Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate,

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

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No. 11



WEAKNESSES IN AMERICAN UNIVERSITIES

In a recent address Dr. Andrew S. Draper, sometime president of the University of Illinois, now the chief educational officer of the admirable system of New York, frankly discusses the American universities and points out their weaknesses. It is peculiarly gratifying to the writer of this editorial that positions taken nearly twenty years ago are fully justified by Doctor Draper and others who then criticized our views. He says that the present and preceding generations have witnessed almost the whole of the development of American universities. We inherited some things, but our colleges and universities have reached their present form under strictly American condition and differ from all others. Only the rich or the unusually earnest formerly went to college. The rest lived somehow and business was managed very well. Now young people must go to the universities or imperil social opportunity and prospect of efficiency and success in business. There seems indeed to be a growing demand that nothing in the educational system shall prevent the boys and girls from going to the university. He does not sympathize with the views of Mr. Crane, who opposed all schools above the elementary, who really believed in nothing educational outside of business, and regarded business success as the only success. Still Doctor Draper admits that there is much to criticise in our universities. He says that the lust for riches and bigness and social influence and political power is a weakness in American universities. It is very American, but it is not scholarly. The spirit and predominant attributes of America make for commercial prosperity, for business success, for the acquisition of riches rather than for scholarship. Riches may promote learning. The motives of wealthy men who have given to schools should not be aspersed. But there is a deep gulf between wealth and learning. Riches may weigh learning down rather than uplift it. Noble men of means see this and try to avoid it, but it is not wholly avoidable. Human organizations cannot withstand the influences of environment. Real scholarship is seldom rich. If rich, it puts scholarship first and is modest. Great universities have grown in all lands by scholars seeking the light and finding great teachers who could point the way. If in any country the unito secure gifts and appropriations, to erect sumptuous buildings, and to multiply teachers and students, has become a positive menace. The president is often chosen because he can get money. The success of presidents is measured by material growth and numbers. This passion and the trend set up standards that mislead youth and confuse our thinking.

The uniform usage of Europe has given the management of universities into the hands of teachers alone. In America there are boards of contral representing donor or church or State. It was assumed that this would assure the democracy of our institutions, but with the wealth and

support or great gifts, they are becoming autocratic on the basis of possessions. This has brought troubles. If the weak teacher can play the demagoge or has a friend in a meddlesome trustee, he is practically beyond the reach of scholarly discipline. In Europe teachers are paid on the basis of the students attracted to their courses. Here salaries are fixed. Between the trustees, the president, the rival claims of teachers, the feelings of students, the State of the treasury, and outside influences, it is almost impossible to oust an incompetent instructor. Our democratic university government gives opportunities for scheming and appeals to flabby sentiment. The elective system opens the way to easy courses and degrees that mean nothing. Courses are unnecessarily multiplied and expenses increased. Many demands are made by the people and each university tries to respond regardless of ability. Much of the teaching is poor. It is not supervised nor tested. Entrance requirements have been made unreasonable, and then the greed for numbers finds ways to avoid their strictness. Standards are demoralized. The number of students is so great that teachers can not sift and discriminate. Student activities are so numerous that scholastic requirements are relaxed. Then the high schools have been treated as if their sole duty was to prepare sudents for college. They are often severely and unjustly criticised and vocational training is decried.

There is no ground for denying the high purpose of university management, but it is apparent that generally the governments of the universities show woful lack either of strength or courage in dealing with the larger bodies of students. It may be doubted whether there is more evil in university life than in life on the outside, but that is not enough. Students have no business in universities unless they are more intent upon going to the good than halfway willing to go to the bad. University life is obligated to be an example of decent living, or be content to debase public opinion and degrade the system of which it is the head. It must be held above the average in the State. A college or university without religious foundations may exist in other countries, but one must have them before it can be an American college or university at all, and it must square all of its life with the fundamentals of our history.

Dr. Draper asks who can cure these weaknesses and replies that common sentiment cannot do it. The constituencies are more likely to follow than to lead. The trustees cannot do it. They expect versities become brazen in their quest for money, the educational administration to deal with such learning will be grievously wounded in her own matters. They have the power. They have the house. The ambition of American universities responsibility and the right to lead. He emphasizes the opportunity of the executive, who occupies a unique position in America. It is the conserving, organizing, directive force. It gathers and harmonizes the forces that enter into the evolution of a great university. It is the power which can enable education to resist the weaknesses and the vagaries inevitably associated with compounding millions of widely different people into a new world power. A school may be made great by a man with the head, the training, and the heart of a scholar and with opportunity and means, but no American university has ever become strong and effective and quickened the intellectual and moral life of the nation without social tendencies flowing from munificent State having at least one great president, and without resentatives in Congress.

protecting him from the vagaries and jealousies of individuals for a considerable time.

A VICTORY FOR DIRECT LEGISLATION.

When the Initiative and Referendum Amendment to the Constitution of Arkansas was before the people for adoption one of the strongest arguments of its opponents was that it virtually abolished representative government and therefore would be declared unconstitutional by the Supreme Court of the United States. It was claimed that because the Federal Constitution guarantees a republican form of government to the States, the Federal Court must invalidate the Initiative and Referendum principle as inconsistent with this guarantee of the Constitution. A few years ago Oregon passed a certain tax law by the Initiative. A test case was brought before the United States Supreme Court and a decision rendered February 19. The court decided that it could not take cognizance of the matter, because it is the duty of Congress, and not of the judiciary, to decide whether the government is republican, for that is a political and not a judicial question. Congress need not take formal action, but when it recognizes the Senators and Representatives of a State virtually accepts the form of State government as meeting the requirements of the Constitution. As Congress has not questioned the rights of the representatives of States having the Initiative and Referendum, and is not likely now to do so, the validity of the principle is practically admitted. As this paper stood editorially for the Arkansas amendment, we are naturally gratified over this conclusion. We argued then, and believe now, that the principle is constitutional and valuable, and really much needed to correct abuses growing out of legislative corruption and incapacity. While the nature of the Turner-Jacobson Bill is such that it ought to have gone into effect immediately, and we doubted the expediency of referring it for that reason, we do not in the least object to its reference on any other ground. It is well for the people to understand the measures. If then they adopt it, they will give it heartier support. At this time we shall not discuss its details, but later may give our readers our reasons for believing it should become a law. We are glad that a State-wide prohibition law is to be initiated. It is almost certain to carry, but, even if it should fail, the people will have the best opportunity they have ever had to consider the merits of prohibition. The principle of direct legislation is sound. It is sane and democratic. In the end the deliberate purposes of the people will prevail in spite of the demagogues.

AN IMPORTANT MATTER.

If the bill now before Congress, known as the Hughes Postal Commission bill becomes a law, it will become absolutely necessary to raise the price of weekly newspapers. At any rate it will become absolutely necessary to raise the price of this paper, the Western Methodist. This bill proposes to double the rate of postage on newspapers. We think it would be a great mistake to enact the law. We think the Commission is disregarding the facts. We know they are against the facts if they are assuming that publishers can stand this raise and do business at the same prices; it cannot be done.

We would advise our people to write their rep-

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Mangum Dist Conf. GraniteApril 16-19
Morrilton Dist. Conf., PottsvilleApril 23-26
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Ardmore Dist. Conf., ArdmoreApril 24-26
Favetteville Dist Conf., RogersApril 50
McAlester Dist. Conf., Eufaula
Lawton Dist. Conf., GreenfieldMay 8-10
Lawton Dist. Com., Greenmora
Monticello Dist. Conf., Arkansas CityMay 9-12
Tulea Dist Conf
Chickasha Dist. Conf., Lindsay
Jonesboro Dist. Conf., HarrisburgMay 22
Jonesboro Dist. Com., Harrisburg May 23-25
Paragould Dist. Conf., Imboden May 23-25
Helena Dist. Conf., WheatleyMay 23-26

In the appreciation of Rev. C. F. Roberts by his son Luther in last week's issue "stone gates" should read "star-gates." Mistake of compositor.

Rev. J. E. Waddell, our pastor at Redfield, made us a brotherly call Wednesday and reported his charge in good condition.

Rev. R. E. Goodrich is holding a meeting in his church, St. Luke's, Oklahoma City, with good prospects of success. He has no outside assistance.

On last Sunday Rev. P. C. Fletcher, Winfield Memorial Church, this city, received 27 new members into his church. This pastor is always doing something worthy of record.

The new church building, a bungalow for temporary use, has been completed at Culbertson Heights, Uklahoma City, and a Sunday school organized by the pastor, Rev. J. V. Stanley.

A card from the pastor, Rev. F. E. Dodson, of Booneville, Ark., states that a great revival is being held by Joe Ramsey, the blind boy preacher, and that many are being converted. We hope to hear of great results later on.

Rev. T. D. Scott, presiding elder of Arkalelphia District, made us a brotherly call Tuesday on his way to the meeting of the Board of Trust of Hendrix College. He reported the district in good condition regardless of the very bad winter through which we have passed.

One of our Creek subscribers wishes us to publish Creek in the Methodist. We wish to say in reply that we have done all possible to assist our Indian brethren and are willing to publish a limited amount of Creek if some one competent will write it on a typewriter for us.

We regret very much to have to announce that Rev. T. H. Ware, of Camden District is not in a hopeful condition. His brethren will understand that he needs their sympathies and prayers. He himself knows that the outcome of his case is very doubtful, as there seems to be serious heart complications.

Rev. R. M. Holland, Hamburg, Ark., preaches in one of the neatest little churches in this State, and he preaches also to some good people. This editor spent last Sunday there, a gloomy day, so far as weather conditions were concerned, but a good day in the work of the church. Brother Holland is in favor with his people.

At the annual meeting of the Board of Trust of Hendrix College, held at Conway on Tuesday of this week, Governor George W. Donaghey was elected President of the Board in place of

Capt. W. W. Martin, deceased. J. F. Giles, of Texarkana, was elected Vice President; D. B. Hill, of Conway, Secretary, and W. B. Hubbell, Treasurer and Business Manager.

A memoir of Rev. C. F. Roberts by Rev. J. M. Gross is in hand too late for publication this week, but will appear next week. We have been greatly pleased at the many expressions of love sent in from the brethren of Oklahoma on the death of Brother Roberts, and trust that this bond will embrace the entire brotherhood of Methodist preachers in the State.

The papers are announcing that Dr. Edwin Mims, one of our Arkansas men, has been elected professor of English in Vanderbilt University. Doctor Mims went from Little Rock to Vanderbilt as a student, is an alumnus of that institution, was for several years a professor in Trinity College, and has been for now several years professor of English in the University of North Carolina.

Of the seven presiding elders in the West Oklahoma Conference four are from North Carolina. Rev. C. F. Roberts, who died recently, was a native of the Tar Heel State. He was one of the best loved and most useful men who have served in Oklahoma. Other North Carolina men in West Oklahoma are: R. L. Ownby, pastor at Norman, and Rev. R. S. Satterfield, Secretary of the Conference.

Rev. B. Marcheson, who is pleasantly remembered as a former member of the Arkansas Conference, now stationed at South Main street, High Point, N. C., sends us a sermon on God, the Bible and Immortality, which a competent critic at our elbow pronounces "good," and also a disquisition on "The Human Conscience, What Is It?" Our brethren will be glad to know that Brother Marcheson's bow still abides in strength.

Rev. J. D. Salter has just closed a fine meeting at Capitol Hill, Oklahoma City, in which there were some 75 conversions. He speaks in grateful terms of the fine service rendered by his presiding elder, Dr. Sensabaugh, and by the other pastors in Oklahoma City. He tells us that the membership of his church has been about doubled. He further informs us that the name of the church will probably hereafter be St. Pauls-whether with or without the apostrophe to be varying these days.

A day or two was recently spent at Crossett, Ark. Brother Sage was away helping one of the brethren in a meeting-from which we hope to hear good reports. Brother Holmes was as good to this editor as he could ask. Crossett is the best organized community we know of. The Crossett Milling Company is the greatest industrial plant in all the land, with mills not only at Crossett but elsewhere, and with timber lands on the Pacific coast. The uniform courtesy one meets in that town is most pleasing. We found all our work there running well in the town and in the logging camps.

A recent visit to Dermott, Ark., showed us that the town has developed more rapidly in the last two or three years than any town in the southeastern part of this State. It is still growing rap-Methodist, never afraid to speak his mind, an enemy of whisky, openly so, in a whisky town, and an open friend of all that is good. He is in his right place. If whisky can be put out of Dermott as it will be under our Statewide movement— State. Many more people there will hereafter read the Western Methodist.

THE LAW OF THE SPIRIT.

CHAPTER I.—CONCLUDED.

In speaking of the Holy Spirit as one of the persons of the Trinity, one more point needs to be mentioned. In the Scripture account of the doings of the Spirit he is found acting in subordinate relation to the Father and the Son, as the Son is found acting in a subordinate relation to the Father. This involves no implication against the real and proper divinity of either the one or the other. While the divine attributes are equally possessed by them all, yet in point of ultimate authority, the Father is, by the nature of the case, over the Son and the Spirit. So in the scheme of redemption the Son was sent by the Father, as the Spirit was sent by both the Father and the Son. The functions to be performed in the plan of salvation were several. Intrinsically they are all alike honorable. But in so far as one is held to be humbler than another, the humiliation involved in performing the more humble functions on the part of the Son and the Spirit was a voluntary humiliation, and therefore not inconsistent with the highest dignity.

Of the three persons in the Godhead it may be said in general terms that the Spirit is the lifegenerating power. And this is true both for what we call nature and for human beings. When the earth was in a chactic state, we read that the Spirit of God moved upon the face of the waters. It was his function to communicate life to the dead masses of chaotic material. He is and ever has been the animating, quickening principle in the world of Nature. All vital force of every sort comes directly from him. We are familiar with the fact that the Spirit is the quickening force that operates upon the spirits of men, the life-giver from above; but he is far more, he is the infinite and universal Life-Giver.

As it respects the plan of human redemption, the several persons in the Trinity have different relations to us. We should say, speaking broadly, that the relation of the Father is rectoral, that of the Son is mediatorial and piacular, and that of the Spirit is executive. Redemption is, at bottom ,a question of readusting a rebellious race to the government of God. In such a scheme the government itself must be taken care of, the mabefore the "s" we know not, as the fashion seems jesty of law must be upheld, and the sanctity of law must be preserved; administrative and rectoral justice must be vindicated. This is the function which God the Father is represented as exercising. His relation to the scheme is rectoral.

The Son of God, Jesus Christ, became the mediator between God the Governor and man the rebellious subect. He offered himself as an atonement for the sins of the race, as a propitiation for our sins. He took out of the way the legal barriers that prevented the possibility of our approach to a just God, and made it possible for God to be just and yet the justifier of him that believeth on his Son. He became the Daysman between the two. Into this work went all the personal history of our Lord upon the earth. He revealed to us the heart of the Father, the thoughts of God about us, about our sins, about our sorrows, our labor and toil, our joys. He entered into all our human life that he might in idly. Many handsome residences are going up or every circumstance show to us how he felt, and have recently been built. Rev. Russell Reneau in so doing show us how the Father felt toward Moore has had and is having a most pleasant and us and toward our lot. What we needed to profitable pastorate. He is a loving man and is know most of all was to know God in his attitude always loved by the people he serves. Professor toward us. By object lesson and by such won-Barnett, head of the schools, is another staunch derful teachings as the parable of the Prodigal Son, Jesus was seeking to show the world the Father. His very death on the cross is, on the one hand, the most tremendous exhibition of the Father's love that men or angels ever saw, while it is, on the other hand, the mightiest appeal that it is going to be one of the best towns in the has ever been made to God in our behalf, the mightiest that could be made. And since he has left the world, he ever liveth at the right hand of God to make intercession for us. His work is distinctly mediatorial.

The Spirit's work is executive. It became his function to take the mediatorial plan of the Son and make it effective among men. He is to apply the remedy which Christ has provided. In doing so he deals with men. He finds them too dead to avail themselves of the means of redemption. They are enslaved by sin and the devil. They are bound by the fetters of evil habits. They are ignorant. They are unfeeling. Although the legal barriers that shut up the way to God have been taken down by Jesus, and the way is now open for all men, such is the moral disability of men that no man can go to the Father without aid from above. Every man is in the situation of a prisoner who is told that his sentence of death has been removed, but who cannot come out of his prison and enter into the liberty of citizenship, because he is yet bound with chains in which he must lie bound till death, unless some one shall release him, and he is behind bars of a very tangible sort as yet, for there are heavy gratings between him and the outside world which he is as powerless to remove as he was before the legal obstructions to his liberty were taken out of the way. The Spirit of God alone can deal with this moral disability, this ignorance, this deadness of the human soul. It is his function to break the shackles that bind the prisoner, his function to bring light to his darkness, and enable him to lay hold upon the salvation that is set before him. It will be his work to cleanse him, renew him, instruct him, guide him, teach him, uphold him—to apply, in brief, all the remedy that God had provided. And so he is to guide the church throughout the ages, making effective the plan of redemption for all men.

We would not press this idea of division of labor, so to speak, so far as to make the lines we have laid down absolute. They are not absolute so far as can be made out, in the sense that one person of the Trinity never intrenches upon the work of the other. We must not forget the unity of the Godhead, and in that unity is a unity of purpose, of plan, of will, of love and of sympathy, a unity in all the divine attributes. Still the division we have outlined above is substantially the plan laid down in the Scriptures. And it will help us to an understanding of the personality, the divinity and the dignity of the Holy Ghost, which it has been the obect of this chapter to set forth.

BOOK NOTICES.

"LEST WE FORGET; OF CHARACTER GEMS GLEANED FROM SOUTH ARKANSAS," is a book just edited and published by J. H. Riggin, D.D., and Rev. W. F. Evans, collaborator.

The authors of this book disclaim any display of literary skill, or distinction in biographical sketches, but the object is to aid in the struggles of home life and Christian work, by stamping these spotless characters upon the mind and heart of the reader.

The book contains 57 biographic sketches of persons and localities sacred to South Arkansas, and those sermons touching the fundamentals of the kingdom of God, viz: "The New Birth," by Words," by Rev. E. N. Evans, and "The Call to the Ministry," by Rev. W. F. Evans.

the reader may become more familiar with the Whys of these Character Gems. The faces of Revs. John F. Carr, Horace Jewell, J. E. Caldwell and others bring before us a pastorate stainless and sympathetic; Mother Dickinson and Hon. J. H. Hamiter and wife that of fruitful Sunday school work, turning out eight ministers of the gospel; the faces of Rev. H. D. McKinnon and wife and that of Sister Hotchkiss stand for organization and inspiration in all missionary work in South Arkansas.

ordering from Anderson, Millar & Co., Little life. Rock, Ark., or Rev. W. F. Evans, Arkadelphia,

OUR LABORS IN BEHALF OF YOUNG WOMEN.

In a recent editorial in the Outlook, Mr. Roosevelt made the following statement:

"The service of the good mother to society is the most valuable economic asset that the entire commonwealth can show, and is of infinitely more worth to society than any service the woman could render by another, and necessarily inferior, form of industry."

This is a great truth, tresely put, and to its full meaning we heartily subscribe.

If she is the most valuable economic asset, her training, her preparation for her specific service should be a matter of largest concern to the State, to the Church, to the home, to capital of every kind. Long since the State has said she ought to be educated; the Church has lent some assistance; the home has given encouragement at the opportunity, and ofttimes made it; and capital, for the most part, has gained the rewards without any great outlay except through taxation.

What has been the outcome of our efforts thus far? Dr. G. Stanley Hall says:

"I can not help sharing in the growing fear that modern woman, at least in more ways and places than one, is in danger of declining from her orbit; that she is coming to lack just confidence and pride in her sex as such, and is just now in danger of lapsing into mannish ways, methods and ideals, until her original divinity may become obscured. But if our worship at her shrine is with a love and adoration a little unsteady, we have a fixed and abiding faith, without which we should have no resource against pessimism for the future of our race, that she will erelong evolve a sphere of life and even education which fits her needs as well as, if not better than, those of man fit his."

Is it not a most natural effect that she should develop mannish ways, methods and ideals? Is she not fed all along the way, for the most part, with the same meat on which her brother feeds? From public platform and class room are not the objects of ambition held up to her those which come largely within the sphere of man's efforts? Those who usually address her are men and the subjects of such discourses are generally such as interest men. When she atetnds a school where men are educated the whole curriculum is made out and executed with reference to his needs and ambitions. What set of young men would attend an institution where women's specific needs were the basis for its operation? Where men attend school with women the curriculum will continue to be made for men, and men will determine the standards of research and discussion. Women can do this work, but this does not in any way show that such work is done with profit because it can be done even remarkably with her brother?

of homes, a maker of men, a ruler, over whose quality even as good, but she is and must be a is and has been teaching men. woman still. The state of unrest in which woman's mind is today is simply an order of evolu-

This book can be had for one dollar each by tion to a larger, more natural, and a completer

There is no cause for quarrel between man and woman, but she must pause with the realization that "woman is not undeveloped man." She might track his path till the end of time, but she would be a woman still, and no amount of thinking till the crack of doom will ever separate her from the responsibilities which being a woman brings.

Not all will, nay, not all can, become home makers; still, woman's hand can be employed in "vocations of charity, teaching, art, literature, religious and social vocations, and lighter manual callings requiring skill, fidelity, taste, in many of which lines she naturally excels man." With all this, about 85 per cent of women will still marry, will still perform in some way the functions of home makers.

If, then, woman is the State's most valuable economic asset, and if most of them are destined to take upon themselves the duties of home making, are we giving them that type of instruction which fits them even moderately well for so important a service? Shall we still continue to take men and women over the same course of instruction to prepare them for purposes so varied?

Up to the ages of 13 or 14 their lives are nearly parallel. After this time there comes a divergence of which our present system takes but little note. Wherein then should come the difference? Men should be educated for vigor, women for gentleness, men for the forum, women for the home; men for bread-earners, women for bread-makers; men for home-building, women for home-keeping.

'He gain in sweetness and in moral height, Nor lose the wrestling thews that throw the world:

She, mental breadth, nor fail in childward care, Nor lose the childlike in the larger mind."

Most of a boy's instruction after the age of 14 should come from a man, much of a girl's should come from a woman. From 14 to 20 they are passing throgh periouds of formation of ideals, which ideals must some day be complementary. When these lines are followed out we find more strength and vigor developed in men; and that eternal, indefinable quality of feminine excellence in woman reaches its highest perfection.

In the curricula provided by the Board of Education of the Methodist Episcopal Church, South, for men and women there is practically no difference. They are projected along virtually the same lines and those studies which affect woman's life solely receives little or no recognition. I can not see why in her case domestic economy will not subserve the interests of society better than political economy, or why biology will not be of vastly more interest than physics. Child psychology should be eagerly studied by her; for whether she teaches her own or another's child it will be needed. Literature, history, some mathematics, well. Is it then a matter of any wonder that she with the languages and some cultural study or should develop an ambition along similar lines studies should make her regular labors, and these should be supplemented with such practical That there is a state of unrest among thinking work as cooking, sewing, lessons in nursing, in J. H. Riggin, D.D.; "The Man Jesus and His women today, no one can deny. She seeks the home decoration and in household buying. The ballot because she thinks in its wielding she can training of girls to do a few "parlor tricks" that have power equal to man. Herein she tramples they may appear well is doomed to be followed Forty-six faces in 35 cuts are furnished that down the very laws of nature which gave her by days of misery and wretchedness. Old standbeing; laws which have put within her hands ards ought to be worked over; new standards supreme power, not as a general, not as a politi- ought to be set, and that tremendous waste atcian, not as a capitalist, but as a mother, a maker tendant on past and present education should be, if possible, saved. The question of woman's edurealm she may have supreme and undisputed cation has not had proper consideration at the sway. Woman has awakened from her dormant hands of our Church. There should be called a state, she is reading, studying, thinking; her council of those who have this matter in hand and brain she has tested with man's, and finds the let them set standards; not those whose business

J. M. WILLIAMS.

Galloway College.

EASTWARD

Around the World

CANTON AND HONGKONG. By DR. W. B. PALMORE. XXXIV.

The Chinese Revolution broke out in Wuchang a few hours after we got out of that city, but we deny the charge of having helped to start it. However, since it did start we have done what we could to help unhorse the Manchu dynasty and lift a republic into the saddle! If China is successful in establishing a republic, we predict that in less than 25 years there will be a republic in Siberia also. The sending of so many political convicts into Siberia, and the increase and growth of their children, has prepared the way for such a republic. England's effete House of Lords, with its brewers, distillers and monopolists, obstructing the path of moral progress, is causing many people, even in British colonies to dream of a Republic.

Canton, the largest city in China, has been immensely interested in the overthrow of the Manchus and in the establishment of a Republic. If this city should include or count its suburbs, like Berlin and New York, it could easily announce a population of three millions. It will soon be in direct railway connection with Peking, Petersburg, Berlin, and Paris. And within a few hours of ship with London also. It has occupied rather a sluggish place in history, but is destined to figure more conspicuously and rapidly in the future. Its immensity of men and money will figure largely in the coming years. Her

DOG AND CAT RESTAURANTS have ever been her most distinguishing feature or characteristic to the boys and girls of the Western world. Our former skepticism regarding such restaurants has forever vanished. We missed our breakfast one morning, and on that same day walked many miles of the narrow and crowded streets of this curious city. About ten o'clock we were voraciously hungry! In front of a building we saw a crate of pugnosed dogs, as fat as pigs. Inside, one was being baked or roasted whole. The odors emanating from Delmonico's in New York were never more alluring. If President Taft can go all the way to Georgia to eat "Possum and sweet taters," what impropriety could there be in a private citizen of the same Republic tasting a piece of such odoriferous dog! In the midst of such an ordeal we realized the force and philosophy of the Salvation Army's alliterative motto: "Soap, soap, and Salvation!" It is a waste of time to preach to a man who is desperately hungry. We were just as hungry when afterwards we passed a cat restaurant, but it was no temptation whatever. We noticed that the eyeballs of the cats were all removed before cooking, and sold to the apothecaries. A coroner once asked a quack doctor what medicine he had given to a man who had died suddenly! When the quack answered, the coroner said to him: "You had just as well have given him the Aurora Borealis!" The quack responded: "That's what I was going and in culture, as well as in the commerce of the to give him next, if he had not died!" Doctor, now Bishop Lambuth, can tell of many marvelous experiences with Chinese patients and Chinese ature of England and America on the subjects can be easily handled, with experiences with Chinese patients and Chinese ature of England and America on the subjects Record for births, mardoctors.

the first missionary hospital in China. The vet- students from one province, or from different large clear print and a light eran

DOCTOR JOHN G. KERR, gical operations a year, any dozen of which would nese at present capable of expressing the techhave immortalized an American surgeon.

in boats. A baby boy, as soon as he begins to in the Straits Settlement, the Federated Malay crawl, is tied by his ankle to the boat, to prevent States and Australia.

drowning when he falls overboard. Such boys learn to swim before they learn to walk! With a glass you can look down on many thousands of these boats, massed along the river's shores. Such a Kaleidoscope of human life, combining both tragedy and comedy, can hardly be seen anywhere else in the world. Births and deaths often side by side at the same time!

The Shameen, which was once a sandbank in the river, is now one of the most beautiful places in China. The sandbar, or bank, is now surrounded by a massive stone wall, shaded by great banyan trees, and adorned with flowers and foliage of many kinds. Here are the homes of the consuls and nearby all the foreigners, except the missionaries. It is like a great emerald in setting of many smaller jewels.

The most conspicuous buildings in the city are the lofty stone pawnshops, reminding us of the towering grain elevators in America. They not only do a pawn business, but are also used as places of deposit or storage of valuables, not in immediate use. The Chinaman deposits here his winter clothing to get capital for his summer business. We would advise all of our traveling friends who have even a day or two at Hong Kong, to run up to Canton, which can now be done either on railway or steamboat in a few hours. Our boys and girls must not hastily conclude that we tasted or ate anything in the dog restaurant, for we did not. We were only exciting their curios-

SIR FREDERICK LUGARD,

the Governor of Hong Kong, through our genial American Consul General at Hong Kong, sent us a very graceful and cordial invitation to dine with him. The invitation was accepted, the compliment appreciated and the occasion very much enjoyed. This distinguished gentleman is not only Governor of the city and colony of Hong Kong, but Chancellor of the unique and great Hong Kong University, the main buildings of which are rapidly approaching completion. This university is unique in many respects, but first in the fact that the first and foundation subscription of about one-third of a million of dollars was made by a follower of Zoroaster, a generous Parsee gentleman, who recently died. It will be circumference, rising boldly from the sea, with unique in the fact that it is an international institution, built largely by Chinese, not on Chinese territory, but in gunshot of the same, China will be benefited by it more than any other nation, and yet its stability and perpetuity is assured in the fact that it is backed by the British Empire. While it will be open to all races and creeds, it is primarily intended for the Chinese. It welcomes the establishment of hotels by religious bodies. An assential and primary object of the university is to train the character and minds of students, and as far as possible to include Western ideals.

The medium of instruction will be English, for the following reasons: First, because it is difficult to obtain first-class professors who have a knowledge of the Chinese language. Second, because it is desired to promote the study of English and to make it

THE PREDOMINANT LANGUAGE IN DIPLOMACY Far East. Third, in order that the students of Western knowledge may be able to read the literwhich they are studying. Fourth, because there riages, and deaths. The Presbyterians established here in Canton, is no common spoken language in China, and parts of the same province, would be wholly unable to understand a lecture delivered in any one used to perform in this hospital hundreds of sur- dialect, whether Mandarin or other. Nor is Chinical terms of Western knowledge. It will pro-About one million of the people of this great vide a means of higher education to the huncity are born, live, move and have their being dreds of thousands of English-speaking Chinese

The first chair established was that of Medicine, have already incorporated the Hong Kong College of Medicine, which has for twenty years done such excellent work. What an immeasurable blessing this one department will be in preparing first-class scientific doctors for China! The greatest curse today to China is Tauism. The next greatest curse is her native doctors! The second chair or department is that of Applied Science. What a blessing this will be in preparing civil engineers to build her railways, open her coal, silver and gold mines! To survey the rivers and confine them to their channels so as to save so many thousand from starvation during the annual overflows! The benefactors of the American Republic, as well as the British Empire, should give encouragement to this unique, laudable and far-reaching enterprise.

Hong Kong, when seen from the deck of a ship at sea in the night, with its terraces of lights rising to an elevation of 1,700 feet, reminds us of

CONSTANTINOPLE OR LISBON.

The stone or rock, blown from the mountain for the long winding and ascending terraces, has been used to fill in, or reclaim from the sea a space for the greatest, longest and most important business streets. In the Chinese part of the city, the lofty-many-storied tenement houses on the terraces contain about as many living souls above the same spot of ground as in Naples, Italy. In the latter the ladies in little iron balconnies, projecting from their high windows, dressed in white, and chatting with their neighbors in opposite balconies, with thousands of flags of truce on clotheslines, stretched across the streets, forms a pleasing perspective, which linger in memory as a pleasant dream.

In the Hong Kong harbor may be seen the flags and ships of the nations of the civilized world. It is the terminus of some of the longest steamship lines in the world, such as: The Peninsular and Oriental Steamship Company, from Southampton, England; the Messagevies Maritimes, from Marseilles, France; the Holt Line, from Liverpool, and the Pacific Mail Steamship Company, from San Francisco.

The island of Hong Kong is about 40 miles in scarcely a level spot anywhere. Its gray granite affording abundant and abiding building material. It is the east end of a strong line of power, of which Gibraltar is the west end. This chain is not likely to be broken until the land of monuments and memories, the land of braided light and gloom-India, shall master the language of her conquerors, and become a great republic.

Batavia, Java, Dutch East Indies.

What makes life dreary is want of motive.— George Eliot.

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Anderson, Millar & Co., Little Rock, Ark



MARCH 24.

THE PROPHET'S SOLUTION. THE DOCTRINE dew." OF REPENTANCE.

(Hos. 6:1-3; Luke 15: 11-24.)

SUGGESTED PROGRAM.

Brief voluntary.

The Lord's Prayer, repeated collectively. Scripture reading, Hos, 6:1-3; Isa. 55:7; Luke

Prayer by leader. Leader's remarks. Special music.

Three one-minute talks:

"How Can a Sinner Find God?" "The Way of the Cross." "Why Repent?"

Hymn No. 330—"My Hope Is Built on Nothing

Three other one-minute talks:

Repentance Must Be Deep.' "Repentance Must Be Positive." "Repentance Must Make a Clean Sweep."

Song service: 'My Faith Looks Up to Thee," No. 334.

"I Am Coming to the Cross," No. 351.
"Just As I Am," No. 272.

Appeal to unsaved.

THE TOPIC.

(Note-We are indebted for the topic exposition to Miss Lillie Matthews, Scarritt Bible Training School, Kansas City, Mo.)

Hosea was the prophet of the decline and fall

If he did not live to see the actual detstruction of the kingdom of Israel, he beheld it in prophetic vision a very short time before the terrible consummation; and the causes that led to the overthrow were plain and open to his clear insight.

The moral condition of nation at this time was exceedingly corrupt.

Hosea not only had a national experience with a people whose repentance was shallow, but a similar experience in his own home.

This exceeding corruptness of nation called forth Hosea's prophecy.

In verse 1 of our lesson today is given us the occasion of Israel's repentance.

- 1. Chastisement has been inflicted for sin.
- The afflicted resolve to seek divine favor.
- The penitents cherish expectation of divine favor. "He will heal," "He will bnd us up."
- (a) This God alone can do. The wounds which he has inflicted none but he can cure.
 - (b) This God is willing to do.

Verse 2. "The purpose of their repentance."

- 1. They had tried Assyria, but that did not suffice.
- 2. Their restoration, they believe, will be certain, speedy, and complete. "We shall live before his face."

Verse 3. Presuming upon Jehovah's forgiveness and the prosperity which will follow.

1. The blessings promised to those who are steadfast in the faith and knowledge of God.

2. That they might have prosperity.

Verse 4. Jehovah is not blind although loving. God's displesasure regarding the Jewish people. "In Eastern lands the sky is often heavily hung

with clouds at early dawn. But so soon as the sun rises, he begins to suck them up—their many colored glory quickly fades.

"In the morning also, the dewdrops adorn the herbage like myriads of sparkling diamonds; but the first acts of radiation after sunrise dissipate all the jewelry and soon leaf and blade languish in the heat."

These two figures the Lord uses in this fourth verse.

Israel's piety, when they did show any, was similarly satisfying.

It could no more be reckoned on than "a morn-

ing cloud." "It was short-lived as the "early

True Repentance.

In Luke 15:11-24.—The Prodigal Son. In this "pearl" of all parables is shown every step man takes away from God, and every step taken in return.

Verses 11-16, we have a picture of a young man, willful rebellious, deliberately going away from home. His father lets him have his own way, yet he waits for the son's return of his own rccord, and ready to meet him with open arms.

Sin leads this son down, down, until he reached utter degradation!

So the downward path is marked by these

- 1. Willful rebellion against God's authority.
- 2. God lets man have his own way.
- Sin leads farther and farther from God, and increases in momentum.
- Sin continued in brings want.

It brings the sinner to utter degradation.

In verse 17 this young man comes to himself; he realizes his sinfulness. He resolves to go back home. He sees his own sin, and feels his own unworthiness, "I have sinned against heaven and in thy sight. I am no more worthy to be called thy son: make me as one of thy hired servants."

He was truly repentant, and did not come back in order to have a son's place, or for prosperity's sake. "He came to himself." Was willing to be a "hired servant." And the father received him.

When a sinner comes to God he must take these steps:

- 1. "Come to himself. Conviction (verse 17).
- 2. Repentance (Verses 17-20a).
- Confession (Verses 20*b*-21).
- 4. Conversion (Verses 22-24).

And our Heavenly Father waits to receive us.

Application.

We meet the "morning cloud" religion frequently.

- 1. In the Time of Affliction .-- Many a man in time of serious illness, or bereavement, resolves that he will love God, trust him, and be faithful, and afterward fails to "pay that which he owed."
- 2. In Times of Severe Temptations, or Worldly Allurement,-They pledge allegiance to Christ, only to fail again.
- 3. The Shallowness of Repentance.—Sometimes the word is "received with joy, and they begin to lead an externally religious life.

But if an experience like this is not accompanied with a real change of heart, they pass away like a "morning cloud." Such short-lived piety is

- (1) Unreal.—"Path of the just is not a morning cloud.
- (2) Unhappy.—"Follow on to know the Lord." "It is only those who endure to the end that shall taste of the 'House Beautiful.'
- (3) Unhopeful.—They are like those who receive the "word" into "stony places" or "among the thorns."

Conclusion.

- 1. God's love and forgiveness fails not, but-
- will shut him out from enjoyment of the "kingdom of God."

piety.

1. In the national history of Israel at time at

Sinai when the people promised obedience, and then made the golden calf.

The reformations of Jehu, Elijah, and Hezekiah turned out to be only as a "morning cloud."

2. In the lives of individuals. It is enough to mention such cases as King Saul, Poash, etc. Key Thought of Topic is found in II Corinthians 7:9, 10.

PRACTICAL POINTS.

- 1. We all have need of God's forgiveness. Our great Judge of right and wrong is a strict and conscientious judge with a heart full of love and compassion and is ever willing to forgive us of our many sins.
- 2. God is always ready to forgive a man's sins, but man is not always ready to turn unto God. Many times it takes things mighty and terrific to bring him to himself. Then if he is wise he will turn unto God. No man can be brought to God until he has been brought to himself.
- 3. We are caused to suffer much because we forget God. We try to carry our own load, but one without God is not strong and we fall beneath our burden, and, crushed, turn to God. Meanwhile he has been standing watchful and ready to help us if we would call on him, but we would not.
- 4. Thus the difficulty is not in getting forgiveness for our sins, but the effort on our part, to turn away from those sins. God is ever ready to do his part if man will do his. God will be all or not at all, but he will not do all at all.

SIDE LIGHTS.

Not many days ago I visited a Mission Sunday school. The subject of the lesson was "The Ministry of John the Baptist," and the Iesson of repentance was being taught.

"What is repentance?" asked the teacher.

One little girl said: "It is being sorry." Another said: "It is being sorry enough to tell mama about it." These definitions were good, but I believe the third child understood exactly the meaning of repentance when she said: "Repentance means sorry enough to quit."

Our hearts must not only be broken with sorrow, but be broken from sin, to constitute repent-

South says: "Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping! one shower will not suffice; for repentance is not one single action, but a course."

IF I WERE THE LEADER.

- 1. I would have the Scripture lesson read by two different Leaguers.
- 2. I would use as the basis of my talk the thoughts as given in the Topic on this page.
- 3. I would divide the lesson into two topics: God's Part and Man's Part. I would select as the one to take the topic God's Part one who has great influence among the Leaguers and one who could make that part of the lesson very impres-

I would have brought out in the topic God's Part, that God is always ready to forgive and 2. That persistent sinfulness on man's part to receive the penitent child just as the mother is whenever the child will open up his heart and come to her. In the topic, Man's Part, I would We have many examples of such short lived have brought out the thought that it is man's duty to forsake his evil ways and return to God; that even though it seems hard at first, as it did to the prodigal son, the Father will gladly receive him into the home.

4. I would always begin on my lesson at least two weeks ahead and give out my topics just as soon as I possibly could. The more you have Dr. Tillett says in his "Hymns and Hymn Writ- makes these statements about Church History studied and thought about a subject the better ers": "It certainly is one of the noblest and prepared you are to talk about the different most majestic odes ever addressed to the Divine tism was immersion. Whether in this rite the points of the lesson and to impart your thoughts Being, and is in every way worthy of the author to others. A Leader wants to be more than a of the most popular missionary hymn ever writleader in name and if he is not filled with his subject that is all he will be.

LEAGUE NOTES.

Brother Colquette over at Waldron informs us that the severe winter has been rather severe on his League, but hastens to assure us that with spring he anticipates a great opening and much better things from the League of his church. One praiseworthy feature he mentions is that his Leaguers are helping to support a young lady in Scarritt Bible Training School, Kansas City. The severe winter and frosted enthusiasm does not throttle their appreciation of their obligations. May other Chapters be as true.

From President Paul Stephenson at Nashville, Ark., we have the following appreciative letter: "Mr. Waring Sherwood, Little Rock, Ark .:

"DEAR SIR-I am sending you a unanimous vote of thanks, from the Leaguers of this charge for the attractive, interesting, and very helpful League Page you are editing. Interest is better since we have begun to use your program. Especially do we appreciate 'Hymns We Love.' We have been doing some good work and by the help of God we hope to do greater things for him this year. We have over forty members and most of them doing good work. May God bless every Leaguer who is trying to keep the pledge.

"Yours for Leaguedom,

"Paul C. Stephenson, President."

The Methodist Church Bulletin, of Conway, Ark., states they have a hundred and more at every service of their League. Of course conditions are a little peculiar at Conway, owing to our Hendrix College being there to furnish unexcelled material for the League, devotionally and socially, but we feel certain that it takes more than ordinary generalship to correlate these forces. We pray for more Conways.

Under the pastorate of Rev. J. B. Evans, a promising Chapter has been reorganized at Twenty-eighth Street Church, Little Rock, with Mr. Louie Kimmey as President. A detailed report is promised from this young League in the near future.

HYMNS WE LOVE. Byron Harwell.

"Holy, holy, holy! Lord God Almighty! Early in the morning our song shall rise to Thee."

This majestic hymn was written by Bishop Reginald Heber, who was born in Cheshire, England, April 21, 1873. He was educated at Oxford, where he took the prize in both Latin and English poems; ordained in 1807, he became rector at Hodnett. He was Missionary Bishop of Calcutta from 1823 till his death, April 3, 1826. He was a man of learning and piety. His hymns are begin a series of papers in the Methodist on ministry is increasingly urgent. The high task is among the most popular of the language. Behim which appear in our Hymnal are "From with that excellent History of the Christian them to get ready for this noble work. No man Greenland's Icy Mountains" (the most popular missionary hymn ever written), "The Son of God Goes Forth to War," and Numbers 238, 114, and

This hymn for "Trinity Sunday" was first published in 1826. This was the year the author died, which sad event occurred while he was in India. The following year his widow gathered together all of the fifty-seven hymns which he had written and published them in a volume entitled "Hymns

vice of the Year." Lord Tennyson once declared recital of the facts of Church History. But I do to Bishop Welldon that he regarded this hymn on the Holy Trinity as the finest hymn ever written. tell us by what authority the learned Doctor Fisher ten, 'From Greenland's Icy Mountains.' It is based on Revelation 4:8: 'And they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was and is and is to come.' Also Isaiah 4:3: 'And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory.'

sung, was composed by Dr. John Dykes for this næus, who was born 55 years earlier than Origen, hymn, and is one of the best of his compositions. and within about 70 years of the time when the The name is very appropriate. Nicæa was the Apostles and Evangelists began to write the New place in Asia Minor where the first Ecumenical Testament Scriptures, "recognized it as a rite of Council was held in the year 325, and it was there that the doctrine of the Trinity was promulgated, declaring the eternal sonship of Christ, and his equality with the Father. Tune and words unite to fill the soul of the devout worshiper with feelings of awe and a sense of the divine presence.

All of Heber's hymns, it is said, were written while he was rector at Hodnett (1807-1812), and many of them were printed at that time in the Christian Observer, being signed with the initials "D. R.," which are the last letters of his name. His hymns are in common use in England and America, and, with very few exceptions, in the original form in which the author wrote themwhich, considering that the author has been dead eighty years, is the highest tribute that can possibly be paid to the undying influence and popularity of this rarely gifted hymn-writer and saintly missionary bishop. He tried, in 1820, to secure from Archbishop Manners Sutton and the Bishop of London official episcopal authority for the use of his manuscript hymns in the Church, but they declined to grant it. But the whole Christian world has done what the prelates of the church would not do. His authoriship of our most popular missionary hymn and his early and pathetic death as missionary bishop of India have made him name "as ointment poured forth" in the annals of modern Christian Missions.

THE FIRST CHARTERED LEAGUE.

The League Chapter of First Church, Memphis, Tenn., has Charter No. 1. It has been among the strongest in the connection, and is a flourishing organization today. The following is clipped from the pastor's report to the Quarterly Conference as it appeared in the Epworth Messenger: "The Epworth League is making substantial progress. The attendance of the devotional meetings has been good and the spirit is encouraging. A Mission Study Class has been organized, and our young people are giving special attention to Cuba. The League holds monthly services at the Front Street Mission."-Epworth Era.

Church History, I determined to follow him close- upon us of seeking out high-minded, godly youth, ly; also that I would re-read in connection there- called of God to preach the gospel, and helping Church, by Dr. George P. Fisher, of Yale Unican know, who is not in touch with the situation, versity? This great work is in the course of the number of young men who are seeking to study for undergraduates of the fourth year in equip themselves, and the earnestness of their our itinerancy.

The author is doubtless a master in this department of human knowledge and inquiry, but he alleges somethings to be facts which have occasioned much polemical warfare; I mean the question of facts, not his allegations.

Written and Adapted to the Weekly Church Ser- thing of a polemical nature in Doctor Riggin's wish he, or someone else who may know, would prior to A. D. 100: "The ordinary mode of bappouring of water on the head was sometimes practiced then, as it certainly was subsequently. is an open question." (History of the Christian Church, page 41.) On the same page he says of infant baptism: "Whether this early practice can be traced as far back as the Apostles themselves is a point on which the evidence is not so distinct as to produce a settled opinion among scholars," yet, he says, page 67, that Origen called this The tune 'Nicæa," to which it is commonly practice "An Apostolic Custom." Also that Irethe Church."

The reader of Fisher's History will note the striking fact that he seldom quotes authority for his statements, except in reference to facts which he considers doubtful. There is no doubt in his mind, it would seem, that immersion was the mode of baptism universally practiced by Apostles, and their successors, in the first century. That fact is settled in his mind. But it is an "open question" whether pouring water on the head for baptism was practiced at all in that century, notwithstanding Origen said it was.

Now, why is Doctor Fisher so certain that immersion was the ordinary, if not the universal mode of baptism practiced in Apostolic times? He says it was; but quotes no authority. Has he any? Either he has authority of earlier and more trustworthy writers than Origen and Irenæus, or else he is not sincere, and his statements of fact are unwarranted. But if unwarranted in this, how can we rely on the correctness of any other of his statements of fact when no authority is cited. Who will enlighten the scores of young preachers who know next to nothing about those ancient sources of information, except what men like Doctor Fisher tells us, and whom our Church tells us to accept as authority? I must accept him if he is correct. But if he is correct, then there has been an ominous silence here, among the writers of our own Church, for which some apol-J. M. CANNON. ogies are needed.

THE DEPARTMENT OF MINISTERIAL SUP-PLY AND TRAINING.

At the Montgomery meeting, in April, 1911, the Board of Education appointed a special committee to organize the Departrment of Ministerial Supply and Training. Early in the year the committee did its work. By the new arrangement, the Correspondence School becomes a part of the department, and Prof. J. L. Cuninggim, the director of the Correspondence School, was made secretary of the department. Professor Cuninggim has begun to push his work with vigor and

The importance of the work committed to this BAPTISM—A QUESTION OF HISTORIC FACT department cannot be over-estimated. The de-When Doctor Riggin announced that he would mands of an educated, as well as a consecrated purpose in this desire. Many of them must have financial help if they succeed. Requests to the board for loans are being constantly and urgently made. To meet such demands the board's loan funds must be greatly increased. Professor Cuninggim has recently sent out a call for help in this No, I am not a polemic, nor do I look for any- direction. A number of our laymen have re-

sponded promptly and liberally. Still, the funds at hand are utterly inadequate to meet the growing need. Will not others respond to the call of Professor Cuninggim? These funds are loaned to students, returned by them to the board, and reloaned, and so on indefinitely. Is there a more worthy cause to which one may contribute? How could means be better invested for the advancement of the kingdom of God? Send your contributions to Prof. J. L. Cuninggim, Vanderbilt University, or to me, 810 Broadway, Nashville, Tenn.

STONEWALL ANDERSON, Secretary of Education.

REV. CREED FULTON ROBERTS.

With the passing into rest of Rev. Creed Fulton Roberts another of the "old guard" of Oklahoma Methodism has gone. Soon all will be gone, and none may take their places. They have a heritage that is imperishable. They constituted the vanguard of the host; none may share in that glory now. What things soever they endured, the grievous at the time, mayhap, were swallowed up and forgotten in the after-glory when they saw the travail of their souls and were satisfied.

Only a few of that glorious band yet abide. May their evenings be mellow with golden sunsets. Their names are as ointment poured forth.

Some other (perhaps many) will write of Brother Roberts from intimate personal knowledge; I venture only to set down the bare record as it appears in the Minutes. I did not have the honor, the high privilege I often coveted, to know him well. I only knew him as one of the safest and wisest of our counsellors; a brother whom all trusted, whom nobody said or could say aught against.

It does not appear from the Minutes of the Indian Mission Conference when Brother Roberts was licensed to preach, nor when, nor by whom he was elected and ordained deacon. The first record of him in the Minutes appears in the Thirty-ninth session, held at White Bead Hill (in the Chickasaw Nation, near to Pauls Valley), September 18, 1884, Bishop Hargrove presiding. At this session he was elected and ordained local elder, received on trial in the conference and appointed to Leon circuit, Pauls Valley District. This circuit he traveled two years, and thereafter served circuits and stations until the session held at McAlester, November 1, 1894, when Bishop Hargrove appointed him presiding elder of Wynnewood District, which he served two years, and was then appointed by Bishop Duncan to Ardmore District at the session held at El Reno, October 30, 1896. He served the Ardmore District for four years and was then stationed at El Reno by Bishop Key at the session held at Vinita, October 26, 1900. At the session of 1901, held at Chickasha, Key presiding, he was elected one of the clerical delegates to the General Conference which met at Dallas, Texas. After two years in charge of El Reno he was appointed by Bishop

At the session held in Lawton, November 8, 1905, he was elected reserve delegate to the General Conference which sat in Birmingham, Ala.

After his four years on Weatherford District, he served the following charges: Granite and Lone Wolf, 1906; Purcell, 1907; Comanche, 1908; Marlow, 1909; Carnegie and Boise, 1910. At the session of 1911 he asked and was granted a superannuate relation.

Thus, in bare outline, the record; back of the record a volume of life and a story of achievement which no man can write; it is written in heaven. If the conference honored him, he honored it. He was among men as one that served, not as one that desired to be served. He loved the Church of which he was a part, and to which from which all sorts of false pretences flow. Three he gave what he had to give in gladsome service. Moreover, he knew the ways of the Church and

the burden of his speech in the pulpit; her rules were the guide and pattern of his life; knowing her ministry and what it had for men of hardship and the like, he yet gave gladly into her bosom two of his sons for her ministry. No man need write his eulogy: it is writ large in what he became and did among men.

W. F. Dunkle.

Altus, Okla.

THE DEVIL AND HELL.

Some seem to be afraid that hell has been done away with, and hence the devil has been turned out to roam at large, and is "going about the world as a roaring lion seeking whom he may devour," while others think that it is only this fear that makes men refrain from evil and serve God. Some would even have us believe that there is no hell, no sin, nothing to be afraid of. Well, I wonder how come Christ to say, "Watch and pray?" Some way I can't help but believe he knew, and from what he said and what he did and suffered for us he must have been more uneasy about our spiritual systems being poisoned with indifference and sin than he was about the germs we so much dread today getting hold upon our physical being. But I wonder why the doctors of our day do not do away with all this theory of germs and let us have perfect health, for surely if doing away with the devil and hell will give us right living and true lives spiritually, the doing away with germs and fear of sickness will give us physical manhood and health. How foolish our theories sometimes are, and how little they mean to us anyway. We all know that simply the fear of hell without the love of God in the heart doesn't build strong Christian manhood and if we had it and lived altogether in this atmosphere it would not be very attractive, to say the least of it, and our fear of the germs and staying in, out of the sunshine (the true germicide) will soon destroy all the rich red blood of our physical manhood. It is the "Love of God that constraineth us," and it is by bathing in the sunlight of God's love we are to grow in grace and in favor with God and man. Christ said, "I am come as a light in the world," and telling us of our duty he said, "Ye are the light of the world." Only by dwelling in his light can we be able to let our "lights so shine that others may be constrained to glorify God," and only as we walk in the light can the noblest Christian manhood be produced. But, while it may not be fashresults as we are with the germs and disease that used their glasses and looked deep into the cause. They have found germs and a need of fear. They are now using common sense and studying to Hoss to Weatherford District and served it four ing the spiritual glasses see every wrong, and that will save from all sin. M. M. Spain.

Lindsay, Okla., March 5, 1912.

WOE UNTO YOU, HYPOCRITES!

preached were those concerning hypocrisy directed against the leaders of the church. They were not misdirected, for while hypocrisy is everywhere it is most reprehensible there. The word is from Under judgment, hence false judgment. It is more than false pretence, not merely pretending to be what you know you are not, but it is actually judging yourself to be what you are not. The manifestations will be noted.

1. False Judgment of Self. The hypocrite had faith in her. Her doctrines (I am told) was considers himself far superior to his fellows. He

over estimates his ability at every point. He uses his position to parade himself. He is boastful, arrogan, gaudy, jealous. He thinks that if he should die wisdom would die with him. Nothing is wrong for him to do, even lying, if it seems to further his interest. The purpose of all his conduct is self-aggrandizement.

2. False Judgment of Others. Naturally, the hypocrite, bigot as he is, falsely judges others. For all those he considers below him he has scorn and contempt. He cares for them only in so far as they pander to him. He enjoys their flattery and thinks he honors them by listening to it. Should one come into his field who is likely to rival him he immediately plans his destruction by means fair or foul. The hypocrite's stock and trade is niggardly, mean insinuations against a man who is likely to receive an honor he covets.

Towards those above him the hypocrite is cynical, always on the lookout for flaws in his character or work. Harsh and unjust criticism of his superiors is his delight. Sometimes he grows very bold even to hurling his cynicism against the Holy Ghost, which is the unpardonable sin.

3. Covetousness. The most prevalent form of hypocrisy is covetousness. The man who professes to love God, but devotes himself largely to the world and worldly things, who covets worldly honors, worldly possessions, worldly pleasures to the disregard of God and his law is a hypocrite.

Likewise a preacher who covets the honors of the church, who works with that end in view, who seeks preferment for its own sake, whose heart is not wholly and solely in the work for the glory of God is a hypocrite. The slightest deviation from a pure heart, a single eye on the part of a member of the church is a species of hypocrisy.

It is an easy matter to unconsciously fall into hypocrisy, to be a hypocrite when you think you do God's service. This subtle, prevalent sin lurks in your own judgment and leaves you the prey of your own folly. The constant prayer of all church members, especially leaders among laymen and preachers, should be that they might be delivered from all hypocrisy in order that they may serve God with pure hearts. S. H. BABCOCK.

McAlester, Okla.

DR. B. E. MITCHEL, AN APPRECIATION.

In a recent issue of the Western Methodist there appeared an obituary of Dr. B. E. Mitchel, of Chapel Hill, Ark. Almost 15 years ago, the ionable so to speak of the devil and hell, the work writer, then a boy of 10, and late of Texas, is being done just the same by some one—or stopped in Chapel Hill, with the rest of the fammany—and we are as truly confronted with the ily, because of an injury sustained en route to Arkansas. I most pleasantly remember Dr. Mitchel torment our physical being. The doctors have as a very kindly old man, and have enjoyed some of his good sermons. Being of too recent birth to have acquaintance with the pioneers of Methodism, to me he seemed a true type of the same, know the remedy and its application. Let us also and a man sturdy and well grounded in the doc-"Study to show ourselves approved unto God, as trines that make worthy men. Physicians are workmen that needeth not to be ashamed," and us- usually thought to have a monopoly of wealth and ease, but I know that, whatever he laid by from fearing every evil bathe in the sunlight of his love his work, Dr. Mitchel was also liberal and sympathetic. I remember an old man to whom he ministered for a long period of time without pay, other than to have the patient, in his strongest hours, do clock repairing for him. Many in Se-Among the most terrific sermons Christ vier County will recall this character; but more clearly and pleasantly will they recall the character of Dr. Mitchel, who gave his time, money and labor to those who needed him, and who, denying himself, took up the cross of Christ daily. Men the Greek upo (under) krisis. (judgment). cannot properly praise such a man, only the reward that the Great Jehovah bestows is a fitting measure of his worth. GAY MORRISON.

We sleep, but the loom of life never stops; fountain of hypocrisy is a perverted judgment and the pattern which was weaving whe nthe sun went down is weaving when it comes up tomorrow.—Beccher.

We pardon in the degree that we love.

A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. RIGGIN.

A. D. 198.—Tertullian, a lawyer, a scholar, a man unafraid, wrote in A. D. 198 An Apology for the Christians, addressed to the rulers of the Roman Empire. It affords an excellent insight into the worship and work, the life and customs, the sufferings and spirit of the Christians of that age. Some extracts follow: "If we are enjoined therefore to love our enemies as I have remarked above, whom have we to hate? If being injured we are forbidden to retaliate, lest we become as bad ourselves—who can suffer at our hands. Recall your own experiences, how often you inflict gross cruelties on Christians, partly because it is your own inclination, and partly in obedience to the laws. How often, too, the hostile mob takes the law into its own hands and assaults us with stones and flames. With the very frenzy of bacchanals they do not even spare the Christian dead, but tear them from the rest of the tomb, cutting them in pieces, tearing them asunder. Yet, banded together as we are, ever so ready to sacrifice our lives, what single case of revenge for injury are you able to point to? Though if it were held right among us to repay evil for evil, a single night with a torch or two could achieve an ample vengeance, but away with the idea of a sect divine avenging itself with human fires. We are but of yesterday, and we have filled every place among you-cities, islands, fortresses, towns, marketplaces, the very camp, tribes, companies, palace, senate, forum. We have left you nothing but the temples of your gods. . . . If such multitudes of men were to break away from you and betake themselves to some remote corner of the world, you would be horror struck at the solitude in which you would find yourselves, at such an all-prevailing silence, and that stupor as of a dead world. You would have to seek subjects to govern, almost all the inhabitants of your various cities being followers of Christ. We acknowledge one all-embracing commonwealth—the world. We renounce all your spectacles, Among us nothing is ever said or seen or heard which has anything in common with the madness of the circus, the atrocities of the arena, or the useless exercises of the wrestling ground. What harm in this? I shall at once go on to exhibit the peculiarities of the Christian society. We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of a common hope. We meet together as an assembly and congregation, that offering up prayer to God with united voice, we may wrestle with him in our supplications. This violence God delights in. We pray for the emperors, for their ministers, and for all in authority, for the welfare of the world, for the prevalence of peace, for the delay of the final consummation. We assemble to read our sacred writings. With the sacred words we nourish our faith, we animate our hope, we make our confidence more steadfast. In the same place also exhortations are made, rebukes and sacred censures are administered. The tried men of our elders preside over us, obtaining that honor not by purchase, but by established precedent. There is no buying or selling of any sort in the things of God. We have our treasure chest. On the monthly day each, if he likes, puts in a small donation; but only if it is his pleasure, and only if he is able; for there is no compulsion—all is voluntary. These gifts are, as it were, piety's deposit fund. They are used to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house, such as are suffering sickness; and if there happen to be any in the mines, or banished to the islands, or shut up in prison for nothing but fidelity to God's Church, they become the nurslings of the confession. The deeds of a love so noble led many to put a brand on us: the second century afford the student a fair pic-

are ready to die for one another."

A. D. 188.—Ireneus, bishop of Lyons, wrote a large book "Against Heresies," in which he speciifies and refutes the false doctrines and foolish speculations of the various sects of Gnostics which had troubled the Church for a hundred years. This he does from reason and from Scripture. Some passages will be given illustrating the faith of the Church: "The Church, though dispersed throughout the whole world even to the ends of the earth, has received from the apostles and their disciples this faith: We believe in one God, the Father Almighty, Maker of heaven and earth and the sea, and all things that are in them, and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the advent, the birth from a virgin, the passion and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Jesus Christ, our Lord, our God, our Savior, and our King, and his manifestation from heaven in the glory of God the Father that he should execute just judgment upon all. . . . The Church having received this preaching and this faith, although scattered throughout the whole world carefully preserves it as if occupying but one house. She believes these points as if she had but one soul, and one and the same heart, and teaches and hands them down as if she had but one mouth. For the churches which have been planted in Germany do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those in the central regions of the world. But as the sun is one and the same throughout the whole world, so also the preaching of the truth shineth everywhere, and enlightens all men that are willing to come to a knowledge of the truth. . . . The Catholic Church possesses one and the same faith throughout the whole world."

A. D. 210.—Origen, by common consent, was the great scholar of the century—the century famous for its multitude of enlightened men. He was a prolific writer. He produced many commentaries, and was the father of biblical criticism. and wrote extensively on metaphysical subjects. As a teacher he trained the minds and affected the religious experience of a wonderful number of great scholars, eminent as statesmen, bishops, etachers and authors who held him in high and tender veneration. The great theologians who fought out the trinitarian doctrines were trained by him or by his pupils. But his critical and philosophical writings afford little that would interest the common man of this time. A few extracts fol-

"But the prophets tell us sacrifice for sin was offered even for newborn infants as not being free from sin; also in the law it is commanded that sacrifice be offered for every child that is born. Can the child that is new-born have committed any sin? It has sin even then for which sacrifice is commanded to be offered. For this also the Church had from the apostles a tradition to give baptism even to infants."

One more from Origen:

"Besides all this, let it be considered, what is the reason that whereas the baptism of the church is given for the forgiveness of sins, infants, also. are, by the usage of the church, baptized, when if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

A. D. 210.—This from Tertullian is often alluded to: "And so, according to the circumstances and disposition, and even age of each individual. the delay of baptism is preferable; principally. however, in the case of little children."

These fragments from the literary remains of

'See,' they say, 'how they love each other; they ture of the Church as to doctrine-it is plain that the whole Christian world held what we rightly call the Apostles' Creed. From this faith the Church through all the ages has never departed. Not only so, but it is true now as then that the Church everywhere, and in all its denominations and divisions, holds fast this form of doctrine. The Christians of this century observed baptism and the Supper of the Lord, and the Lord's Day, Sunday, and met for worship and fellowship, with prayer, exhortation and reading the Word of God. They held the same Scriptures as inspired and sacred that we so regard today. They collected for the poor. They had church organization with bishops, presbyters and deacons, and mutual fellowship between churches. But there seems to have been no connectional bond, no central authority, no court of appeal, no council, synod, or other governing body. Was that best? Was it the Master's will? Each Church had its bishop. The bishop seems to have been chosen by the congregation, but had to be approved by other bishops, who inducted him into office. But when and how did that custom arise? Some effort to rectify the lack of supervision appears soon in two ways: First, the bishops in the large cities, especially in the provincial capitals, were recognized by custom as having the right to exercise supervision of all the smaller churches and their bishops. Questions of doctrine and administration were referred to this superior bishop. Later he was styled the Metropolitan. The bishops of Alexandria, of Jerusalem, of Antioch, and of Rome divided the world between them. How did it come about? Was there provision made by the apostles looking to this? Second, provincial councils were held, which adjusted difficulties, decided questions, adopted canons, and exercised a various authority. How came this about? Was there apostolic provision to that end of which there is left no record anywhere? Was it in accordance with the mind of the Master?

For 250 years there existed a world-wide communion or commonwealth closely affiliated, with no visible bond of union.

ANOTHER OLD METHODIST.

Your kindly note in the Methodist of February 22 about my old-time friend, Brother J. G. Culpepper, of Rison, was of much interest to me. I knew him 21 years ago, and am glad he still lives in this world.

Seventy-three years is a long church life. Near Waldron, Ark., lives Uncle Mose Killion, a member of the Methodist Church, who is in his 99th year, though I am sure he has not been a member of the Methodist Church as long as Brother Culpepper. Though this old brother will soon round out his 100, he works all day when it suits him. He is a great walker for one of his age. He frequently walks a half-dozen miles to town, or anywhere else he wants to go.

It is nice to throw a little sunshine into the lives of the older brethren whenever and wherever we can. The good Lord bless them.

Fraternally,

D. H. Colquette.

Waldron, Ark., March 2, 1912.

A waistcoat of broadcloth or of fustian is alike to an aching heart, and we laugh no merrier on velvet cushions than we did on wooden chairs.-J. K. Jerome.

Whatever the number of a man's friends, there will be times in his life when he has one too few; but if he has only one enemy, he is lucky indeed, if he has not one too many.—Bulwer.

Never hunt trouble. However dead a shot one may be, the gun he carries on such expeditions is sure to kick, or go off half-cocked.—Artemus

CHILDREN'S PAGE.

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

Dear Miss Katherine and Cousins: wish to join your happy band. I am a little girl 13 years old. I weigh 96 pounds. I like to go to school. I live in the country. I like to go to church and Sunday school. Our pastor's name is Bro. Bickley, and I like him and his family fine. Papa takes the Western Methodist and I like to read the cousins' letters. My grandfather is a Methodist preacher. He lives in Lonoke. For pets I have a little sweet, blue-eyed brother, one year old, and two months old. I also have a little sister, three years old. I have two other brothers living and one little sweet brother dead. He died in the year 1905, the 14th of October. We all thought so much of him. Come on, girls, don't let the boys beat us. I like to read Miss Ruth Carr's stories, In spite of prison walls was just fine. I will answer Jerry Wolf's riddle. If you build a barn for cows ten feet and make two stalls, how many feet would each cow have? Answer is four feet. Am I right? I will close by asking a riddle. Can you tell a phone from a street car? If this letter misses the waste basket, I will write again.

Love to all the Cousins and Miss Katherine.

Your little friend, Rita Corbitt.

Fort Smith, Ark., Jan. 28, 1912. Dear Methodist: I have never written before, but like the children's page very much. My age is between 11 and We have been having examinations and I passed to the high seventh. Do any of you go to juvenile? I do. Our juvenile has gotten the banner in the Arkansas conference for several years. I like to read very much. My favorite books are "The Five Little Pepper Series," Meade's book and Louisa Alcott's books. We have a public library here from which I often get books. Vergie Jernigan, I guess the answer to your riddle to be gray. Am I right? I guess Allen Morgan's age to be 10 years. Mr. Waste Basket, are you at home? I certainly hope not because I don't like you a bit.

Your friend, Ruth Hughey. P. S.—I'm glad to hear from you, Ruth. This is one of the neatest letters that has come to the children's page for quite awhile.

Buena Vista, Ark., Feb. 8, 1912. Dear Miss Katherine and Cousins: Will you let another little Arkansas girl join your happy band? I am a little girl 8 years old, with brown, curly hair. I go to Sunday school every Sunday. Miss Zelma Hodnett is my Sunday school teacher's name. I like her fine. Well, as this is my first time to write, I must close. Hoping Mr. Waste Basket is dreaming.

Lovingly, Estelle Patterson.

Askew, Ark., Jan. 26, 1912. Miss Katherine Anderson.

Dear Cousins: Here comes another Arkansas girl. What are you doing these beautiful days? I'm going to school. Hello, Magnolia, what are you and Etta doing? I think I know you. Say, cousins, how do you like this pretty weather? I like it fine. Frank, why don't you write sometimes, we like to hear from you. Well, cousins, I will stop for this time. Hoping to see this in print soon, I am as ever,

Your cousin, Violet. * * *

Askew, Ark., Jan. 26, 1912. Dear Cousins: Please accept a short

spring day. How are you all enjoying this beautiful day? If I could be out I would enjoy it fine. But I am going to school and get lonesome in the school house looking out and can't be out walking or riding around. We ought to be satisfied that nature has smiled upon us today, even if we can't be out. We can look out and listen to the birds singing, which is quite a treat after such a bad spell of weather. Violet, why don't you write longer let-We enjoy reading all nice letters. Well, as I pleaded for just a short note I guess I will have to close, although I could write a page more. But all the cousins be good, and guess who this is?

Dear Friends: Will you boys let another Arkansas boy join your band? I go to Sunday school. My teacher's name is Mrs. Lizzie Williams. She is a good teacher. My age is 108 months. Who can guess how many years old I am. I go to school and I am in the fifth grade. I will answer Jerry Wolf's riddle. A cow has four feet. Am I right? I will close by asking a riddle. Round as an apple, deep as a cup, the king and all his horses can't pull it up. I hope some one will answer this. Your new cousin,

Julian Priddy.

Beebe, Ark., Feb. 6, 1912.

Dear Miss Katherine and Cousins: Will you let another little Arkansas blue-eyed boy join your happy band? For pets I have a little puppy. I have a little wagon also. I haul all the stove wood for mamma. I live in the country. I have lots of Sunday school cards, but I haven't been to Sunday school lately. I will close, hoping to see this in print. Your new cousin,

Clyde Corbitt.

Denton, Ark., Jan. 18, 1912.

Dear Miss Katherine and Cousins: Will you admit another Arkansas girl into your happy circle? I have light brown eyes, light brown hair, and fair complexion. How many of you like to go to school and which studies do you like best? I am going to school now. My teacher's name is Miss Jessie Wasson. We like her fine. Miss Carr and Miss Peggy Jane, I thought your stories were fine. Please come again. Cousins, what do you do on Sunday? I go to Sunday school and church or singing every Sunday. Papa and I belong to the M. E. church at Shiloh. Papa tages the Western Methodist; I like it fine, Our pastor is Brother Jones. We have been having some fine skating weather, but the sleet is all gone. It has rained the most of the day, but it is snowing now. Blue Eyes, I will try to answer your riddle. Neither was the mother. I hope I'm right. Russell Fry, I will answer I hope Mr. Waste Basket has gone visiting this evening. Your cousin,

Jeanette.

Haileyville, Okla., Jan. 30, 1912. Dear Miss Katherine and Cousins: Will you please admit one more Oklahoma school boy? I go to school every day. I have not missed but six days this term. I am in the second grade. I have a little cousin in the same room who I am racing to a finish, although I am sorry to say she has been sick and Our superintendent is Brother Moore. lost more time than I have. Come on, My grandmother takes the Western boys, don't let the girls beat us. Okla-

Your Hair? Go To Your Doctor

Ayer's Hair Vigor is composed of Sulphur, Glycerin, Quinin, Sodium Chlorid, Capsicum. Sage, Alcohol, Water, Perfume.

Show this to your doctor. Ask him if there is a single injurious ingredient. Ask him if he thinks Ayer's Hair Vigor, as made from these ingredients, is the best preparation you could use for falling hair, or for dandruff. Does not color the hair.

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Rev. W. A. Shelton, M.A., B.D. (Yale), President

OKLAHOMA CITY

A Christian College where a young lady is educated under the most capable faculty, and in the very best Christian environ-

We have in this college three teachers who are graduates of European schools, two graduates of Harvard, and every one graduates of some first-class school.

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

EXPENSES MODERATE. ADDRESS

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

although I love dear old Arkansas. Both my grandpapas and one grandmamma and a dear little brother are Farmer Boy's question. Jesus wept buried in Arkansas. I was borned in Arkansas and lived there until I was three years old. All I remember about Arkansas is about a cow hemming me in a fence corner and me fighting her with my cap, and the big red apples I used to eat. Pass on dreadful waste again with another story. Your stories basket if you please.

Emory Knight.

Piedmont, Okla., Jan. 26, 1912. happy band? How many of you cousins your riddle. A white man came out like to go to Sunday school? I do. I and I will go. of a white house and told a white dog | go every Sunday I can. Our pastor's to run a white cow out of a white cot- name is Brother Giles. I am a member ton patch. Am I right? The church of the Methodist church. I was bapmembers, Woodmen and Odd Fellows tized last summer by Brother Fisher. are going to build a new church and I am 11 years old and go to school all I will write for the second time. Waste Basket is not at home.

Katharine Long.

Huntington, Ark., Dec. 29, 1911. Dear Miss Katherine and Cousins: Move over so I may have a seat again, if you please. I have written twice before, but Mr. Waste Basket caught one. Conference is over and we got our same preacher back. We were very, very glad to get him, too. My Sunday school teacher's name is Mrs. Freeze. Methodist. I love to read the Chilhoma boys, get on your writing clothes dren's Page. School started in Sepnote from a lonely cousin this beautiful and let's wake up those Arkansas boys, tember. My school teacher's name is

Miss Woodson. I like her fine. My desk mate is Sarah Cox. I will answer is the shortest verse in the Bible. I will let you all guess my age. It is between seven and twelve. The one guessing it will receive a card. I know who has Pinkeie's birthday. My friend, Effie Davis, has it. Ruth Carr, come are so interesting. I will close by asking some questions. How old was Noah and his sons when they went into the ark? What was the name of Dear Miss Katherine: Will you let Abraham's father? I hope the waste another little Oklahoma girl join your basket will be in his bed when this reaches the house. Hand me my coat Yours truly, Virginia Kelly.

Haileyville, Okla., Jan. 31, 1912. Dear Miss Katherine and Cousins: hall at Shiloh. They also intend to the time. I am in the seventh grade. to school every day. My teacher's name organize a circle and Rebekah lodge. Mabel Garrett's "Jesus Wept" is the is La Delle Ayers. I like her fine. shortest verse in the Bible. I hope Mr. How many of you have birthdays on the 31st of January? Mine is. The one who guesses my age will receive a post card. I will describe myself. I have black hair, light blue eyes, and fair complexion. I will guess Alsia Hyden's age to be 12 years. Am I right? We had a box supper and an entertainment two weeks ago on Saturday night. Every one that was there enjoyed it fine. They had it to help pay for the church. They got \$52.85. I am growing sleepy now. I will close. I hope I will see this in print. I will stop, for I see the waste basket coming. Goodbye. Love to all. Your loving cousin,

Beulah Knight.

TECUMSEH STATION.

My Dear Editor and Readers of the Western: I want to ask for a little help and before telling you what I want I just want to give a few reasons.

Tecumseh station is one of the greatest missionary fields in the conference. The people are our folks and we are really responsible for their salvation; are seven notwithstanding, there churches here, yet our church is the only one that has had a pastor regularly and until recently for full time, and much of the time only one pastor in the town for full time. At this time we have the following pastors all getting large appropriations from their Mission Boards:

Presbyterian, \$400.00. Baptist, \$200.00. Cumberland, \$200.00.

M. E. Church, I do not know how much they receive. Now the Presbyterians and Baptists are stronger than we are, financially, and the M. E. Church is fully as strong as we are. And our little heroic band does not get a red cent to help pay their pastor. The Presbyterian and Baptist pastors get \$800.00 each. I am ashamed to say here just what I get, and just allow me to say that our heroic class is doing just about all they can. But we are not thinking very much about salary, but we are studying about perishing souls, how that we may get them saved. I feel that I am a missionary and have as great opportunities to preach the gospel to lost souls as any man in the

I am indeed standing in the midst of a great harvest, with crying needs on every side.

Now listen my brother, last year we finished our church inside, so that it is beautiful. But we have no pews. Our folks have ordered pews which will be here the first of March, but where the money will come from, we know not, but we must have them. We have a few old chairs which are not fit for anything but kindling.

Now hear me, we are living in an awful bad house, in order that we may finish this church, and save our society, because if we fail to finish up this church our class here will go

Now brother, send me \$1.00, \$5.00, or \$10.00. You are getting a good salary; I am glad that you are; you deserve it, but just help us a little. I will acknowledge any amount through the Western Methodist.

We have one hundred and sixty Sunday school scholars on roll, and new ones join every Sunday. We have a fine Junior League, forty on roll. And the Seniors have about thirty. We have received several strong members since Conference. Our first quarterly conference was a good one. Our presiding elder preached a fine sermon and our people were well pleased.

MARKED TREE, TYRONZA AND LEPONTO.

C. H. Creasy.

This three-cornered charge is located in the finest section of agricultural land in the world. These superlatives are not "a puff," they have the goods as a basis, and if considered 'a puff," it is one that is true to the core. Our second quarterly conference was held this morning at Tyronza. Our amiable and efficient P. E. was present and won all hearts in the chair, and pulpit, and socially. This is enough to say for a young presiding elder. Reports not as good as our soil, they showed a little progress. Now, I want to say something else, it may go in and out like a sound, but there is something more in it than "noise." And it is not the P. E. I am after, but the policy of big districts. "Bah!" says some one. J. on your old hobby again." Yes, and on it till I die or it dies out of my mind and heart. The best evangelist is one who can remain

in touch with his labors. The P. E. can do this if his territory and other calls are not too many. The pastor, and the P. E. make an ideal team in real evangelistic work—but on a big district, who and where is the P. E. who can do any of this good work, except by spurts and stops. The "other calls" are such as the policy that puts a man on the Boards of Trustees of our Colleges and calls him away from his appointed field of labor, often when he is needed at home. This kind of policy does not touch the people with sufficient emphasis to stick and make good. What is the cry, the national political battle cry of Col. Roosevelt today. It's down and out of the stilted convention and back to the plain common people and hear what they say, and know what they want. Here is an example for Methodism for as sure as the sun rises and sets we are and have been drifting away from the people. I heard a man say to our P. E. this morning, Why can't you come and spend a whole Sunday with us?" What was his reply? This man did not know "why," but he had to say, "I have to split my Sundays on account of my extensive territory." And still you are Mr. Big District policy. This inquirer was not a church member but a friend of the P. E's. See? Bishop Hoss once used this expression to me. It was about a man who was trying to "Tut, tut, just do too many things. spewing himself out here and there.' This is the truth in regard to big districts in undeveloped territory like this, and other districts in our conference. "But oh," says one, "We will attend to this when we consolidate." Yes, by making districts with twenty and twenty-four pastoral charges. or do not, in this rich country in the next five years; if not done by then, some other church will do it, but not for us. Put this down, and don't you forget it. Give the P. E. time for a Saturday and Sunday quarterly conference where it is practicable, and a Sunday and Monday one where the other is not, and we will see our cause go by leaps, where it goes by limps

Jas. F. Jernigan.

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.

EAST OKLAHOMA CONFERENCE. McAlester Woman's Missionary Society.

The Woman's Missionary Society of McAlester, Okla., is now made up of both the old Foreign and Home Mission Societies, the two having united in January, 1912.

We have a total membership now of 83 live working souls, 61 in the Home and 22 in the Foreign department. Our year book just out, is well arranged and we are following it with zeal, pleasure and profit. Our meetings are usually largely attended, and under the presidency of Mrs. Hampton Tucker the society is showing great progress and most satisfactory results.

We meet weekly and the order of our sessions is usually as follows: First, regular business; second, devotional; third, social; fourth, reading course. After this portion of our regular work is finished the membership enjoy an informal session, during which our hostesses serve simple refreshments, while all mingle and intermingle, getting better acquainted and binding the ties of friendship and comradeship

closer. To keep the work of the Foreign and Home departments separate we have separate corresponding secretaries and treasurers.

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

"These sermons are clear, logical, convincing, Methodistic, and Scriptural. They contain facts which our people everywhere ought to know more about."--Rev. J. S. Lamar, Pastor, Lawton, Okla.

"The style is clear and concise; the argument cogent and conclusive, and the citations of Scripture to sustain every position abundant."-Rev. C. H. McGhee, Pastor, Frederick, Okla.

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

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Price: 15c each, two for 25c, \$1.20 per dozen, by mail postpaid; \$8.00 per 100 not prepaid.

This system of organization, under the able and enthusiastic leadership of our president, Mrs. Tucker, is proving more efficient and satisfactory in ev ery respect, and we are looking forward to a year's work that will surpass anything yet accomplished in the history of the McAlester Missionary Societies

Sue Freeman Gannaway, Delia Bledsoe Pittman, Cor. Sectys.

NEW CHURCH AT CLARENDON,

The contract for a \$12,000 church has been let for Clarendon, the work to begin at once. It is to be modern in every way. There will be five Sunday school class rooms, Epworth League Room, Primary department There will room and pastor's study. be a pipe organ chamber, and we hope to have the organ before very long. The roof will be of slate, the walls of gray pressed brick and the trimmings will be of stone. It is very probable that we will also build a new parsonage by the side of the new church. Mr. Parker C. Ewan donated a beautiful lot on the corner of Liberty and Third streets large enough for both church and parsonage.

The church here is in splendid con-The congregations are good and the finances are in splendid shape. The presiding elder stated that this was the first church he found on his first round that had all the finances up to date. The stewards have adopted the plan of paying the pastor his salary monthly and collecting all the claims, thus leaving the pastor free to study and visit without being worried with asking for money every time he makes a call. This is a splendid charge I am thankful to my presiding elder, Bro. J. K. Farris, and to Bishop McCoy for sending me here.

Leroy H. Howell, P. C.

"A GLIMPSE OF ESPERANTO." To the Editor:

Because of the interest and discussion aroused by the introduction of House Resolution No. 220 into the United States House of Representatives by the Hon. Richard Bartholdt, the Esperanto Association of North America is going to distribute free one

million copies of "A Glimpse of Esperanto" (a pamphlet outlining the purpose of the international language and giving a general synopsis of the grammar). This will be sent to any of your readers sending name, address and stamp to the Esperanto Office, Washington, D. C.

House Resolution No. 220 reads as follows:

"Resolved, That the Committee on Education be, and the same is, hereby authorized and directed to cause an investigation to be made by the Committee on Education, or a subcommittee thereof, touching the practicability of the study of Esperanto as an auxiliary language and a means of facilitating the social and commercial intercourse of the people of the United States and those of other countries, the committee to submit its report at the second session of the Sixty-second Congress."

This resolution, passed by the House of Representatives, is now before the Committee on Education.

Edwin C. Reed, Gen. Sec., Esperanto Association of North Amer-

REVIVAL IN DAVIDSON, OKLA.

Just two weeks ago Bro. T. J. Taylor, the pastor, commenced a meeting at Davidson (one of the deadest places spiritually I have ever known), and it is the greatest meeting that place ever had. I don't know how many conversions there have been to date, but a good number, among them some of the prominent people in the town. the whole town and surrounding country is aroused as they have never been The weather has been bad before. most of the time, but people come right on. One woman said, "I 'on't remember ever going to church before right in the rain." Bro. Taylor I of the preaching, both morning and evening, and believes in holding on till he gets the victory. Yesterday afternoon (Sunday) he held a men's meeting, with a large attendance, and everyone promised to lead a better life. And that sure means something in Davidson. The services will continue through this week and perhaps longer. We as asking and expecting great things of God.

Mrs. A. C. Briggs.

Davidson, Okla., March 11, 1912.



"THE MORNING GLORY."

By Cora Gannaway Williams. 75c Net.

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

"Full of sunshine and pathos. Twin sister to 'Days of June.'"—Smith &

"A tender and mournful interest like the fragrance of dried lavender or of rose petals belongs to the book called 'The Morning Glory.' "-Sunshine Bulletin, N. Y.

"We should like to see 'The Morning Glory' memorialized in our new Home."-Mrs. W. H. Johnson, Dallas,

Order from the Western Methodist or the author, 408 Prospect Ave., Hot Springs, Ark.

MISSIONARY SOCIETIES WEST OKLAHOMA CONFERENCE.

Will the third vice president of each auxiliary in the West Oklahoma Conference please report to me by April 1, stating number of tithers, number taking reading course and what books are studied. We should not fail to recognize the importance of this department. If we are ever to reach our whole membreship, we must magnify the Mission Study class and grasp the full meaning of Christian Steward-

The Master's measure of our gifts is not the amount we put in but what we keep back for ourselves. Let me hear from each Third Vice President. Mrs. C. R. Kimbro,

Conference Third Vice President.

McALESTER DISTRICT CONFER-ENCE AND DISTRICT WOMAN'S MISSIONARY SOCIETY.

The McAlester District Conference and District Woman's Missionary Society Conference will be held at Eufaula, May 7-10. The Conference will open Tuesday at 2 o'clock. On this afternoon the reports from the local preachers and the passing of their characters will be considered. Wednesday will be laymen's day. Thursday will be given to the Woman's Missionary Society and their annual sermon will be preached at 11 o'clock. The Conference will adjourn Friday at S. H. Babcock, P. E.

EPWORTH LEAGUE MISSION PAR-SONAGE.

Since my last report the following amounts have been sent me: Mt. Pleasant circuit, \$4.00; Fordyce Epworth League, \$6.50; U. C. Barnett, Dermott, Ark., \$1.00; Benton, \$5.00; Arkadelphia, \$75.00. Several of the preachers have indicated that they would send in something in a short time. T. D. Scott.

FROM OUR FIELD EDITOR. Rev. D. J. Weems. Redfield.

About equi distant between Little Rock and Pine Bluff on the Iron Mountain road is Redfield. It is situated on a sandy ridge and in a healthy part of the state. There are a half-dozen stores, schoolhouse, and we have both church and parsonage. We have a nice list of subscribers to the Western Methodist and added Mrs. William Somervell to the number. Rev. J. E. Waddell is in his third year as pastor. He is a choice man every way. Full of energy, consecrated, intelligent and a success. He and his good wife are blessed with several nice and smart children. Brother and Sister J. M. Henry furnished Christian hospitality. They have a happy home, a lovely daughter and two extra bright little boys. We had a good service with a nice size congregation.

Grady.

Southeast of Pine Bluff in Lincoln County is Grady. There are several business houses, two stave mills, doing a fine business, and a schoolhouse. We have real nice property, both in Rev. M. O. church and parsonage. Barnett is in his second year as pastor. He and wife were away, but I heard nothing but good things about them. They are highly respected and much loved by their people. He is capable and has the habit of success. Collecting from the old, I secured four new subscribers, Mrs. J. H. Hellums, Mrs. J. I. Hagins, A. L. Paul and J. T. Kirkley.

Dumas.

On short notice, we had a splendid congregation and a delightful service at Dumas. The singing was extra good. It was easy to collect from the old, W. B. Meador, F. T. Lee, Dr. J. A. White and Mrs. F. G. Lawler, and secure seven new subscribers, Miss R. Mottmiller, one of the teachers; J. E. Steele, the obliging depot agent; W. I. Fisk, merchant; Miss E. L. Peirson, Mrs. L. M. Bowles, C. B. Haller and B. C. Bowles, Merchant. Dumas is a fine business town, in an excellent farming country. There is a new brick schoolhouse, a bank and general business. We have a good church, one of the easiest to preach in I have found. It is a double cross (the arms of the cross are not deep), with arched ceiling. Bro. W. B. Meador and his kind family looked well to my comfort. They have for years run a reliable nursery. What you buy of W. B. Meador will bear true to name. Rev. E. J. Slaughter is pastor at Dumas and

Tillar.

He is making a fine start, has made a good impression and the outlook for prosperous year is very flattering. Dumas has taken on new life under him, and Tillar is equally as hopeful. He is a live wire, and we expect much of him. He has a consecrated wife and three sweet little children. We had fairly good congregation and pleasant service. Bro. John Chairs, a bighearted local preacher, lives here. hope to see him in the regular work an itinerant. Tillar is one of the prettiest towns on this road. It is an extra fine business point and has an excellent class of citizens and no saloons. Collecting well from the old we secured three new subscribers, H. Landfair, a fine young man; Mrs. A. Farrell and T. B. Harvey, who is a hopeful candidate for a county office. Tillar has a bank, splendid general business, new two-story brick schoolhouse, neat parsonage and church, but should build a modern church. They are talking about building.

McGehee.

In a few years McGehce has grown from a flag station to a little city. It shops, large hotels, two banks, several officiating.

blocks of business houses, two-story new brick schoolhouse and an excellent Y. M. C. A. We have a neat church and parsonage. Rev. J. B. Sims is pastor. It would be hard to exaggerate in speaking of him and his work. No one that I have met seems to be doing more good than he. Every Sunday since the first after conference he has received members, about 30 to date. He is a good preacher and a great worker. The Sunday school and women's societies are doing well. Sisted Sims takes delight in helping. Their home is blessed with a sweet little daughter and a stirring baby boy. They brought me under many obligations. With the efficient help of Bro. Sims we shaped up the old and secured 30 new subscribers, viz.: Mrs. S. A. Paris, Mrs. F. E. Bayliss, Mrs. W. R. Rogers, Mrs. F. L. Sisco, Mrs. G. B. Hamilton, Mrs. W. W. Rudisill, A. W. Birch, Mrs. W. J. Millian, M. A. Tucker, Sunday school superintendent; Mrs. J. L. Jacks, Mrs. C. G. Adams, Mrs. H. C. McClintock, E. H. Anderson, Mrs. J. H. Avery, Mrs. C. J. Darnell, Mrs. J. W. Lawrence, Mrs. C. E. Stockton, Mrs. H. L. Williams, Mrs. E. E. Bricker, Mrs. R. H. Randlese, C. E. Ellis, Mrs. W. H. Paul, Miss Donnie Adams, Mrs. W. A. Phillips, Miss Estella Barry, Mrs. C. P. Weaver, A. E. Groff, Miss Minerva West, Mrs. J. E. Baker and Mrs. C. P. Jones.

Arkansas City.

One of the oldest river towns of the state is Arkansas City, on the west bank of the Mississippi River. It is the county seat of Desha County. Has several large hardwood mills, two banks, two blocks of business houses, doing both wholesale and retail business; two-story brick courthouse, elegantnew two-story brick academy, Prof. H. C. Hickman, principal; Miss Annie Wade and Miss Maud Fuitt, teachers. It was a pleasure to address the school. We have neat church and parsonage, though Brother Sims, the pastor, lives at McGehee. Col. J. W. Dickinson and Bro. R. W. Smith are the oldest citizens, having lived here over forty years. Bro. J. W. Fuquay, a big-souled layman, has a prophets' chamber, where the ministers always find a hearty welcome. His good wife has been greatly afflicted for six months, but is hopeful of getting out when spring opens. They have a fine son and lovely daughter. Hugh and S. R. McCain are prosperous merchants. With Brother Sims' aid we shaped up the old and secured 14 new subscribers, J. S. Johnson, R. W. Smith, Mrs. R. Dedman, Mrs. E. R. Blundell, R. B. Drake, Mrs. G. R. Lacy, A. J. Johnston, Mrs. T. B. Neely, Mrs. W. T. Murphy, Mrs. Sam Haight Mrs. E. G. Sponenbarger, Mrs. E. O. Johnson, Mrs. P. W. Cheshire and Mrs. E. M. Wallace. We had a precious service with a good size congregation. The singing was extra fine. My visit to Arkansas City was both pleasant and profitable.

STOPPED THOSE PAINS.

Copper Hill, Va.-Mrs. Ida Conner of this place says: "For years I had a pain in my right side, and was very k with womanly troubles. I ferent doctors, but could get no relief. I had given up all hope of ever getting well. I took Cardui and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medi-Many women are completely cine." worn out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it.

MARRIAGE NOTICE.

Rev. Robert C. Atchley and Miss Pauline Harrison were married at the home of Mr. Joe Alams in Arkadelis an important railroad division, with phia, Ark., March 6, 1912; T. D. Scott,

FAYETTEVILLE. ARK.

We are pleased with our new field. This is a great field for usefulness. The work has moved forward from the beginning of the year. We have had 22 additions to the church and our audiences have grown nearly a hundred per cent. We are even now seeing the need of more room!

I want you to come and give us a boost. Some time this spring or summer plan to attend our District Conference and spend the Sunday following with me. We will open a Western Methodist campaign on Sunday and push it to a finish on Monday. I am going to look for you. Don't disappoint us.

Say, I am going to ask the University of Arkansas to confer the degree of doctor of literature on Fletcher next June. Use your influence to bring it about.

With highest regard, James E. McConnell.

BATESVILLE PREACHERS' MEET-ING.

Ramsey read a lesson from II Cor. second chapter. Barnett led in prayer. We sang "Blessed be the name."

Burton reported Central Avenue: Seventy-five attended Sunday school. At each service Sunday the congregations were good. Last evening there were fifty or sixty present for the protracted service and all seemed interested in the success of the meeting.

Noe reported Salado. Sunday school was good with fifty present. Small congregation on Sunday morning. At night the house was filled with earnest hearers. It was a good service.

Ramsey reported good congregations at First Church. There were three accessions at the morning service. Between 175 and 200 were in Sunday school.

Brother Locke is sick and was absent. Brother Smith left last Monday for Texas.

District Lay Leader W. P. Jones was with us; also Brother Barnett.

Burton pronounced the benediction with prayer.

Noe, Secretary. March 5, 1912.

A GREAT REVIVAL.

We began a meeting on February 24, Brother J. F. Thornberry and Rev. Claud Bridenthal were with us from the beginning at Springtown, Ark. The meeting was a success from the very start, conversions resulted all along, in nearly every service. When we closed there had been twenty-nine conversions and reclamations and fifteen received into the church. We recommend these brethren as safe men to have with you should anyone need them. We don't feel that our revival has ceased, but just in full power. Brothers Thornbery and Bridenthal go from here to Gentry, Ark., for a meeting. It being only about three miles over to Gentry many of our people expect to attend there. The plain, forceable preaching of these men wins people to the Lord. These men are our District Evangelists. Let the tnem.

J. D. Roberts, P. C.

IMPROVED FARMS FOR SALE. Improved farms, \$12 to \$30 per acre,

where there are R. F. D. mail, rural telephone system, and schools, churches and good neighbors. Also river bottom for investment at \$12 to \$75. Write for particulars.

Arkansas Valley Real Estate Co., Dardanelle, Ark.

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,

HOLDING A CONFERENCE UNDER DIFFICULTIES.

The Northwest Mexican Mission Conference was slated to meet at Torreon, Mex., February 22. Bishop Hendrix moved it to Chihuahua, and later to El Paso, Texas. This conference embraces the greater part of the politically disaffected territory in Mexico, and especially that part in active rebellion against the Madero administration; this explains the necessity of coming over on American soil to hold

After some delay, owing to the irregularity of the trains in Mexico, where he had been holding the other two conferences Bishop Hendrix reached El Paso on Thursday night and opened the conference on Friday morning. There are two presiding elders' districts in the territory of the conference, which embraces the province of Chihuahua; there are 23 pastoral charges, two important schools, seventeen nativé traveling preachers, of whom about twelve were present at the conference. Some were detained by the difficulty of reaching the seat of the conference; our pastor at Nogales, Rev. Monta Longa, was detained in prison at that place on account of his outspoken attitude touching certain civic matters in that city.

At the close of the conference on Sunday afternoon said that there was no reason for discouragement concerning the work in Mexico. Notwithstanding the serious disturbances, the pastors had stayed at their work and been faithful to their charges; and that when peace was again restored it would be found that the church had been going on quietly with its work, inspiring respect by its steadiness and devotion to the higher interests of the people. The statistical report shows that the conference held its own during this trying year. The Bishop enquired after the safety of the ladies at the Palmore Institute; the presiding elder, Rev. Thurston Campbell assured the Bishop and the conference of their safety. Our Mexican school here at El Paso,

Pimples? No They've All Gone!

No More Humiliation; the Wonderful Stuart's Calcium Wafers "Get Right After" Those Pimples, Boils and Skin Eruptions.

Trial Package Sent Free to Prove It.

No need for anyone to go about any longer with a face covered with pimples, blotches, eruptions, blackheads and liver spots. These are all due to impurities in the blood. Cleanse the blood thoroughly and the blemishes will disappear.

That's what Stuart's Calcium Wafers are intended to accomplish and do accomplish. Their principal ingredient is Calcium Sulphide, the quickest and most thorough blood cleanser known.

These wonderful little wafers get right into the blood and destroy eruptive substances present in it. In some cases a few days is sufficient to make a marked improvement. And when the blood is pure the whole system is a hundred per cent better.

Don't fret any longer about those blackheads, pimples, boils, tetter, eczema, spots or skin eruptions; they all go and "go quick" if you use Stuart's

Calcium Wafers.
You can have a trial package of Stuart's Calcium Wafers, simply by sending your name and address to F. A. Stuart Co., 360 Stuart Bldg., Marshall, Mich. Then, when you have proved their value, you can get the regular size package for 50 cents at any drug

under Miss Brooks and Miss Burford, is doing a splendid work.

F. Little.

DR. ADAM GUTHRIE.

On Thursday evening, February the fifteenth Dr. Adam Guthrie, one of the truest, wisest, gentlest men it has ever been my privilege to know, passed from his delightful home in Prescott, to his home in heaven. We have never known a man whose death was so generally looked upon, in his community, as a public calamity and a personal sorrow to all who knew him.

He was born at Clinton, Ark., December 30, 1864. He received a good literary education in the public schools of Clinton, and in Quitman College, and in 1887 graduated from the Medical Department of the University of Arkansas, in Little Rock. He graduated from Barnes' Medical College, St. Louis, in 1896, and subsequently took five post-graduate courses,-three in New York Polyclinic, one in Chicago and one in Rochester, Minn. This abundant technical training, joined to a natural talent for his profession, and a genuine love of his work; and matured by years of painstaking and conscientious practice, made him easily one of the very best physicians in the South.

On the 21st of April, 1889, he was married to Miss Sarah H. Greeson, of Clinton, and four devoted children, three sons and a daughter, blessed their happy union. From 1887 to 1900, he practiced medicine in Quitman, and thence moved to Little Rock where he continued the practice of his profession, and was for a time Professor of Materia Medica and Therapeutics in the Medical Department of the University of Arkansas. Here his health broke down, and he spent two years in Texas. Thence he returned to Arkansas, and, for twelve years, has engaged in the practice of medicine in Prescott. A physician who was his partner, and a most intimate associate for ten years, said to me, "Dr Guthrie may have had faults, but I never discovered them." He lived as nearly a blameless life as any man of my acquaintance. A Christian from his early youth, he was a loyal and consistent member of the Methodist church until the end.

As a Christian, a husband, a father, a physician, a citizen, a friend,—no man was ever truer in all his relations: and I believe none ever lived a more unselfish life. Stricken with apoplexy, late Tuesday evening while out making professional calls, and lingering for forty-eight hours, he almost literally died at work.

The great loving heart is now still, the kindly voice is silent and the tender, ministering hands are at rest; but the spirit of our dear brother is clad in immortality, and waits on the other shore for wife and children and innumerable friends, left for awhile behind. May heaven's choicest blessings rest upon the loved ones, till the happy reunion comes.

In loving remembrance, A. M. Shaw.

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 NEW BOOK OF TRAVEL.

Letters from Italy, Switzerland and
Germany.

By Virginia Carroll Pemberton.
This book of charming experiences in Europe makes a lovely present for Easter, birthdays and all good times.

\$1.00 net, postpaid. Order from Mrs. W. H. Pemberton, or Anderson, Millar C Co., Little Rock.

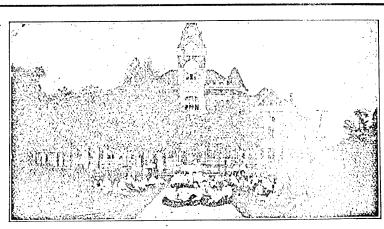
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The most thorough school for young women in the Southwest is a safe place for your daughter.

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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 leve, sympathy and contact with the students.

Write for catalogue and information.

GEORGE H. CROWELL, PhD., Pres.

THE REVIVAL AT SPRINGDALE.

Are the second of the Sale of the second second

Our revival began with the regular services on Sunday, February 4. The pastor having charge. On Monday our faithful presiding elder, Brother Stevenson came in and for two weeks did some of the best preaching that has ever been done in Springdale. Those who know him can understand what I mean when I say his sermons are real food for the soul.

Brother G. T. Tatum, of Jonesboro, came to us on Friday, February 9, and remained until the close of the meeting, on Sunday night of the 25th.

Though I had never used Tatum before, I had been with him in one other meeting, and I say frankly, he is the best help I ever saw.

During our three weeks' lengagement we had every kind of weather known to these regions for years, except good weather. Nearly twenty inches of snow fell, twelve inches in one day and night. Next day we got out circulars notifying the folks that the meeting was still going on. That night we had a full house and nine conversions. Old timers say it was the greatest meeting Springdale has ever had. There were nearly 100 conversions. As a result we have received forty-four members with other large class to receive soon. have a net increase since conference of fifty-three members and our Sundayschool has nearly doubled.

Our Young Men's class has grown to about forty. They have organized under the international plan, rented a hall near the church and put in a library. All their meetings are held in the hall. Sunday morning they march from the church to the hall for class exercises. They call themselves "75" expecting to reach that number before the close of the year.

The Young Ladies have also organized and have a good, healthy growth. \$2,200.00. Easy termser,; a xzfiffffi \$2,200.00, easy terms. Write his, set Their name is "The Path Finders." this advertisement, at Centerton, Ark.

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

Anyone visiting Springdale is welcome among us.

We are confidently expecting the greatest year in the history of our church in this place.

A. L. Cline, Pastor.

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

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., Cabot, Ark

APPLE LANDS, BENTON COUNTY

1. One farm of 100 acres, three and one-half miles from Higfill Station, 12 miles southwest of Bentonville, 85 acres in cultivation, 45 acres in apple trees, just now coming into bearing; 12 acres in young timber; close to schoools and churchts; good neighborhood. This farm is in tht great applt 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 termser,; a xzfififffiff \$2,200.00, easy terms. Write his, send this advertisement, at Centerton, Ark.

SIONARY SOCIETIES.

Dear Sisters: By this time we hope every auxiliary in the Woman's Home and Foreign Missionary Societies of our Conference has received the circular letter announcing the Institutes in the different districts and the joint annual meeting of the two Conferences at Arkadelphia March 16-20. It is held much earlier this year because our fiscal year now closes in December and many auxiliaries uniting in the work want instruction.

The first session will be Saturday afternoon, 2 o'clock, and from then till Monday at 4 p. m. will be a succession of good things. Two fine Institute workers will be with us Monday and Tuesday.

It is hoped every auxiliary will send a delegate with a written report of the year's work ending December, 1911; surely no officer will purposely remain away from this first joint meet-

This is the home of Henderson-Brown College and we hope to receive much inspiration from the young life

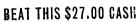
Send names of delegates to Mrs. W. E. Barkman, Arkadelphia and come praying for a good and gracious meet-Yours for service,

Mrs. F. M. Williams. Hot Springs, Ark., March 4.

PANAMA, OKLA., AND ELSE.

We are doing fairly well on this charge. At our first quarterly conference, January 10, we had only received \$8.85 on salary and had paid out \$9.00 for rents alone. But we have since built us a nice two-room house, which we built with our own hands. The first night the people pounded us about the value of \$25.00 and the sun is shining better now. We have the Sunday school (union but a Methodist superintendent in a Baptist church) well organized and the best senior League I have ever had made possible by our president, Miss Cora McAnally, a product of an Arkansas parsonage home. This good woman has done more good in Panama since I have been here than both pastors have. Who can beat that record with only four members? We are planning to organize two places only two miles apart into one Home Mission Society to meet at each place once a month. We also have a very fine prayer meeting here and are having conversions and doing much good.

Sorry we have been so situated as not to be able to hold any meetings, but expect to begin soon. I have nine ap-





PARKIN-LONGLEY CO., 206 Lenisiana St., Little Rock



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets LITTLE ROCK, ARK.

LITTLE ROCK CONFERENCE MIS- pointments and plenty yet unreached list of undergraduates, making the territory. If any young man reads this and would like to come and help me I would board him and give him the use of my books. The work would pay him some and our merchants would give him a few days' work to help him along.

My work is in the segregated belt occupy these towns and country. Country fine, good bottom and valley land. Or if anyone will volunteer to even help me in a meeting, let me hear. I give you a sample: Here only nine miles from Panama is a town with three stores on a railroad that runs through here where there is no Methodist preaching and I am told that there is one and maybe more who have waited for over six months for a Meth odist preacher to baptize them. Who wants to help develop this territory by coming to help us, sending a donation, or writing a letter of encouragement to me as any one of (only) fifty-eight members of my charge. We are busy and happy on the way.

March 2, 1912.

FRUIT FARM.

A. G. White.

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 One-half mile from depot. A single full crop will pay for orchard. Owner getting 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.

WENT HOME TOGETHER.

Mr. and Mrs. David B. Mayfield, who have formerly lived at and about Batesville, Ark., and came with their son, W. W. Mayfield, to Ft. Gibson, Okla., and thence to Lindsay, Okla., passed away within a few hours of each other, and after a double funeral at the Methodist church they were buried in the same grave. Miss Elizabeth Mayfield died February 25. Was seventy-five years old. Had been a member of the Methodist church from her girlhood and was a faithful wife, Christian and mother. About twenty hours later and on the 26th of February, Mr. David B. Mayfield died, on his seventy-second birthday. He served four years as a Confederate soldier, was wounded at Chickamauga and Shiloh, was captured at Lookout Mountain and escaped to Prince Edward Island where he remained for two vears.

I was their pastor for three years at Ft. Gibson, Okla., where they were helpful to me as a young pastor serving his first charge. When I reached Lindsay last November I was made glad when I saw the face of the son, W. W. Mayfield, with whom they lived, to meet me and take me to their home until we were ready to go to the parsonage. They leave two sons, W. W. Mayfield of this place and Jesse May field of Rush Springs, Okla.

They were attended in their last illness by their relatives, Mrs. J. G. Mayfield of Alma, Ark., Mrs. Hotchkiss and her daughter, Mrs. W. T. Howell of Duncan, Okla., Mrs. W. A. Ramsey of Fayetteville, Ark., and Mr. and Mrs. Jesse Mayfield of Rush Springs, Okla. W. M. Spain, Pastor.

THE LITTLE ROCK CONFERENCE MINUTES.

Referring to Brother Whaley's reply to my criticism of the Little Rock Conference Minutes, will say I was ccrtain the mistakes were made after the minutes left Brother Whaley's hands,

statement two or three times in open conference, that he wanted to have the list correct. I am glad he has given us the correct list in the Methodist.

Brother Whaley says I am wrong in my criticism under question four. I admit, strictly speaking, that Brother Whaley is right, but generally speak-(soon to sell) and I feel we need to ing, I am right. What I mean by generally speaking, is the general custom adopted by and through general use. Our minute questions make no provisions for those falling behind with their course of study, so the older conferences in the east have adopted the following form in answering questions 1, 2, 4, and 9. We will take question four, the one under consiredation, and it is answered as follows ,according to the form adopted by the conferences of the east.

Ouestion 4. Who are admitted into full connection? Edgar Seay, local deacon,, and J. Abner Sage.

Remaining from class of the third year. Here follows the names of all remaining in the class. By this arrangement it can be seen at a glance who failed to pass, and I think it stimulates an ambition among the young preachers to move on.

W. D. Sharp.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7045 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

MARRIAGE NOTICES.

Married at Ioland, on February 24, 1912, Mr. Bennett Orvil Metts to Miss Jonnie Lula Dudley; W. P. Meador, P. C., officiating.

Married at Arnett, on February 27, 1912, Mr. Charley Crutchfield to Miss Agnes L. Kerr. Mr. Crutchfield is my recording secretary, or steward. He is a loyal Methodist and we wish for him a happy married life. Rev. W. P. Meador officiated.

ILLI ISHT ANOMPA HOKE.

Dear Methodist: Anompa kaniohmi kia holisso yamma foki la chishke; il ittibapishi Charley Jones ilappat February 3, 1912 onnahinli hashi kanalli ontuklo fehna haknip, shilombish ai ittifilammi tuk oke.

Il ittibapishi ilappat Lukfapa chito ai ittahana ilappak o Iksa pehlichi micha Istiot aiena hosh ahanta chatuk oke, Iksa i nan alhtoka tuklo ilappa ieshi kat kanimampo kia ik aionancho chohmit atoksahanli tuk keyushke.

Ai illa he hashi kanalli ha atikkonofat taha ho ahanchi mat nana atoksahanli li tuk at ai alhpiesa bieka ho ahanchi hatuk o na sayukpa fehna hosh ia la chishke, abinachi ya ikbit hachi tahli lish hachi filammi la he ahni li tuk kia, yohma chih cheyushke; yohmikat ai ai ittanaha yamma innochi takkali ka sabbak at onutoyula chi keyu hoke, yohmi kia alhpiesa hakinli ahanchi tuk oke.

Alla chipunta hannali, assano achaffa micha in chukachafa a moma kat ontuchina hosh olbalaka hieli ho i filammit ia tuk oke.

Eden G. Nelson.

BENNINGTON SAKIT AMINTI.

Dear Methodist: January 27 and 28 fehna Kullichito ai ittanaha ako okla ittannahat aiasha ma, Iksa ataklama falama kat tuklo fokka akma Atoka sakit minti kät tuchina fokkat falama tuk oke.

Anonti ohoyo sosaiti ahleha hat himona i nan alhtoka atokolit im alhtaha tuk oke. Pehlichi Mrs. Wicv Tavlor, pehlichi iakaiya ammona Phebe for he called special attention to the aBrnes, atukla kat Mary Jacob, atuch-

ina kat Emily Baker, akma Tali holisso sholi ato Isabel Chubbi Kanimma pit Holissochi Lena Dwight, Akma Holisso fohki Holissochi yato Francis Gibson yakomi kak osh alhtokat taha tuk oke.

Sosaiti ittanahat chieya ka il ittibapishi Eastman A. Jacob akosh holissochi binnili tuk oke.

R. J. Barnes.

SEE THIS!

WHY PAY TWO PRICES FOR A SEWING MACHINE?

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



WESTERN METHODIST NO. 1.

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



WESTERN METHODIST NO. &

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 de not claim this machine is high grade, but is the very best low-priced machine on the market today. It is complete in overy detail and supplied with a full set of attachments, accessories, instruction book, and warranted for ten years. Prico, \$15.00.

Order of Anderson, Millar n Co. REETE ROOM, AND

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 eften 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.)

MILLER.—Sister Elizabeth Miller (nee Corney) was born in the State of Tennessee in the year 1833 and died on the 27th of November, 1911. She came with her husband and family to Arkansas in 1880 and settled in Woodruff county, where she lived to the close of her long and useful life. She was the mother of ten children, nine girls and one boy. Four of her children and her husband preceded her to the better world. Six daughters remain to mourn her demise. Sister Miller professed faith in Christ when young and lived a consistent Christian life until God called her home. She was a good woman, full of faith and good works. She loved her church and always had its interest at heart. She was a regular attendant at the house of God. The last time she was away from home was to attend the quarterly meeting at her home church. Her funeral was preached by her pastor in the presence of a large congregation of sorrowing relatives and friends, after which her remains were laid to rest in the beautiful cemetery at Augusta, Ark., to await the resurrection of the blest. May the good Lord by his grace comfort the sorrowing daughters.

J. M. Thrasher, P. C.

MILLER.—John Alvins Miller was born February 20, 1836, in Yadkin county, N. C.. He moved to Arkansas in 1848 and located at Rockport, near the present site. October 3, 1865 was a joyous day to him when Miss Mattie Miller became his bride. The happy and industrious pair began life in earnest and accumulated a comfortable living and home surroundings. But she was not with him many years before he had to battle alone for the children she bore him.

Four children made happy their home and while the youngest was a mere child he toiled with the help of the others and succeeded in rearing three of them who live today. They are Thos. A. Miller and Mrs. L. D. Tomlinson of Malvern, and Mrs. George B. Belding of Hot Springs. One sister, Mrs. Mary Jane Kelly, of Rockport, Ark., a brother, Thos. Miller of California and a half brother, Steven Miller of Rockport, Ark., survive him.

His body was interred in Rockport cemetery by his comrades in the Confederate army. Brother Miller was an earnest man and always on the right side of moral questions. For many years he was a consistent member of the M. E. Church, South. His home was the preacher's home and many young men have been helped by him. A great crowd of friends followed his body to the tomb and we expect to see him in the good world to come.

J. M. Workman.

CRABTREE.—The subject of this sketch, Mrs. Ann Crabtree (nee McCollum), was born August 29, 1818, in Wayne county, Ky., and at the age of fifteen was converted and joined the Methodist Episcopal Church and for almost eighty years she was a devoted and active member, having departed this life February 9, 1912. Volumes of history both in church and State fall in between the birth and demise of this good woman.

In 1841 she was married to W. G. Crabtree, Putnam county, Mo., and to this union was born seven children, four of which yet remain to mourn their loss, but their loss is her cternal

gain!
There are fourteen grand children,

forty-five great grandchildren and one great great grandchild; thus five generations are represented.

In 1858, she with her husband moved to Texas and settled in Hunt county, where her home was opened to the pioneer preachers of Methodism, and such venerable men of North Texas conference as Rev. M. H. Neely, D.D., of Gainesville, and Rev. J. M. Binkley of Sherman, (superannuates) will remember this now sainted woman. She lived in the bounds of the Gainesville circuit and Brother Neely was her first pastor in Texas. Brother Binkley next. This circuit perhaps covered as much territory as the Greenville District now embraces.

For months Sister Crabtree's life seemed to hang as in a balance and we would not have been surprised at her demise weeks before the end came.

She loved her pastors, and like David, she only walked through the valley of the shadow of death and thus was transferred to the fields of Elysien where she is forever saved from trials peculiar to the earthly life. She has been received into her Father's "home not made with hands" and there she awaits the coming of her children and many friends.

Weep not, dear children, as those who have no hope; for if you are faithful unto death she again will clasp your hands and plant a mother kiss upon your cheek and there shall be no goodbyes there.

On February 10, at 4 p. m. we laid this tired body to rest in the cemetery at Gordonville, Texas to await the resurrection. Let us strive to meet her!

Her pastor,

A. C. Sterling. Sadler, Texas, Feb. 23, 1912.

BAKER.—B. F. Baker was born in Grayson county, Virginia, August 7, 1843, died at his home at Brightwater, Benton county, Ark., January 17, 1912; age 68 years, 5 months and 10 days. He was married to Miss Mahala Mack in McPherson county, Kans., August 18, 1879. To this union were born eight children, seven of whom remain to mourn the death of their father. The mother and Willie, the third child, having preceded him to the other world.

Brother Baker was converted at Brightwater and joined the Methodist Episcopal Church, South in the fall of 1904. He was loyal to the church—a faithful steward, a true supporter of all the institutions of the church.

He was married the second time to Miss Mattie Buttram, December 26, 1908. Brother Baker was a devoted husband and a kind father. He was ever ready to assist, relieve or comfort his neighbors. In his going from us, the family, the church and the community sustain an untold loss.

His fatal illness which began five months ago was beyond human control. All was done by the Doctor and loving hands, possible, but without avail.

He was buried from the altar of our church at Buttram chapel by his pastor, the writer. He was ready and anxious to go home. So there is another tie to bind his wife and children to their Heavenly Father. May his grace sustain them in this hour of grief.

Y. A. Gilmore.

BROOKS and CHRISTMAN.—(Nee Treyburger) Mrs. Lydia C. Brooks and Mrs. Louisa Christman were born in Shelby county, Illinois. Sister Louisa, in the year 1851 and Sister Lydia in 1873. Louisa was married to Bernhart Christman in 1874. To this union were born nine children, four girls and five boys, all of them still living. She with her family moved to Adair county, Mo., twenty odd years ago.

Lydia moved with her parents to Nevada county, Ark., in 1880, near Prescott, where on the 28th day of December, 1888, our father, Wm. Freyburger

died of pneumonia, and on the 9th of the following January our mother, Catherine Freyburger, died of pneumonia. Their graves are in old Midway cemetery. Sister Lydia was married to George A. Brooks in July, 1889. To this union seven children were born, all living, five girls and two boys. Lydia was left a widow two years ago her husband having died on the 9th of December, 1909 of pneumonia. Lydia departed this life on December 6, 1911 of pneumonia, and Louisa passed away also of pneumonia. They were both Christians from childhood and lived true Christians till death. Therefore we mourn not as those who have no hope, for some sweet day we expect to join them in that home where so many of our loved ones and children have gone. We as brothers and sisters are scattered many, many miles apart, one sister, Mrs. F. Christman, in Shelbyville, Ill.; Mrs. George McCullough in Minneapolis, Minn.; a brother, M. C. Freybur-ger, near Blevins, Ark.; Charley Freyburger at Champain, Ill., and Mrs. F. McGrath, near Willmathsville, Mo. The only one permitted to be with those dear ones in their last simkness was myself. But whether we live long or die soon, dear sisters, we all are trying to live so it will be well with us when the summons comes.

May the good Lord be with each of us in these sad hours of grief is my prayer.

Their sister,

Mrs. L. W. Evans.

Bearden, Ark.

BUTLER.-Miss Nell Beavert was born October 1, 1859, in the Indian Territory. She married Rev. Aaron H. Butler, who is a faithful Indian preacher. She joined the M. E. Church, South, at the age of eight years, and was a loyal and devoted member of the same. She lived with her husband in Claremore at the time of her death, January 7, 1912, and the funeral services were conducted by the writer in the M. E. Church, South, in Claremore. The large attendance at the service bespoke the profound respect of her friends and neighbors. The grief of the friends and especially the family was as heart rending as I have ever witnessed. God's blessings those bereft ones.

T. L. Smith.

Jan. 12, 1912.

VICKERS .- Malana B. Vickers (nee Tyree) was born June 14, 1841, near Emmett, Nevada county, Ark., and died at her home in Prescott, the county site of the above named county, February 16, 1912. She was converted at about eleven years old and joined the M. E. Church, South in which she lived a consistent member until death came and claimed her as his victim. Her remains were tenderly laid to rest in the old midway cemetery Sunday, February 18, 1912. She was married to John W. Vickers in 1859. To them were born six boys and seven girls. Brother Vickers died February 23, 1892. Also two sons and one daughter preceded mother to the land beyond. Sister Vickers was one of the charter members of the old Midway church five miles out from Prescott. Oh how she loved her church. While circumstances have been such that she could not attend regularly for the past four or five years, yet her heart and prayers were always with and for her church and its prosperity; and how it came her very soul when any downfall came to the church of God she loved so dearly. She could truly sing from her heart,, "I love thy church, oh God." And while her home was in Prescott, one of her sons (Conway) and his family lived with her, yet she spent a good deal of her time among the other children. Oh children, how you will miss dear mother. You can never forget the

died of pneumonia, and on the 9th of the following January our mother, Catherine Freyburger, died of pneumonia. Their graves are in old Midway cemetery. Sister Lydia was married to George A. Brooks in July, 1889. To this union seven children were born, all living, five girls and two boys. Lydia was left a widow two years ago her husband having died on the 9th of December, 1909 of pneumonia. Lydia departed this life on December 6, 1911 of pneumonia, and on the 7th of January, 1912, Sister Lydia passed away also of pneumonia. Wictory, victory, to see her smiling face again. Her pastor,

F. R. Canfield. OLDHAM.-Matilda Oldham died near Pearson, Ark., October 8, 1911. Matilda was born April 7, 1854. She professed hope in Christ in 1872, and joined soon after, the M. E. Church, South, of which she lived a consistent member until He who doeth all things well saw fit to eall her from the embrace of four affectionate sisters, three of whom had lived with their sister Matilda, battling through life's chilly winds together, all alone, after their father and mother had passed to their eternal rest with the Father. The writer knew sister Matilda for several years, knew of her noble Christian spirit manifested amid life's weary and toilsome years, until God called her home to rest, where she could drink from that golden fountain that ever flows from the throne of God, sparkling in the sunlight of Heaven, where she can ever sing: "Safe at home, Safe at home."

So, let me say, sisters, weep not as those who have no hope, for Sister Matilda's faith, on the 8th of October, ended in sight, and her hope in posession, as will all saints in the end.

A Friend.

BEALL.-William P. Beall was born in Fairfield county, Ohio, March 27, 1826; moved to Walton, Ind., 1862. Was twice married. One daughter by the first marriage, and two daughters and two sons by the second marriage. together with their mother survive him. Born of an intensely religious family he joined the Methodist church in early childhood, was a faithful member, serving in almost every official relation and was seldom absent from church service or Sunday school except when unavoidably detained. For more than fifty years he handled public funds as Postmaster, Notary Public. etc., and never was there a dollar missing or a serious complaint. For fiftyfive years he was a member of the Masonic fraternity and was the only living charter member of the Walton, Ind., Lodge. For seventy-five years a member of the Methodist church, he proved himself to be a man of splendid principles, worthy ideals, noble purposes and of strong and manly character. At the good old age of eighty-five years nine months, on December 27, 1911, at the home of his daughter, Mrs. W. E. Hurd in North Lewisville, Ark., without pain or sickness and without a struggle, almost as sweetly as a babe on its mother's bosom, he fell on sleep and went to his everlasting rest. J. J. Mellard.



RAINWATER. - Sister Eliza A. Rainwater departed this life November 27, 1911 at the age of eighty years, three months and sixteen days, at the home of her daughter, Mrs. J. S. Adams. Our dearly beloved sister was a member of Rainey Chapel church. She accepted Christ at the age of eighteen. Joined the Methodist church, in which she lived till she heard the call, come up higher. I have known her twentyone years and to know her was to love her. It was a joy indescribable to be in her company. She was cheerful and kind, had a pleasant word for everyone she met.

Grandma (as she was generally known) was always at her church when she was able and always rejoiced in a Savior's love. She lived by faith and trusted in a risen Lord. A few hours before she passed away she sang with a clear voice.

> "On the happy golden shore, Where the faithful part no more."

Grandma is gone and we will see her no more in our midst. Now let us pattern after her life. So we can say as she did in her last weeks of suffering. Jesus and liberty free; yes, free that priceless liberty wherewith he makes us free. She lived a consecrated life. She was an indulgent mother, a good neighbor, a pleasant companion in time of trouble. She peacefully fell asleep in Jesus and is now singing a new song in the home of the finally faithful. Her remains were laid to rest in the Pleasant Hill cemetery among her many friends and relatives.

Written by a true friend, Mrs. Mary Osburn.

* * *

Lynn, Ark.

SCOTT .- J. Freeman Scott was born May 28, 1843, in Polk county, Ark.; died March 5, 1912, at his home near Cave. Ark. He was one among the oldest citizens of the county. He was converted at the age of forty-eight, and joined the Methodist Protestant church and lived a devoted Christian life until death came. He was married in the year 1865 to Miss N. E. King. oT this union was born ten children. His wife and five of the children survive him.

In this life the nearest and dearest must part, but may these sad hearts be cheered with the thought of a family reunion at the last day.

* * *

C. F. Messer.

LOWE.—Mrs. Martha Lester Lowe was born June 14, 1847, and died January 14, 1912, after a long period of suffering from cancer. Her husband, J. T. Lowe, to whom she was married August 28, 1866, preceded her just a few years. Brother and Sister Lowe were both of most exemplary Christian character and both lived to see their children all grown and sincere worshippers of the blessed Christ. The family consisted of six sons and three daughters. They are all living and were present at the funeral service which was conducted by the pastor at the old Ozan cemetery, near Nashville. Sister Lowe had lived in this community for sixty years, and during that long period of time, beside her other varied and various duties, she always found time to discharge every duty to her church. Her religious record was a very extraordinary one. Many remarked that they had known her for about a half century and in all that time had never seen her angry one time. M. K. Irvin.

GREEN .- Mrs. Alma Green, wife of

Stewart Green, was born in Alabama forty years ago and died February 18, 1912, at Cameron, Okla., where she lived since three years old, surrounded by family and friends. Was converted about ten years of age and joined the Missionary Baptist church, but later

with her husband, joined the M. E. Church, South, where she lived as before, a very consecrated life. Seven children were born to this union of twenty years. Two have died; four boys and one girl are left on this side with Brother Green, her father and a host of friends to mourn her going. She was also a member of the Eastern Star and Degree of Honor Lodges.

She called her family around her bed, bade them goodbye and told them to meet her in Heaven.

Her funeral was conducted in her home church by the writer, assisted by her pastor, J. W. Fulton, and Rev. Will Lucas of the Baptist church, and her old neighbor and friend Rev. J. A. Smith, assisted at the grave. All places of business closed and a great throng was present at the funeral. She had no enemies, all were her friends.

To her father, husband and children: Look up, as you have a tie in Heaven that shall never fail or be forgotten. May we all meet her there and rejoice for evermore.

A. G. White.

KINGSTON-WOODVILLE, OKLA. Have just held a meeting at Woodville, which was much interrupted by continued rains and sickness in the

town. However, it was in many respects a success, though not what it would have been but for the hindrances mentioned above.

Many of the old members were revived and quickened into new life. Members who have never before done so prayed in public and testified to the saving grace of the Master. Two girls were converted, one is now a member and the other will join the church. We will renew the battle there in the sum-

Rev. F. C. Carpenter, of Morris, was with us and conducted the music, preaching two sermons and doing much and effective work in the public schools. He won the hearts of all the S. X. Swimme, P. C. people.

March 7, 1912.

PAINS ALL OVER.

Houston, Tex.—"For five years," says Mrs. L. Fulenchek of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do any housework. A friend told me of Cardui. Since taking it I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time Cardui has relieved the female ailments of over a million women. Why not yours? Try it today. Your druggist sells it.

CORNER STONE LAYING AT CLARKSVILLE.

April 13, at two o'clock in the afternoon, Bishop J. H. McCoy will lay the corner stone of the new Methodist church. The Bishop will also preach at 11 a. m. and 7 p. m. on Sunday the 14th. We are expecting to be in the church at that time, though it will not be complete. Our friends throughout State are invited to be present on that occasion, and especially all expastors are invited. We are expecting this to be a red letter day with us.

J. J. Galloway. Clarksville, Ark., March 3, 1912.

C. F. ROBERTS.

One hundred and seven dollars of the amount subscribed at Mangum last fall for Brother C. F. Roberts has not been paid. Now, that he is gone to his reward, no doubt his family need this amount. Will not those who have not paid their subscriptions forward same to me at once. Brethren, please attend to this matter.

1214 North Geary St., Oklahoma City.

QUARTERLY CONFERENCE.

WHITE RIVER CONFERENCE. BATESVILLE DISTRICT.

B. L. WILFORD, P. E.

SEARCY DISTRICT.

WEST OKLAHOMA CONFERENCE.

L. L. JOHNSON, P. E. Britton, Okla.

EAST OKLAHOMA CONFERENCE.

	Fairland Ct., at WyandotteMarch	21
	Beatty's Prairie Ct., at Olympus,	
	11 a. m. and 7:30 p. m	2 3
i	and 11 a. m	24
	Grove	25
١	Wagoner March	27
İ	Wagoner Ct., at Yellow SpringsMarch	28
l	Vinita	29
ĺ	Bluejacket Ct., at Grandview, 11 a. m.	
l	and 7:30 p. m	30
١	and 11 a. m	31
ŀ	Welch	
l	Chelsea Apri	1 2
l	Claremore Apri	
	Inola Ct., at TalalaApri	l 4
١	Adair Ct., at Hazel, 11 a. m. and 7:30	
Į	p. mΛpri	
١	and 11 a. m	
ı	Adair and Big Cabin, at AdairApril 7	7, 8
١	Vinita Ct., at Wayside, 11 a. m. and	
	7:30 p. m	
ı	Miami April	10
ļ	Spavinaw Ct., at Spavinaw, 11 a. m. and	
	7:30 p. m	
	and 11 a. m	
	Peggs Ct., at Peggs, 7:30 p.mApril	14
	and 11 a, m, and 7:30 p, mApril	1 1!
	Chapel Ct., at Greenbrier, 11 a. m. and	
	1 7:30 n m Anril 16	11

with from Thursday eveing until Friday evening preceding their quarterly conference dates severally, praying for a revival in each charge, and that real soul-winning power may be restored to us in our public and private

be restored to a ...
ministry.
The District Conference will convene at Claremore in the last week of April, more definite announcement to be made later.

E. M. SWEET, JR., P. E.

LITTLE ROCK CONFERENCE. CAMDEN DISTRICT.

(Second Round.)	
Thornton Ct	
Bearden Ct	
Fordyce Mission March 30, 31	
Hampton Ct	
Junction City StaApril 13, 14	
El Dorado Ct	
El Dorado StaApril 21, 22	
Strong Ct	
Huttig Sta	
Chidester Ct	
Atlanta Ct	
Wesson Sta	,
THOS. H. WARE, P. E.	

TEXARKANA DISTRICT.

(Second Round.)	
herry Hill Ct., at Ransom March 16	, 17
iena Sta	
ewisville Ct., at Bradley March 23	3, 24
Vandervoort Mission at Hatfield March 3	0, 31
oreman, at ForemanApril	6, 7
Horatio Ct., at MontroseApril 13	3, 14
Jmpire MissionApr	il 17
Lockesburg Ct., at Rock HillApril 20	0, 21
Cairview Sta	7. 28
Bright Star Ct	ay 1
atmos Ct	
J. A. HENDERSON, P.	E.

MONTICELLO DISTRICT.

ļ	(Second Round.)
ı	Hamburg Sta
l	Monticello March 24
١	Montrose
l	Blissville
ĺ	Eudora CtApril 6, 7
l	Dermott
1	Dermott
Ì	Johnsville Ct
l	Hermitage Ct. April 27, 28 Lacey May 4, 1 Collins May 5, 6
į	Lacev
1	Collins
	Watson
ı	Watson
	G 15 0 1 0 1 7 0 1 7 0 1 7 1 1 1 1 1 1 1 1 1

The District Conference will meet at Arkansas City May 9, at 2 p. m. \(\tilde{\pi} \). 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 DISTRIST.
(Second Round.)
Carlisle Mis. at Walter's Chapel March 16, 17
Carlisle, p. m
DeVall's Bluff, and Hazen, at Hazen
Capitol View, at Forest Park, p. m. March 28
Benton Ct., at Ebenezer March 30, 31
Maumelle Ct., at EzraApril 6, 7
Keo and Tomberlin Ct., at Core's April 13, 14
Mabelvale Ct., at PrimroseApril 17
Alterest and Conf. at I I in the control of the con
Transcer bromorating p. m
Asbury, p. m
Quarterly Conference at First Church
p. m
Quarterly Conference, at Asbury, p. m.
Winfield Memorial, p. m
England
Highland, p. m
Henderson Chapel, p. m May 8
Oak Hill Ct., at—
Lonoke
ALONZO MONK, P. E.
ALUNZO MONE, F. E.

PINE BLUFF DISTRICT. (Second Round.)

Gillett CtMarch 16, 1'
Grady Ct
Rison CtMarch 29
Edinburg Ct
LakesideApril 6,
First ChurchApril 7,
Hawley MemorialApril 13, 1
Carr MemorialApril 14, 1
Roe Ct
Sheridan Ct
Redfield Mission
Star City
Rowell Ct
HumphreyMay 19, 2
Altheimer May 2
Swan Lake
Macon
Z. D. LINDSAY, P. E.

PRESCOTT DISTRICT.

(Second Lound.)	
Caddo Gap, at WombleMarch 16, 1	۱7
Amity, at Amity March 17, 1	18
	24
	31
NashvilleApril 6,	7
	14
	14
	15
	21
	28
	29
Mineral Springs, at Bluff Spgs May 4,	5
	12
Murfreesboro, at Murfreesboro May 12,	13
Center PointMay 18,	19
Sweet Home, at Biggs May 25,	26
HarmonyMay 25,	26
Hope CtJune 1,	
W. C. HILLIARD, P. E.	
	-

BORN.

Rev. and Mrs. R. K. Bass of Lacey, Ark., are elated over the advent of another young Methodist preacher in their home. He made his arrival the 2d of March. Mother and babe doing

FROM OKLAHOMA CITY.

Dear Methodist: When it was known that we were to move to this city many of our friends told us that Oklahoma City was dead. But we had not been on the ground but a very few days when we discovered that the city of the Southwest—Oklahoma City—is very much alive.

This city is not expected to ever die, since her every step is forward. Some considerable building is at this time being done, and civic improvement is the talk of the city. Oklahoma City is no wide open town, and the future looks good.

There seems to be an awakening among all the pastors of the city. All are planning for a great revival in their charges this year.

Our church's future was never more flattering. Our people seem to have taken on new life, and seem to be awake to the church's best interest. This is very largely due, we think, to the fact, that our people have an abiding confidence in the ability of their presiding elder, Dr. O. F. Sensebaugh, to do things. His preachers, likewise, are confident that, in him they have a presiding elder that is the equal of any, and the superior of many. His preachers are all in love with their work, and seem to think this will be the year when they will make good. Every pastor has a vision that is citywide, the poorest and almost unheard of charge in the city (Capitol Hill) seems to lie as heavily on the heart of each pastor as his own charge.

Capitol Hill has had a great revival, which the pastor conducted for three weeks, during the coldest and most stormy weather of the season. More than seventy-five conversions and reclamations; forty-three joined our church, seven more to join. The others were members who had backslidden, so you see we lost no one. We more than doubled the strength of our charge

during this meeting. This great meeting was made possible by the perfect co-operation and high grade Christian fellowship of all the members who fill the various Southern Methodist pulpits of the

Capitol Hill is now so saintly as to take its place among the other saints of the city and will hereafter no doubt be known as St. Paul's Church of Oklahoma City. Watch St. Paul's church grow. Yours for a great year, John D. Salter, P. C.

March 6, 1912.

PILES CURED AT HOME NEW ABSORPTION PROCESS

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

BUTTE, MONTANA.

We arrived here from Tillar, Ark., the 231d day of last September, and after more than five months of service in our new field of labor we think we can give a somewhat intelligent report. Early in September a telegram from Bishop Waterhouse announced our appointment to the "South Side M. E. Church, South," and this was followed in a few days by a letter from Bishop McCoy with a transfer to the Montana Conference. Well, it was a a new house since coming here and a long move-about two thousand miles, but we made it without any mishap. When we were met at the station by a delegation who conducted us to the pastor's home, where, in spite of the early hour-five o'clock in the morning-we found another committee waiting for us, with a fire lighted (for it was a frosty morning) and breakfast expecting great things of the Lord this steaming in the dining room. After a hearty greeting from them the commit-

tee left us all alone, and after having is more religion. We could take this has been paid in full, and a balance refreshed ourselves we began to explore our new home, going from room to room, inspecting everything as a wife is always wont to do. I began to look for library cases and my wife, woman like, began to inspect the kitchen. She called me very loudly and I hastened to the kitchen to ascertain the trouble. She pointed to the pantry, and I saw at once the cause of her excitement. It looked considerably like a grocery store, meat market, bakery, and a safe all combined. Of course, every peracher understands this without any translation, and contains neither Greek nor Latin.

In two or three nights after this (I was so excited, I forgot the exact number), and without any previous notice, another "committee" came for us and gave us to understand that we were needed at the church. We were informed that wife should go, too, and, as we came here to "serve" the church, we made ourselves as obedient as possible, and followed our escort to the church, like a lamb led to the slaughter and not opening our mouths. Here an interesting program was given consisting of Scripture reading by one of the stewards, prayer by another, and songs and recitations, all of which was very fine. At the end of the ceremonies we were introduced to the people, who gave us a very hearty greeting. We were then advised to follow the treasurer of the Board of Stewards, and, being obedient servants, we obeyed without a word. He conducted us across the house, and threw back a curtain one of the Sunday school rooms, and to our great surprise and unspeakable joy we beheld another well laden grocery store, and good things to eat. This "pounding" was greater than wife and I could bear, so we and it were taken home in a grocery wagon.

To make a long story short, we have been royally received, and I must give the Western people the just credit of knowing how to receive their new pastor, and of treating him well after they have received him. We have a good church here of more than 200 members, Sunday school 200 strong, two Bible classes about seventy-five strong, a splendid prayer meeting, a ladies' society about sixty strong, an Epworth League, both senior and junior. This is a splendid field of labor, and the field is white unto the harvest, but the laborers are few. In another article to follow this one right soon I will tell what our beloved M. E. Church, South is doing in this great country. In the meantime I send my love and regards to my beloved brethren and friends in "dear old Arkansas."

Frank Hopkins, Pastor South Side M. E. Church, South, 1873 First Ave., Butte, Montana.

BLUE JACKET CIRCUIT.

We have had such a hard winter there has not been much done except filling my regular apopintments. It is so muddy people can't get out much. I am serving a big hearted people. Our Sunday school is taking on new life. We have four Methodist Sunday schools at one of my country appointments. We have 110 on the Sunday roll .I think that is fine for the country. We have a very fertile country. Plenty of everything. Thousands of bushels of corn shipped from this chicken house and buggy shed combined. We have a good prayer meeting at two of our points. The Woman's Home Mission Society and League is taking on new life. We will hold a revival meeting as soon as the weather will admit in Blue Jacket. We have taken twenty into the church. We arc year.

All we need on Blue Jacket circuit

country for our Lord and Master. I am better pleased every day. A very liberal assessment has been made for our support and I think by our second quarterly meeting the preacher's salary will be paid up to date. We have made a good start on our conference collecus nineteen nice hens and a big rooster. You see this Methodist will have fried chicken at home. We are praying for a genuine revival of religion—the old fashioned kind that takes hold of people building the church. Brother Sweet, our beloved presiding elder, has captured our people, and with only one sermon. We are very anxious to have him with us again. Hoping for the preacher a prosperous year and a large ingathering of souls throughout the land, I am yours in the work for the W. M. Leatherwood. Master.

HOBART REVIVAL.

Dear Methodist: As most of the brethren know of the struggles of the Hobart church the last few years, I thought a news item would be interesting. The Board made the assessment

left in the treasury. Every department is thoroughly organized and at work. Last Sunday we closed the greatest meeting ever held in Hobart, led by McIntosh and Phillips. Results, 302 conversions, and in the old time way. We paid them \$516.00 in spite of the tions and the good people have donated hard times out here, which is the best recommendation I could possibly give these splendid workers. It is no wonder that a great crowd went to the depot in the rain to bid them goodbye. McIntosh's preaching is far above the average evangelistic sermon. rare treat. Phillips is a diamond digger sure enough. He is the best personal worker I ever knew. Their team work is great. After the first two days of the meeting the Presbyterians joined us and did valiant service. Most of the pastors co-operated. It seems as though my appointment was providential, although I did not quite think so at first as many of the brethren know. The district moves well under Brother Mitchell.

H. E. Snodgrass.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM for the P. C. and P. E. some \$500.00 more than they actually paid last year. This is \$200.00 more than they have ever paid in the history of the church. On the 15th of each month the salary

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Specimen of Type (Exact size of page). ST. MATTHEW, 28.

heard that, said, This man | 58 He went to Pillate, and delict for fi-li'as.

48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it ou a reed, and gave him to drink. Ymegar, and put n on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether E-li'as will come to save him.

50 I Jo'sus, when he had cried again with a loud volce, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; be And the graves were opened; and many bodies of the saints which slept arose.

or the saints which slept arose, of the saints which slept arose, of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 64 Now when the centurion, and they that were the saint those things that yere done, they feared years and hose things that yere done, they feared years are the son of God. 55 And many women were there beholding afar off, which followed Je'sus from Gal'i-lee, ministering unto him: 56 Among which was Ma'ry Mag-da-le'ne, and Ma'ry the mother of Zeb'g-dee's children. 67 When the even was come, there came a rich man of Ar-1-mā-thréa, named Jō'seph, who also himseif was Jō'sus' disciple: 55

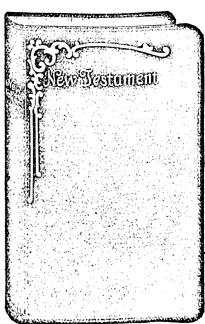
58 He went to Pi'late, and begged the body of Jo'gus. Then Pi'late commanded the body to be delivered.

59 And when Jo'geph had taken the body, he wrapped it in a clean linen cloth,
60 And laid it in his own new tomb, which he had he wn out in the rock: and he rolled a great stone to the door of the sepuichre, and departed.
61 And there was Ma'ry Mag-da-le'ne, and the other Ma'ry, sitting over against the sepuichre.
62 Now the next day, that followed the day of the preparation, the chief priests and Phār'i-sees came together unto Fi late, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.
64 Command therefore that the sepuichre he 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 that the spin thre for the 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 that the spin thre is risen from the dead so the last error shall be worse that the gray and say unto the people.

sus appears to him ples.

In the end of the sabbath, as it began to dawn toward the first day

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