman's Missionary Council.

SEE THIS!

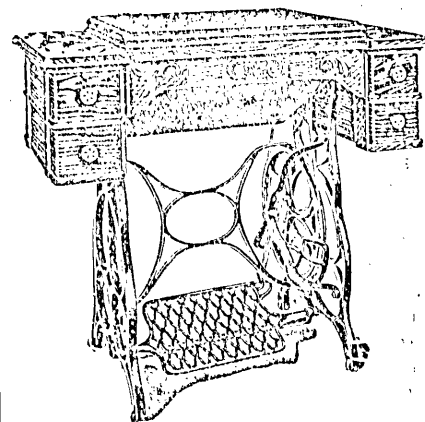
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Our Western Methodist Machine No. 1 is an unequalled combination of the best features in sewing machines. It has a beautiful quarter-sawed oak cabinet, piano polish, ball bearings, steel Pitman, automatic lift, improved high arm head, best attachments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



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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.

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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.)

BERRY.—Mrs. Florine Maud Berry (nee Stout) was born in St. Frances county, near Forrest City, Ark., September 5, 1871.

She was converted and joined the Methodist church in early girlhood under the ministry of Rev. A. C. Griffin of the White River conference.

On February 7, 1889, she was happily married to Dr. A. A. Berry, who was a physician of marked ability and success in his profession.

After a lingering illness she died at their home in Harrisburg, Ark., February 20, 1912, at 3 o'clock in the morning. She and the doctor had by thrift and industry, accumulated a nice little fortune, and it seemed that they had just come to the place in life where they could live at ease, educate their children and be happy.

They were blessed with a family of seven bright, sweet children. Their first was a son, Millard Fillmore, who died in infancy. The other six, three daughters and three sons, remain to mourn the loss of their mother.

Sister Berry lived an exemplary Christian life. Having been her pastor for three years, and often in her home, I could always feel the spirit of the Christ life filling the atmosphere of the home and the same was easily detected in the demeanor of her children. Besides her husband and children she leaves two brothers, and three sisters, all of whom are sadly bereaved. But they know where to find wife, and mother, and sister.

She was held in high esteem by many friends, as was attested by the large numbers that attended her funeral and burial at Harrisburg in the cold and snow of February 21st.

The cloud of sorrow hangs heavy upon all, but it seems the saddest for the three daughters who are just now at the age where they need mother's constant care and direction. May God in the fulness of his grace give them protection and guidance.

W. F. Walker.

* * *

KENNEDY.—Samuel Whitfield Kennedy, the subject of this tribute, was born in Columbia, S. C., December 26, 1836; moved to Des Arc, Ark., in 1851; was a citizen of this town and community for sixty-one years, and at the time of his death February 25, 1912, he was not the oldest man in Des Arc, but had been a citizen of this place longer than any man living here.

Brother Kennedy had been married twice. He had a son whom in his lifetime was a good citizen of Cotton Plant, Ark., and a grandson now living at that place.

Brother Kennedy was an intelligent man—had gone higher in the ordinary branches of an English education than most men of his day; was an industrious man, a painter by trade and a good one; he was honorable and upright, true and tried, and held in high esteem by his fellow men.

He was a Master Mason and a bright one, and though his mind was impaired and his memory somewhat confused by long and intense suffering, yet he could always bring forth something rich and beautiful out of his great store of Masonic obligations and principles.

Brother Kennedy was seventy-seven years and two months old, less one day, was an officer in the Southern army and fought bravely for his country and his cause. But the best of all, Brother Kennedy died in the full triumphs of the Christian faith. We

have attended his bedside for the last three months and have often prayed and talked with him of his future prospect. He had a Christian experience, was a member of the Methodist church, had been born again, and as a child of God had gone forth in his place as long as he was able to walk. His faith was unwavering, he knew the time of his departure was at hand yet he was patient and even cheerful to the very last. He has gone, but thank God we know where to find him.

His pastor,
S. W. Rainey.

Des Arc, March 2.

* * *

BUTLER.—Bettie Butler (nee Harrison) was born March 15, 1869; died February 13, 1912. She was married to John W. Butler October, 1890. Unto them were born five children—four of whom she leaves on earth, the other, she goes to meet in heaven. She professed religion in early childhood, joined the Methodist Episcopal Church, South, gave God the rosy morn and the bright noontide of her life. And when the Master called for her in her declining years of suffering and afflictions which she had borne for some time without murmur or complaint, she willingly responded to the call, saying, "I can trust in Him who knoweth and doeth all things well." This good woman was reared in one of the best homes, married into one of the best families, lived one of the most devoted Christian lives, and, consequently, died one of the most triumphant deaths.

Amidst the tears and sighs of a heart broken father, the motherless boys and girls, and a great host of weeping relatives and friends, Sister Butler was quietly buried in the old country graveyard at Sardis church.

Her pastor,
Thos. F. Hughes.

* * *

STILL.—Grover Cleveland Still was born September 14, 1884; was married to Miss Cora Moore December 31, 1908; died at Arkadelphia, Ark., January 23, 1912. Brother Still joined the M. E. Church, South at Hollywood in 1904. He moved to Texas in 1907, where he made farming his life work. He broke down with consumption in the summer of 1910. He went west, then back to Booneville, Ark. All was done that could be, but to no avail. He suffered long but always patient. Resigned to his lot he died in the faith, feeling fully prepared to go. A wife and son mourn in widowhood and orphanage, but know where husband and father is, for "Blessed are the dead that die in the Lord."

D. D. Warlick.

* * *

ADAMS.—Joseph Henry Adams was born in Tennessee, March 19, 1836. He was married to Miss Saphrona Drinkard. To this happy union were born twelve children, only two of whom survive. Brother Adams had lived in Arkansas for about thirty-four years. About forty-five years ago he joined the M. E. Church, South, in which he lived a consistent life until the last moment of his life. He loved the church and all of God's people; and though he suffered a great deal and had great burdens to bear, he always tried not to worry others with his own troubles, but took them to God in prayer. Brother Adams and his dear old companion who survives him had been married fifty years on the 16th inst. when the Master called him home on the 19th inst.

That he was loved and appreciated by those who knew him was demonstrated to us on last Sunday by the vast crowd who assembled in the Methodist church at Magnet Cave to pay their last tribute of respect to his remains. The funeral was conducted by the writer, his pastor of last year. He leaves a wife, a son, a daughter and

several grandchildren and a host of relatives to mourn his death.

W. H. Hansford.

* * *

PRUDEN.—David Joseph Pruden departed this life January 19, 1912. He leaves a devoted wife, three sons, one daughter and three grandchildren to mourn his untimely death. Interment was over the old homestead in the Alexander cemetery. Uncle Dave, as he was known, was born in North Carolina June 12, 1844. He emigrated with his parents to Saline county, Arkansas when six years old and settled on the homestead on which he resided when death claimed him. Uncle Dave was one of the noblest citizens of Saline county. He was for many years a conscientious member of the M. E. Church, South. In 1862 he enlisted in Col. Hawthorne's regiment U. S. A. A truer soldier never shouldered a gun. He and the writer were warm friends from very early boyhood until he was called from earth to heaven. May the hand of the great Ruler of heaven and earth deal lightly with his devoted wife and dear children left behind. May all be prepared to meet him when earth's labors are over in the city not made with hands eternal in the heavens. Peace to his ashes.

W. J. Joyner.

Little Rock, Ark.

* * *

MORRIS.—Died January 21, 1912, at Hennepin, Okla., Freeman Morris, son of Rev. O. A. and Goldia Morris, age four years and four months. Freeman was only sick a few days. Membranous croup was the cause of his death. He was the older of the two children. Just before he died he said, "Mama, how far is it to heaven?" and said, "When I get to heaven I'll gather some pretty flowers and bring them back to you." And as he closed his little eyes as if to sleep the angels caught his little spirit away and he was dead. Loving hearts and hands were ever ready to administer to his suffering but Jesus whispered "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven. We laid the little body away at 2 p. m. to await the resurrection morn in the presence of a host of sorrowing relatives and friends.

B. Frank Taylor, P. C.

* * *

WILLIAMS.—Hugh B. Williams was born June 8, 1874; died January 13, 1912, leaving a wife and four little children to mourn his departure. Hugh was a good man, inoffensive, straightforward, and loved by all who knew him. He was an acceptable member of the M. E. Church, South, and we hope he has gone to the good home above.

His pastor,

J. M. Hively.

Whitefield, Jan. 27, 1912.

* * *

STEPHENS (Nee Hill).—Wife of Brother J. A. Stephens and daughter of W. A. and Mary Hill, was born June 1, 1889; professed faith in Christ in 1909; was married to Mr. J. A. Stephens, January 9, 1907. To this union was born two children, one of whom has gone to glory. Sister Stephens was a dutiful wife, a good, obedient child and a consistent Christian. But God has called her away. She died in peace January 23, 1912, leaving her parents, her husband, two brothers, one sister and an infant to mourn her departure. But we know where she is, so our loss is her gain.

Her pastor,

J. M. Hively.

* * *

CROSS.—John Henry Cross, son of Mr. and Mrs. Hiram Cross, was born in Lee county, Ark., January 16, 1876 and died December 24, 1911.

His parents, for a long time members of the Salem church, before their removal to Marianna, were noted for their warm love and generous hospi-

talities, their home the place where all Methodist preachers ever found a hearty welcome; and because of this John grew up with the advantage of early association with the preachers, for whom he entertained a genuine love. The writer was his pastor many years ago and carries in his heart yet many precious memories of the days and nights spent with him in the family home—of the long spell of sickness during which his life was almost despaired of, and the earnest prayers for his recovery which the Lord heard and answered. John was a most dutiful son and affectionate brother; and his sudden death, which came without premonition, has brought deepest sorrow to all the loved ones. May the God of all comfort give grace to the parents and loved ones left to mourn his untimely death.

J. K. Farris.

* * *

DUNCAN.—Julian E. Duncan was born in Eastland county, Texas, March 28, 1894, and died in Washita county, Okla., January 14, 1912. He professed religion in 1911 and joined the M. E. church, South, and lived a devout Christian to the day of his death. He was on his way to Sunday school and church last Sunday morning in company with one of his chums, when his horse slipped and fell and he was knocked senseless, and did not gain consciousness any more. He was carried two or three hundred yards to the home of his brother, but was dead when they got to the house. He leaves a father, mother, seven brothers and three sisters to mourn his departure, all of whom were present at the funeral except one sister.

As a young man, his life was free from bad habits, which would lead his associates astray. He had many friends.

Julian was a splendid specimen of young manhood, yet in the enjoyment of good health, the grim reaper claimed him for his victim. Blessed are the dead which die in the Lord. A large company of sorrowing friends assembled at the home of his brother, Melton A. Duncan, to pay tribute to his splendid life and to give expression of sympathy to the bereaved family. His funeral was conducted by the writer. His body was laid to rest in the Sentinel cemetery to await the resurrection of the just.

H. K. Monroe.

* * *

JACOBS.—Miss Cora Lee Jacobs was born in Poinsett county, Ark., October 20, 1890, and died January 30, 1912, aged 22 years, 3 months and 10 days. She was converted and united with the M. E. church, South, in July, 1901, and from then until her demise she lived an active member of the church, and always ready and willing to do her part, until poor health compelled her to cease her labors, but even then she never lost faith in her Lord. Cora was a good girl, loved and admired by all who knew her. She possessed a kind and loving disposition, had a smile and a kind word for all. And while it is sad to part, yet we believe that he who placed us here knows best when to take us away, hence we bow in submission to his will and say "good-bye."

May the Lord bless the sorrowing parents and brothers and sisters, reunite them up yonder "in the sweet byc and bye." Her pastor,

Joe A. Stephens.

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QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

CAMDEN DISTRICT.

(Second Round.)

Thornton Ct.	March 16, 17
Bearden Ct.	March 23, 24
Fordyce Mission	March 30, 31
Hampton Ct.	April 6, 7
Junction City Sta.	April 13, 14
El Dorado Ct.	April 20, 21
El Dorado Sta.	April 21, 22
Strong Ct.	April 27, 28
Huttig Sta.	May 4, 5
Chidester Ct.	May 11, 12
Atlanta Ct.	May 18, 19
Wesson Sta.	May 25, 26

THOS. H. WARE, P. E.

TEXARKANA DISTRICT.

(Second Round.)

Cherry Hill Ct., at Ransom.	March 16, 17
Mena Sta.	March 17, 18
Louisville Ct., at Bradley.	March 23, 24
Vandervoort Mission at Hatfield	March 30, 31
Foreman, at Foreman.	April 6, 7
Cottrell Ct., at Montrose.	April 13, 14
Umpire Mission.	April 14, 15
Locksburg Ct., at Rock Hill.	April 20, 21
Fairview Sta.	April 27, 28
Bright Star Ct.	May 4, 5
Patmos Ct.	May 11, 12

J. A. HENDERSON, P. E.

MONTICELLO DISTRICT.

(Second Round.)

Hamburg Sta.	March 17, 18
Monticello	March 24
Montrose	March 30, 31
Blissville	April 6, 7
Eudora Ct.	April 13, 14
Dermott	April 14, 15
Wilmet	April 20, 21
Johnsboro Ct.	April 27, 28
Hermitage Ct.	May 4, 5
Lacey	May 5, 6
Collins	May 11, 12
Watson	May 18, 19

The District Conference will meet at Arkansas City May 9, at 2 p. m. W. C. Watson will preach the opening sermon at 7:30 p. m. J. L. Cannon, P. S. Herron, and R. M. Holland will be the committee on license to preach, and recommendation for admission into the Conference. J. B. Sims, R. R. Moore, and R. A. McClintock will be the committee on orders. The Conference will hold over Sunday and all the preachers who can arrange to stay.

R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.

(Second Round.)

Bryant Ct., at	March 13
Carlisle Mis. at Walter's Chapel	March 16, 17
Carlisle, p. m.	March 17
DeVall's Bluff, and Hazen, at Hazen	March 23, 24
Capitol View, at Forest Park, p. m.	March 23
Benton Ct., at Ebenezer.	March 30, 31
Maumelle Ct., at Ezra.	April 6, 7
Keo and Tomberlin Ct., at Core's	April 13, 14
Mabelvale Ct., at Primrose.	April 17
Bauxite Ct., at Sardis.	April 20, 21
Hunter Memorial, p. m.	April 24
First Church, 11 a. m.	April 28
Asbury, p. m.	April 28
Quarterly Conference at First Church	April 29
Quarterly Conference, at Asbury, p. m.	April 30
Winfield Memorial, p. m.	May 1
England, p. m.	May 5, 6
Highland, p. m.	May 7
Henderson Chapel, p. m.	May 8
Oak Hill Ct., at	May 11, 12
Lonoke.	May 18, 19

ALONZO MONK, P. E.

PINE BLUFF DISTRICT.

(Second Round.)

Gillett Ct.	March 16, 17
Grady Ct.	March 23, 24
Rison Ct.	March 29
Edinburg Ct.	March 30-31
Lakeside	April 6, 7
First Church.	April 7, 8
Hawley Memorial.	April 13, 14
Carr Memorial.	April 14, 15
Roe Ct.	April 20, 21
Sheridan Ct.	April 27, 28
Redfield Mission.	May 4, 5
Star City.	May 9, 10
Rowell Ct.	May 11, 12
Humphrey.	May 19, 20
Altheimer.	May 21
Swan Lake.	May 25, 26
Macon.	May 28, 29

Z. D. LINDSAY, P. E.

PRESCOTT DISTRICT.

(Second Round.)

Caddo Gap, at Womble.	March 16, 17
Amity, at Amity.	March 17, 18
Gurdon, at Pleasant Hill.	March 23, 24
Mt. Ida, at Joplin.	March 30, 31
Nashville.	April 6, 7
Prescott Ct., at Blevins.	April 13, 14
Okolona, at Trinity.	April 13, 14
Delight, at Antoine.	April 14, 15
Emmett, at Hopewell.	April 20, 21
Columbus, at Bethany.	April 27, 28
Washington, at St. Paul.	April 28, 29
Mineral Springs, at Bluff Spgs.	May 4, 5
Bingen, at Orchardview.	May 11, 12
Murfreesboro, at Murfreesboro.	May 12, 13
Center Point.	May 18, 19
Sweet Home, at Biggs.	May 25, 26
Harmony.	May 25, 26
Hope Ct.	June 1, 2

W. C. HILLIARD, P. E.

WHITE RIVER CONFERENCE.

JONESBORO DISTRICT.

(Second Round.)

Nettleton and Truman, at N.	March 9, 10
Marked Tree and Tyrone, at T.	March 10, 11
Bay and Lunsford, at B.	March 16, 17
Gilmore and Haefer, at H.	March 17, 18
Trinity Ct., at T.	March 23, 24
Fayetteville Sta.	March 24, 25
Jonesboro, First St. and Pleasant Grove, at P. G.	March 30, 31
Brookland Ct., at Shiloh.	March 31, April 1
Harrisburg Ct., at Pleasant Valley.	April 6, 7
Harrisburg	April 7, 8
Monette and Macey, at Macey.	April 13, 14
Lake City Ct., at Farrar's chapel.	April 14, 15
Barfield Mission, at B.	April 20, 21
Manila and Dell, at Manila.	April 21, 22

Blytheville Ct., at Yarbrow.	April 27, 28
Blytheville.	April 28, 29
Vandale Ct., at V.	May 4, 5
Earle.	May 5, 6
Kellar and Forest Home, at K.	May 8, 9
Luxora and Rozelle, at R.	May 11, 12
Oseola.	May 12, 13
Crawfordsville and Marion, at M.	May 13, 14
Wilson.	May 18, 19
Bardstown Mission.	May 19, 20
District Conference will convene at Harrisburg May 22, 2 p. m.	

W. L. OLIVER, P. E.

PARAGOULD DISTRICT.

(Second Round.)

Gainesville Ct.	March 16, 17
Paragould—East Side.	March 17
Boydsville Ct.	March 23, 24
Rector.	March 30, 31
Old Walnut Ridge Ct.	April 6, 7
Walnut Ridge Station.	April 7, 8
Knob Station.	April 13, 14
Paragould Ct.	April 20, 21
Paragould, First Church.	April 21, 22
St. Francis Mission.	April 27, 28
Piggott and Emmons.	April 28, 29
Corning Station.	May 4, 5
Mammoth Spring and Hardy.	May 11, 12
Black Rock, Portia and Hoxie.	May 12, 13
Ravensden Springs Ct.	May 18, 19
Imboden Ct.	May 25, 26
Reyno Ct.	May 29, 30
Pocahontas Ct.	June 1, 2
Pocahontas.	June 2, 3
Maynard Ct.	June 5, 6
Lorado Ct.	June 8, 9
New Liberty Ct.	June 11, 12
District Conference, at Imboden.	May 23, 24, 25

M. M. SMITH, P. E.

HELENA DISTRICT.

(Second Round.)

Colt Ct., at Wesley Chapel.	March 2, 3
Forrest City Station.	March 3, 4
Brinkley Station.	March 9, 10
Wheatley and Hunter, at Hunter.	March 16, 17
Hickory Ridge and Fisher, at Hilleman.	March 17, 18
Marianna Station.	March 23, 24
Helena Station.	March 24, 25
Council Ct., at Happy.	March 30, 31
Haynes and Madison at Widener.	April 6, 7
Mellwood Ct., at Thornton.	April 13, 14
La Grange Ct., at Poplar Grove.	April 20, 21
Holly Grove and Marvell, at Marvell.	April 21, 22
Clarendon Station.	April 27, 28
Howell and Deview, at Deview.	May 4, 5
Cotton Plant Station.	May 5, 6
Hamlin Ct.	May 11, 12
McCrory Station.	May 12, 13
Wynne Station.	May 18, 19
Parkin Station.	May 19, 20

District Conference will be held at Wheatley, May 23-26. Opening session at 10 a. m., Thursday the 23rd. Opening sermon Thursday evening by Rev. F. W. Geo. Committees: License to Preach and Admission on Trial, J. D. Hammonds, W. F. Walker and Ed Hamilton. Deacons and Elders' Orders, A. M. R. Branson, W. A. Lindsey and W. E. Jelks.

SEARCY DISTRICT.

(Second Round.)

Searcy Ct., at Higginson.	March 2, 3
Judsonia and Kensett, at Kensett.	March 3, 4
Searcy—First Church.	March 9, 10
Pangburn Ct., at Mt. Pisgah.	March 16, 17
Wilburn Ct., at Cross Roads.	March 23, 24
Heber Springs Station.	March 30, 31
Beebe and Austin, at Ward.	April 6, 7
McRae Ct., at Mt. Olive.	April 13, 14
Newport Station.	April 20, 21
Vilonia Ct., at Vilonia.	April 27, 28
Auvergne and Weldon, at Auvergne.	May 4, 5
Augustus Ct., at Revell.	May 5, 6
West Point Ct., at New Hope.	May 11, 12
Augusta Station.	May 18, 19
Cabot and Jacksonville, at J.	May 19, 20
Cato Ct., at Shiloh.	May 25, 26
Gardner Memorial.	June 1, 2
Dye Memorial.	June 2, 3
Bradford and Bald Knob, at Fredonia.	June 8, 9

A. F. SKINNER, P. E.

ARKANSAS CONFERENCE.

FT. SMITH DISTRICT.

(Second Round.)

Dodson Avenue.	March 20
Alma and Kibler, at Alma.	March 24, 25
First Church.	March 26
Dyer Ct., at Mt. View.	March 30, 31
Central Church.	April 6, 7
Beech Grove.	April 6, 7
Mulberry Ct., at Long Branch.	April 13, 14
Ozark Station.	April 14
Ozark Mission, at Mt. Vernon.	April 20, 21
Greenwood.	April 21
Van Buren Station.	April 28

J. M. HUGHEY, P. E.

MORRILTON DISTRICT.

(Second Round.)

Quitman Sta.	Mar. 17, 18
Damascus Ct., at Steel Chapel.	March 23, 24
Conway Ct., at Round Mountain.	March 30, 31
Conway Sta.	March 31
Clarksville Sta.	April 6, 7
Morrilton Ct.	April 13, 14
Springfield Ct.	April 20, 21
Lanty Ct.	April 27, 28
Lamar Ct., at Lamar.	May 4, 5
District Conference at Pottsville.	April 23-26.

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

FAYETTEVILLE DISTRICT.

(Second Round.)

Centerton Ct.	March 16, 17
Bentonville Sta.	March 17, 18
Springtown, at Decatur.	March 23, 24
War Eagle.	March 30, 31
Rogers Sta.	March 31-April 1
Winslow.	April 6, 7
Pea Ridge, at Buttram's Chapel.	April 13, 14
Parksdale and Farmington.	April 20, 21
Fayetteville Sta.	April 21, 22
Springdale Sta.	April 27, 28
Viney Grove, at Rhea's Mill.	May 11, 12
Prairie Grove.	May 12, 13
Huntsville Ct.	May 19, 20
District Conference, at Rogers.	April 30
Opening sermon by A. L. Cline. Committee on Examinations: J. M. Williams, C. W. Lester, Y. A. Gilmore.	

J. B. STEVENSON, P. E.

BOONEVILLE DISTRICT.

(Second Round.)

Dardanelle Circuit, at Fields Chapel	March 16-17
Blue Mountain Circuit, at Cedar Creek	March 16-17
Branch Circuit, at Lowes Creek.	March 23-24
Luxora and Rozelle, at R.	March 25
Paris Station	March 30-31
Prairie View Circuit, at Delaware.	March 30-31
Scranton Mission, at McKendree.	March 31, April 1
Waldron Circuit, at Cauthron.	April 6-7
Waldron Station, at 7 p. m.	April 7
Parks Circuit, at Parks.	April 13-14
Cecil Circuit, at Webb City.	April 20-21
Biglow Station.	April 28
Houston and Perry, at Houston.	April 28-29
Adona Circuit, at Adona.	May 4-5
Plainview Circuit, at Rover.	May 11-12
Gravelly Circuit, at Gravelly.	May 12-13
Walnut Tree Circuit, at Egypt.	May 19-20

W. T. THOMPSON, P. E.

HARRISON DISTRICT.

(Second Round.)

Osage Ct., at Osage.	March 18, 19
Marshall Station.	March 23, 24
Dennard Ct., at Rumley.	March 25, 26
Clinton Ct., at Oak Grove.	March 27, 28
Leslie Station.	March 30, 31
Yellville Ct., at Cedar Grove.	April 6, 7
Yellville Station.	April 7, 8
Cotter Ct., at Gasville.	April 13, 14
Mountain Home Ct., at Rockdale.	April 20, 21
Lead Hill Ct., at Pyatt.	April 27, 28
Eureka Springs Station.	May 4, 5

W. T. MARTIN, P. E.

ARKADELPHIA DISTRICT.

(Second Round.)

Park Avenue, 11:00 a. m.	March 3
Tigert Memorial, 7:30 p. m.	March 3
Hot Springs Ct., at Rockdale.	March 9, 10
Benton.	March 17
Arkadelphia Ct., at Mt. Pisgah.	March 23, 24
Arkadelphia, 7:30 p. m.	March 24
Malvern, at Magnet Cove and Malvern.	March 30, 31
Friendship, at Midway.	April 6, 7
Dalark at Manchester.	April 13, 14
Lono, at Leola.	April 20, 21
Princeton, at Princeton.	April 27, 28
Holly Springs, at Mt. Carmel.	May 4, 5
Traskwood, at Rhode's Chapel.	May 11, 12
Malvern Ave., 8:00 p. m.	May 12
Bear, at New Zion.	May 18, 19
Ussery, at Friendship.	May 25, 26
Third Street, 8:00 p. m.	May 19
Central Ave., 8:00 p. m.	May 26
Cedar Glades, time and place to be named later.	

T. D. SCOTT, P. E.

EAST OKLAHOMA CONFERENCE.

CHOCTAW-CHICKASAW DISTRICT.

(Second Round.)

Bethel Ct., Bethel Hill.	March 16, 17
San Bois Ct., Long Mtn.	March 22, 23
Kullitukto Ct., Thomas Chapel.	March 29, 30
Rufe Ct., High Hill.	March 30, 31
Hugo Ct., Honey Springs.	April 5, 6
Boungton Ct., Sulphur.	April 6, 7
Atoka Ct., Pine Ridge.	April 26, 27
Washita Ct., Randolph.	April 27, 28
LaFlore Ct., Higgins Chapel.	May 3, 4
Chickasaw Ct., Pennington.	May 4, 5
Kiowa Ct., Red Spring.	May 12, 13

ORLANDO SHAY, P. E.

CREEK-CHEROKEE DISTRICT.

(Second Round.)

Broken Arrow, Springtown.	March 23, 24
Wewoka Ct., Wewoka Chapel.	April 12, 13
Seminole Ct., Salt Creek.	April 13, 14
Honey Creek Ct., Springfield.	April 19, 20
Okmulgee Ct., Big Cusseta.	April 20, 21

ORLANDO SHAY, P. E.

ADA DISTRICT.

(Second Round.)

Weleetka Sta.	March 16, 17
Wetumpka Sta.	March 17, 18
Gertie Ct.	March 23, 24
Dustin and Lamar, at Dustin.	March 24, 25
Union Chapel Ct.	March 30, 31
Wanette, at Jefferson.	April 6, 7
Moral Ct.	April 7, 8

N. L. LINEBAUGH, P. E.

DURANT DISTRICT.

(Second Round.)

Tuskahoma, 7 p. m. March 16 and 11 a. m. 17	
Talihina Sta, 7 p. m.	March 17
Sawyer, 3 p. m. March 23 and 11 a. m. 24	
Hugo, Centenary, 3 p. m.	March 24
Hugo, First Church, 7 p. m.	March 24
Durant, Grace Church 3 and 7 p. m. March 30	
Durant First Church 11 a. m.	March 31
Caddo, 7 p. m.	March 31
Bee, 3 p. m. April 6 and 11 a. m. April 7	
Milburn, 7 p. m.	April 7
Ravia, 7 p. m. April 13 and 11 a. m. April 14	
Tishomingo, 7 p. m.	April 14
Oakland, 3 and 7 p. m.	April 20
Madill, 11 a. m.	April 21
Woodville, 7 p. m.	April 21
Kenefee, 3 and 7 p. m. April 27, 11 a. m. 28	
Achille, 7 p. m.	April 28

T. P. TURNER, P. E.

TULSA DISTRICT.

(Second Round.)

Beggs.	March 16, 17
Tulsa, Boston Ave.	March 17, 18
Broken Arrow.	March 23, 24
Coweta.	March 24, 25
Haskell—Bixby, at Bixby.	March 30, 31
Tulsa, Tigert Memorial.	March 31-April 1
Bristow.	April 6, 7
Depew Ct., at Sunny Slope.	April 13, 14
Sapulpa.	April 14, 15
Stroud—Davenport, at Davenport.	April 20, 21
Stillwater.	April 21, 22
Prague-Paden.	April 27, 28
Okfuskee Ct.	April 28, 29

Our District Conference will convene Thursday, May 16, 9:30 a. m. and last at least till Sunday night. I

ANNUAL MEETING.

The second annual meeting of the Woman's Missionary Council will be held at Mount Vernon Place Methodist Episcopal Church, South, Washington, D. C., April 10-17, 1912.

Owing to crowded conditions incident to the presence in the city at that time of other conventions, the number of those entertained by the local committee must be restricted to members of the Council, missionaries, deaconesses, speakers and ministers.

A list of boarding houses, and hotels, with rates of each, will be secured and the Committee on Arrangements will be very glad to assist any one in securing a comfortable home during the Council meeting.

The names of those expecting to be present should be sent to Miss Annie Walker, 1012 Thirteenth street, Northwest, Washington, D. C.

Reduced railroad rates cannot be obtained, as the Southeastern Passenger Association states that the probable attendance will not justify the granting of special rates. Party tickets may be secured from central points by persons coming from the same or contiguous territory.

Miss Belle H. Bennett,
President.
Mrs. F. S. Parker,
Mrs. Frank Siler,
Secretaries.

EAST OKLAHOMA CONFERENCE
CHURCH EXTENSION MEETING.

The Executive Committee of the Board of Church Extension of the East Oklahoma Conference of the M. E. Church, South, is called to meet at the Boston Avenue M. E. Church, South, Tulsa, on Thursday, March 14, at 2:00 p. m.

All brethren having applications for aid to the Conference Board of Church Extension must positively have the application in form ready to be passed on by the Executive Committee at its session. These applications all have to be passed upon and sent on to Dr. McMurtry to reach him before April 1. Application blanks may be obtained by writing to me.

P. R. Knickerbocker,
President, P. O. Box 1417, Tulsa.
J. C. Jeter,
Secretary, Sapulpa.
J. H. Ball,
Treasurer, Shawnee.

February 27.

PASTORS' AND LAYMEN'S INSTITUTE.

The Pastors' and Laymen's Institute for the Prescott District was held at Gurdon, February 27-28.

Rev. W. C. Hilliard, P. E., opened the Institute by appropriate devotional services. The devotional feature was a prominent one, and it was good, spiritually, to be there. Some few of the pastors were absent, and the attendance of the laymen was small.

Among the subjects for discussion, much interest was taken in, "The Pastor in His Study," "The Pastor Among His People," "District Evangelism" and "How to Finance the Church."

There was hardly a dull minute during the two days.

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black or brown, 50c.

Three special sermons at the Presiding Elder's suggestion, was delivered, not to include the opening sermon by Brother J. T. Rodgers.

"The Superiority of Methodism, from the Standpoint of Safety," by the writer; "What Made Methodism Great," by Rev. A. M. Shaw, and "The Crown of Glory and Honor Conferred Upon Man by the Economy of Grace," by J. W. Harrell.

Everybody seemed interested throughout.

T. P. Clark, Sec.

IOLAND AND CAMARGO CHARGE.

Dear Methodist: We are making some progress on this charge yet. I have only missed one appointment on account of bad weather this winter. We have planned and are going to build two good churches on the charge this year, one at Ioland and one at Camargo, and when these houses are finished up this will be one of the best circuits in the Guyton District. Brother Baird, our presiding elder, will lay the corner-stone for the Camargo church the first Sunday in April at 2:30 p. m. All former pastors are invited to attend it. We expect to spend the day in the services. This charge is growing in interest, the members of the church have taken on new life and we are going to bring things to pass here this year. This is my third year on this charge this time, and I think that the work is in better shape now than it ever has been before, and this makes six years all told that I have served this charge. The people here are loyal to the church and to the Master's cause. We are using the every member campaign in raising our collections and it is proving a success. The laymen will have a rally soon for the charge and every layman in the charge is asked to attend it. Miss Naomi Cross, of Ioland, is our superintendent of the Cradle Roll Sunday-school and she is getting up quite an interest in that part of the work, and she will have Cradle Roll day the second Sunday in April. We have got three good weekly prayer meetings on this charge and they are a big help to this pastor in the Sunday services. Brethren, pray for us on this work. May God bless you all is my prayer.

Yours in Christ,
W. P. Meador, P. C.

EAST OKLAHOMA CONFERENCE
MISSIONARY SOCIETY.

Dear Sisters: The Woman's Missionary Council is our legislative body. The conferences are the tributaries, the auxiliaries are the small, though forceful streams that feed the larger ones. Through the commingling of these forces will Christ's kingdom be spiritually and materially advanced. As a conference let us test the truth, the beauty, and the benefit of the divine injunction, "To obey is better than sacrifice," by beginning, as suggested, to form a conference prayer circle for definite aims:

1. Increased membership.
2. Larger offerings.
3. New organizations.
4. Mission study classes.

For the sessions of the Missionary Council soon to convene. Last (though by no means of less importance), for a spiritual outpouring on our own conference officers, members and visitors at our own annual meetings. In the executive session, the Honor Roll for the conference was established, the standard of excellence to be:

1. Dues and conference expense fund to be paid in full by each member.
2. All reports mailed promptly to conference officers.

Bishop Candler says, Life in the kingdom of heaven is a life of labor and not of leisure, so it is in helping this kingdom on earth. Some one has

truly said, "The greatest things ever done on earth have been done by little and little—little agents, little persons, little things, by every one doing his own work, filling his own sphere, holding his own post, and saying, 'Lord, what wilt thou have me to do?'"

It is this holding on to the ploughshare, looking hopefully forward, that will bring to all engaged in this work for the Master just the measure of success he most desires.

Mrs. W. R. Greer,
Pres. East Okla. Missionary Conf.

CHURCH DESTROYED ON ROE
CIRCUIT.

Please announce in the Methodist that on last Sunday, the 20th, a storm completely destroyed Hunter's Chapel, about the best church on Roe Circuit. The good people of that community had worked hard and had finished the church only a short while ago, and we appeal to the brethren of the Little Rock Conference for help to rebuild. A small contribution from many will help and be appreciated.

E. A. Moody, P. C.

READY FOR DATES.

I have been released from the charge in Purcell to do evangelistic work in the West Oklahoma Confer-

ence. My address will be Meeker, Okla. The brethren who know me and desire my assistance should write me at once for dates, as I have arranged some meetings and will make my slate as fast as possible.

In this connection, I wish to say that the change is not made because of any friction or dissatisfaction on the part of my people or myself. Everything is going nicely here and the people are all my friends.

D. A. Gregg.

DISTRICE EVANGELIST AP-
POINTED.

Camden, Ark., Feb. 22, 1912.

Rev. T. J. Reynolds, Magnolia, Ark.

My Dear Brother: You are hereby appointed to assist the pastors in the Camden district in evangelistic and missionary work, and advance the cause of Christ in any other way your godly judgment may dictate.

Wishing you great success in your labors, I am

Thomas H. Ware,
Presiding Elder.

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AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S TASTE-
LESS CHILL TONIC. You know what you
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Specimen of Type (Exact size of page).

ST. MATTHEW, 28.

heard that, said, This man

called for Jesus.

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.

The rest said, Let be,

let us see whether he is

will come to save him.

Jesus, when he had

cried again with a loud

voice, yielded up the ghost.

And, behold, the veil

of the temple was rent in

two from the top to the

bottom; and the earth did

quake, and the rocks rent;

and the graves were

opened; and many bodies

of the saints which slept

arose.

And came out of the

graves after his resurrec-

tion, and went into the

holy city, and appeared

unto many.

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.

And many women

were there beholding afar

off, which followed Jesus

from Galilee, ministering

unto him:

Among which was

Mary Magdalene, and

Mary the mother of

James and Joseph, and the

mother of Zebedee's

children.

When the even was

come, there came a rich

man of Arima-thea,

named Joseph, who also

himself was Jesus' disci-

ple:

He went to Pilate, and

begged the body of Jesus.

Then Pilate commanded

the body to be delivered.

And when Joseph had

taken the body, he

wrapped it in a clean linen

cloth.

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.

And there was Mary

Magdalene, and the other

Mary, sitting over

against the sepulchre.

Now the next day,

that followed the day of

the preparation, the chief

priests and Pharisees

came together unto Pilate,

saying, Sir, we remem-

ber that that deceiver

said, while he was yet

alive, After three days I

will rise again.

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.

Pilate said unto them,

Ye have a watch: go your

way, make it as sure as ye

can.

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.

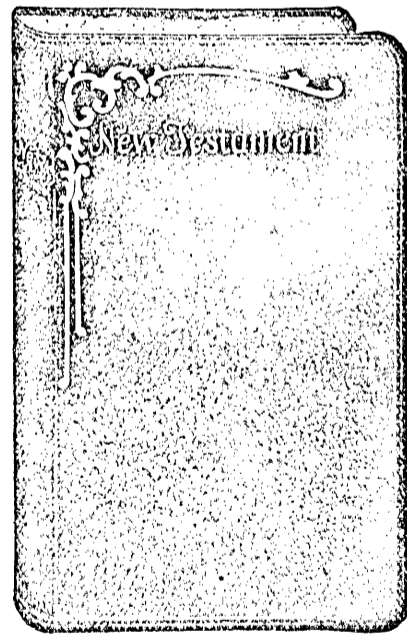
1 In the end of the sab-

bat, as it began to

dawn toward the first day

65

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