

WESTERN METHODIST.

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

VOL. XXXI.

Little Rock, Ark., Thursday, April 4, 1912.

No. 14



THE TEMPERANCE SITUATION AFTER THE POLITICAL BATTLE.

The State of Arkansas has never had a more hotly contested primary election than the one just closed. It is to be hoped that the bitterness engendered will be forgotten. Let us turn our faces to the future, and all good citizens will seek to help those who were nominated, in case of their election, to make good officers.

The prohibition forces have pending an issue more important than the personal fortunes of any man. The way is wide open to fight that question to a successful issue. It is true that there was a great effort by friends of each candidate to line up the forces on the prohibition question in the campaign just ended; but it is known that the effort did not succeed. If we assume for the sake of argument that the successful candidate for Governor got every liquor vote in the State, there would still be a large temperance vote to his credit, for the successful candidate was supported by many avowedly temperance people. No matter what their motive was, whether they were unwilling to vote for a man who was offering for a third term, or whether they objected to that man's revenue system, or whether they questioned his soundness on State-wide prohibition, there are thousands of temperance people who voted for Congressman Robinson. Mr. Robinson's managers were all along insisting that prohibition was not an issue in his campaign, and whatever efforts Governor Donaghey's managers made to effect a union of temperance forces, it stands demonstrated that they did not effect it, for it is certain that Congressman Robinson got nearly as many temperance votes as he got whisky votes, assuming that he got the entire whisky vote, though it must be understood that we are not here saying that he did get the entire whisky vote. We are simply taking the case in its worst possible phase, for the sake of the argument. The result of this election therefore argues nothing as to the strength of the temperance vote in this State. It is wide open to the prohibition people to go ahead with their work. This they will certainly do.

The next effort of the liquor people will be to put the coming Democratic Convention on record against State-wide prohibition. We speak advisedly on this point. They will seek to handicap the movement already begun to initiate a State-wide law by influencing the politicians to order that the thing shall not be done. The best defense against this effort is to rush the petitions and meet the politicians with the people. The 9th of May is the last day on which petitions can be filed. That date is this side of the date for the convention. There ought to be on file in the office of the Secretary of State by the 9th of May the names of a majority of the voters of this State. These petitions are the voice of the people direct. If we face the situation with but a slender petition we shall not have the voice of the people. If we face the convention with a majority of the people, and the liquorites shall be found in charge of the convention, despite the voice of the people, there will be nothing left but to ride over the liquor men and their platform in which they defy the people. An appeal

to the people on the vote will do that, if the politicians dare assume the attitude of openly attempting to stifle the will of the people. By all means push the petitions. Let every man who is in charge of one act promptly and let him get every name possible.

The next effort of the liquor men will be to control the election machinery. The State Board of Election Commissioners, constituted of the Governor, the Secretary of State, and the Attorney General, appoint the county election commissioners, who appoint the judges and the clerks at the polls. Certainly no decent man wants the State Board to appoint any man who will defraud the voters, but the whisky men want men who will steal the election. At present this should be impossible. Every member of this board, either by his public career or his public announcement, has declared for prohibition. That such men, sworn to discharge their duties faithfully, should directly or indirectly betray the interests of the whole people at the suggestion or behest of a corrupt and selfish faction, however well organized, is to us unthinkable. Such men might be deceived, but they cannot be corrupted. It should only be necessary for good citizens to see that these high State officials are correctly informed concerning the men submitted for appointment to the county boards. We believe that we have a right to assume that we shall have an honest election.

This, then, is the situation. We are going to vote on the liquor question wholly stripped of personal issues.

A majority of the Democrats are for prohibition, have indeed secured it in their home communities, and will help to extend its benefits to the whole State. The Republicans in State Convention have in the past endorsed State-wide prohibition. There will be a fair election, an honest count, and Arkansas will go dry by a majority of 25,000 in September. The liquor machine, with its impudence and graft, will be smashed. The men who expect to earn and hold the gratitude of our people will help in the smashing. Now is the time for every temperance man to show his colors. Now, let personal and other differences be buried, and, at least temporarily, forgotten. Shall we be as wise as serpents and (to each other) as harmless as doves?

FELLOWSHIP WITH GOD.

This is written not as a mere essay to fill editorial space; it is written to fix attention upon a particular and very vital phase of our relation to God. It is the phase of our attachment to him which we would describe by the word fellowship, a relation of mutual sympathy, mutual purpose, mutual good will, mutual love. It is the relation God most desires with men. It is the relation men most need to sustain to God. We know no single word which so aptly describes it as the word fellowship. We know what the word means when applied to relations between men. We would fix attention upon it as describing the relation which it is our high privilege to sustain toward God.

To establish fellowship with himself has been the one grand purpose of all revelation. We cannot enter into fellowship with one whom we do not know. We must know also that the one with whom we are expected to have fellowship is willing to enter into fellowship with us; we must know that he is willing to help us and to love us; to

bear with us even in our faults, and to still love us in spite of our failings, and help us to overcome our failings. Now, the whole process of revelation has looked precisely to these ends. God has sought to make himself known; to reveal to us his thoughts toward us, to make us understand his feelings toward us. It was a long and difficult process, because of our incapacities because of our blindness, our dullness, our sins, which makes us blind and dull and carnal. Out of the heavens God has been speaking through the ages, with a thousand voices, all telling us that he hates sin and that he is seeking to draw near to the sinner and to make the sinner understand that he loves him and wants to liberate him from his sins and take him into fellowship with himself. God has ever felt that if he could make the sinner acquainted with himself, the sinner would love him and enter into fellowship with him. So God has approached the sinner, man, from every angle, in every possible form, seeking to find a way into the sinner's mind and heart. He stood among the patriarchs in the form of a man, talking with them; he appeared as a burning bush and a pillar of cloud and of fire; he appeared as the shekinah; he spoke for ages through the prophets; he spoke for ages through types and ceremonies; he spoke through the personal life of his Son; he spoke and is speaking yet through his Spirit. It was the one grand purpose of all revelation—to get himself known, to spell out his name before the eyes of men that they might read it, to so unfold his character that men might understand it.

The necessity for fellowship with God is the best answer that can be given to arguments against the supernatural element in our Gospel. If there be a God at all, he must desire to afford us such conditions as will make something of us. No condition that he could afford us can be equal in efficiency to the condition of fellowship with himself. Now, such fellowship must in the very nature of the case involve the doing personally of acts which are manifestly acts of God done toward us and in our behalf. A fellowship that does nothing is a contradiction in terms. The objection to miracles must vanish in this view of the case. Miracles were in the immediate consciousness of those who wrought them doubtless usually for the purpose of relief, but in the economy of God they are but a method of establishing fellowship; God must get to man, and in some way that would draw men to himself. The miracle of the incarnation itself was of this class. God must walk among us, entering into our experiences, our sufferings, so that he might touch every chord of our hearts. If fellowship is desirable at all, it were absurd to expect there would not be miracles.

The institution of prayer is for precisely the same purpose. It is doubtless true that a great Heavenly Father must have given us what is good without prayer. But prayer was not instituted to enable us to get things; it was God's way of bringing us to him for what we need, so that we might get acquainted with him and become domesticated in his household. Once we are so domesticated, brought into fellowship, it is his good will to give us all things.

All the requirements made of us in order to salvation are but means to the same end. Repentance is in its very essence the renunciation of other fellowships contrary to the fellowship of God. Faith in God is fellowship with God. Re-

(Continued on Page 3.)

WESTERN METHODIST

PUBLISHED EVERY THURSDAY

JAMES A. ANDERSON, }
A. C. MILLAR, }Editors
P. B. EAGLEBARGER, }

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

ANDERSON, MILLAR & CO.....Publishers

One Year\$1.50
Six Months75
To Preachers.....1.00

Office of Publication: 122 East Fourth Street.
For advertising rates, address the Publishers.
Entered as second-class matter, January 31, 1908, at the
Post Office at Little Rock, Ark., under the Act of Congress of
March 3, 1897.

METHODIST CALENDAR.

District Conferences.

Mangum District, Granite.....April 16-19
Morrilton District, Pottsville.....April 23-26
Ardmore District, Ardmore.....April 24-26
Fort Smith District, Greenwood, 8 p. m.April 24-26
Fayetteville District, Rogers.....April 30
McAlester District, Eufaula.....May 7-10
Lawton District, Greenfield.....May 8-10
Monticello District, Arkansas City.....May 9-12
Tulsa DistrictMay 16
Pine Bluff District, Sheridan.....May 16
Chickasha District, Lindsay.....May 21-23
Jonesboro District, Harrisburg.....May 22
Paragould District, Imboden.....May 23-25
Helena District, Wheatley.....May 23-26
Will those who have additional dates please notify
us so that they may be inserted?

Prof. W. C. Parham, long a very efficient teacher and long a member of our church in Arkansas, and a most excellent man, died at Benton, Ark., on March 29.

The new \$20,000.00 cut stone church at Clarksville, Ark., is to be opened April 14. Rev. J. J. Galloway is pastor. Bishop J. H. McCoy is to preach the opening sermon.

Rev. H. B. Atkins of Wesley Hall, Nashville, Tenn., has been appointed by Bishop Denny to Lone Wolf and Willow charge to take the place of Rev. R. L. Reese who went to Florida.

Rev. J. W. Trevette, our pastor at Geary, Okla., is having a good year. The Sunday school and Junior Epworth League are growing. The conference claims will soon be in the hands of the teller.

A private note from Dr. J. E. Godbey expresses an intention to visit Arkansas during the commencement season this year. His brethren will be glad to see him. His address is No. 10 Nicholson Place, St. Louis.

We have just received from Bishop Candler a copy of his latest book, "Wesley and His Work; or Methodism and Missions." We read everything we see from Bishop Candler, and shall in due time tell our readers more about the book.

The Vinita District Conference, which has formerly been announced to be held the last week in April, at Claremore, has been deferred until June. So we are advised by Rev. E. M. Sweet, Jr., the Presiding Elder. More definite announcement will be made later.

The House of Representatives of the State of Maine has refused to ratify its whisky Governor's plan to allow cities to vote on the local option question. The senate had already passed the bill. Note that we use capital letters for one house and small letters for the other.

Rev. C. W. Craig has recently built a splendid parsonage at Brinkman, Okla. Craig belongs to that company whom Paul describes "Diligent in business, fervent in spirit, serving the Lord." He has every ear-mark of a full fledged success. He serves a kind and willing people.

Rev. Charles L. Cole, who has been relieved of rheumatism at Hot Springs, now feels that he is ready for service in the pastorate. We under-

stand that he has had some experience. He wishes work as supply in one of the Oklahoma conferences and can be reached at Rice, Okla.

We are in receipt of resolutions upon the death of Mrs. Anna B. Walls, of Holly Grove, Ark., signed by a committee of the Ladies' Aid Society of which she was a faithful member. Lack of space forbids the publication of the resolutions, but we extend condolence to the bereaved.

Rev. D. V. York has had another great meeting at Eldorado, West Oklahoma conference. Fifty-two members were received into the church. All the finances of the church were paid to date at the second quarterly conference. Brother York is now in Southeast Florida holding a revival.

There are many readers of this paper who are from the State of Mississippi. These especially will have a painful interest in being told of the death, at Memphis, a week or two ago, of Rev. J. W. Hounoll, one of the oldest and most honored members of the North Mississippi Conference.

Rev. W. L. Oliver, presiding elder of Jonesboro District, White River Conference, spent a while in the city last Thursday and made this office a brotherly visit. He reported the district in good condition, but expressed fear of a general flood condition in the rivers in and along the State border.

Our church at Fairland, Okla., is taking on new life under the ministry of Rev. W. A. Frazier. New pews have been ordered, the Sunday school is being reorganized to meet more adequately its enlarging opportunities, and large congregations are listening to Brother Frazier's preaching. They are planning for a revival at an early date.

Doctor Buckley calls attention to a coincidence which has interest not only as a coincidence, but for the subject-matter involved: Dr. D. W. C. Huntington, president emeritus of Nebraska Wesleyan, who wrote the hymn, "O Think of the Home Over There," died on February 8, and T. C. O'Kane, who wrote the music for the hymn, died February 10.

Rev. J. E. Martin of Olustee station, West Oklahoma conference, recently entertained his Board of Stewards at a banquet of roast pig and baked turkey. It was the occasion of his second quarterly conference. The stewards were all present with a good report. Those laymen of Olustee are a fine set of men and the work is developing under their leadership.

Rev. W. H. Roper, pastor of our church at Vinita, East Oklahoma Conference, has received 134 new members into the church since conference. He is preaching to large congregations. The revival services, wherein the pastor was assisted by Evangelists McIntosh and Phillips, brought a great uplift to the church notwithstanding the very bad weather during which they were held. The Vinita people are well pleased with Brother Roper's ministry.

One of the most rapidly developing charges of West Oklahoma conference is Hobart station. We have a noble set of Methodist laymen there. They have developed a splendid financial system by which all their church expenses are met promptly. At the second quarterly conference all salaries had been paid monthly, and the conference claims were in the hands of the Teller. Hobart stands first in the conference in this respect. Brother Snodgrass reports seventy-eight received into the church this quarter.

A "boxing contest," in plain English, a prize-fight, was advertised to take place at Paris, Ark., on the 23d inst. Our pastor, Rev. Henry Hanesworth, called the attention of Circuit Judge Jeptha H. Evans to the brutal affair. The judge

promptly notified the sheriff to apprehend and put in jail anyone found contributing to the "contest," and to call to his assistance every man in Logan County, if needed. He further issued proclamation that bull fights and man fights could not take place in his territory.

Last year the total number of new missionaries commissioned and sent out by all the societies of the world apparently exceeded that of any year since the birth of Christ. The Board of Foreign Missions of the Northern Presbyterian Church sent out 82 new recruits; the American Baptist Society, 42; the American Board of Congregationalists, 73; the Church Missionary Society, 64; the Protestant Episcopal, 39; the Methodist Episcopal, South, 76; the Methodist Episcopal, North, 91; the United Presbyterian Church, 18.—*Midland Methodist*.

We were pleasantly surprised on Monday by a visit from Rev. H. E. Van Camp, for six years a member of Little Rock Conference, for the last two a member of New Mexico Conference. He was visiting friends and relatives in Hope and Little Rock. His present charge is Hope, N. M. He is well pleased with his charge and enthusiastic about the future of the new State. With Statehood it is rapidly moving forward and developing in every possible way. He claims that our church is doing what no other church can do, and believes that in New Mexico and Arizona we should in the near future duplicate our magnificent work in Oklahoma.

In England 2,000,000 men are on a strike, including, as we understand, all the coal miners of the kingdom; in Germany 75,000, and it was reported from Paris that 60 per cent of the miners of France were on a strike. Meanwhile a gigantic strike seems to be imminent in the anthracite regions of this country. If this continues the industries of the world would be paralyzed. We stand for justice to labor, and we likewise stand for justice to the operators; but public justice demands that there should be some lawful means of settling such difficulties, for not the laborer, on the one hand, nor the capitalist, on the other hand, is the chief sufferer in such conditions—it is the public.

A private note from Dr. C. B. Moseley, written from Honolulu, under date of March 15, states that he would sail the next day for San Francisco, and would immediately join his family in Portland, Ore., 245-2 Shaver Street. Doctor Moseley had been in Honolulu since February 2, his physician insisting that he must not remain in Japan through the winter, though he and the Board of Missions alike had desired that he remain at his work till the close of the school, Palmore Institute, of which he was in charge. We presume this ends the missionary career of this faithful man, who has given over a quarter of a century to Japan. No man in that field has done more faithful service. We welcome him home.

Rev. W. M. Leatherwood is much encouraged about his work, Bluejacket Circuit, East Oklahoma Conference. He has organized a new class at Grandview schoolhouse, five miles west of Welch. At the recent quarterly conference occasion, at this place, notwithstanding the roads were almost impassable, the house was filled at each service, and the old-time power was present. A score or more indicated a desire to begin the Christian life, shouts of joy were heard, six united with the church upon profession of faith, and two by certificate. This gave the young class a membership of 22. Brother Leatherwood is now engaged in a revival meeting at Bluejacket, assisted by Rev. G. L. Crow, our pastor at Welch.

The Vinita District Epworth Leagues are looking forward with much hope toward their District League Conference at Welch, April 12

to 14, inclusive. Rev. J. Marvin Culbreth, assistant general secretary of the Epworth League, has accepted an invitation to be present, and all who have come in contact with Brother Culbreth know that this insures a profitable and interesting conference. Application has been made to the authorities of the "Katy" railroad to have the "Flyer" and the "Limited" stop at Welch on signal during the conference, which will add greatly to the convenience of the delegates attending. The Vinita District claims to hold the League banner for the East Oklahoma Conference, and it is planning to keep it.

The following letter from Rev. L. L. Johnson, formerly of our conference, but now in Oklahoma, will interest many of our readers: "We have had a severe winter—rain, snow and sleet. The earth is well filled with water, which is the best indication in this land of a great crop to follow. After these years of heat and dust, mud and cold weather do not bring complaint, but smiling faces from all classes. Well, it has taught many a lesson of economy, and will bring about a better kind of farming, as to cultivation and variety of crops; and, while it is hard on many of our preachers now, in the end the church will come in for its share of blessings because of the drouth. Many sacrifices have evidently been made by the people that they might take care of their preachers. Rev. E. R. Welch, recently from your conference, has been appointed by Bishop Denny presiding elder of the Guymon District, West Oklahoma Conference, to fill a vacancy. He will take charge in about ten days. Brother Welch was sent to Duncan Station at our last conference and has been doing an excellent work there, though in charge so short a time."—*Raleigh Christian Advocate*.

FELLOWSHIP WITH GOD. (Continued From Page 1.)

generation is the bringing us into the relation of fellowship. Sanctification is the perfecting of fellowship.

All our duty to God and to man is expressed in terms of fellowship. For it is to act toward God so as to preserve fellowship. And if we act so as to preserve fellowship with God, we shall be sure to do our duty toward our fellows.

All our need is provided for by fellowship with God. He has plainly told us so. We have but to seek first his kingdom, and all else will be given us. He is able abundantly to supply all our need, and fellowship with God is a guaranty that all need shall be supplied, for fellowship means a good will toward us as truly as it means our good will toward God. Our one need, therefore, is fellowship with God.

Particularly shall our need for happiness be supplied by fellowship. One moment of genuine fellowship with Jesus Christ is a deeper and more solid joy than whole days or years of indulgence of our appetites, as everybody that has ever really tried it will testify.

We ought, therefore, gladly to sink everything into this one thing of fellowship with God. It is the one word that covers all duty, all need, all joy and peace and happiness. Why should not a man who is tempted turn promptly upon his temptation and say to it, I will not give one moment of the fellowship of Christ for all you can possibly offer me?

Now will the reader dwell upon this matter for himself? If he will, he shall know how great a matter is here.

OUR LABORS IN BEHALF OF YOUNG WOMEN.—No. IV.

Since this series of letters began there have come letters from various parts of Arkansas commending the sentiment which they contained. Even a brother from Mississippi has cheered me with the thought that my "head is level on the

question of woman's education;" and a mother, who has a daughter in school, urges me to keep up the agitation until the claims of womanhood shall have due consideration at the hands of the church and the manhood of the State.

I have said previously that I could see but two reasons for present conditions: one is lethargy; the other is lack of information. Many times since I have been president of Galloway College, my ardor has been cooled with the injunction to "wait and be patient." Encouragement has come with the idea that all things needful would work out in due course of time. My father, who followed General Lee nearly four years, used to tell me the hardest thing a soldier had to endure was to wait, under arms, on the firing line. Five years ago I led my company up and received orders to make ready for battle; at which time I was told the wagon train was in the rear and ammunition would be supplied. My faithful comrades in arms have drawn the fire of the enemy, and have replied with great effectiveness, considering our equipment. There has never been one thought of surrender; but time and again have we sent back to the authorities at home an urgent call for arms and munitions of war. To our great embarrassment the wagon train is mired and is still in the rear. With bitterness we have realized that a general is waging a losing battle who today leads forth his forces armed with muskets and one-pounders, while others use Krag-Jorgens and rifled cannon. Education for women over much of the South is using the equipment of 1860 to fight the battles of 1912.

To change the figure, the boy at home is won't to fall heir to the cast-off furniture to supply the comforts and cheer of his room. His sister must needs have that which is new and beautiful. In college life, over most of the South, the reverse is the order; the boys' college has the mahogany equipment, and the girl gets what can be improvised. It is not right that the daughter at home have all the best, nor ought her brother at college be supplied to the extent of her practical neglect. There may be those who try to explain this condition away; but it is the treatment which has been largely accorded to women in this, and other Southern States.

If a man in Arkansas wants the equipment of an "A" grade college for his daughter, he must needs go to the generosity of some other State to get it. He does this, thinking that he pays an equitable return for that which he receives, but he does not do it. The equipment for the few schools for women in the South that rank highest, has been the result of liberal gifts of men who have a vision and a foresight far beyond that of our own State. A patron can, in a part, pay the current expenses of his child at school; but that part, which is required to build and establish great institutions, is beyond the power of any man to pay for. What right has the manhood of Arkansas to put its hands on its purse-strings and suffer its daughters to become benefactors of the bounty of Virginia's loyal sons? Do not the men who reside in this State value woman's life as much as those who sprang from Virginia's soil? Are not Arkansas girls as worthy of munificent gifts as those born in the Old Dominion?

There was a time, when, by right, we could make the plea of poverty; but when Little Rock can launch successfully a campaign looking toward a million dollars to draw within its corporate limits manufacturing enterprises, is the State of Arkansas too poor to call upon its men of means from border to border and ask them to make such provision for its womanhood as ought be made? This western country has as ambitious young women as can be found east of the Mississippi. By virtue of the demand which Arkansas will make upon them, they have a right not only to ask, but to claim from this State an equal share of the best it can give.

Though this school has been operating for

twenty-two years, not only is there no endowment, but there has not yet been so much as one permanent scholarship offered, to meet the needs of girls who are poor. Very recently I have had letters from three girls pleading for places another year to work their way through school. One said: "I just looked forward to the time when I might go to Galloway to school, and hoped I might partly pay my own way and not be a great expense to my family. Evidently, I have failed, and nothing is left for me but ignorance and obscurity." As conditions exist today, education for women is expensive; and those who are poor, or even in moderate circumstances, can ill afford it. On the contrary, colleges for men are endowed and education for them is made cheap that the fellow from the farm and the humble home may have every possible chance. We have called him fresh from the lap of nature to inject new blood into the nation's life. What had been the result, had his sister also been called? He has counted one; her life would have counted as many times more, as there had been prattlers about her knee. Tennyson knew, when he said: "The mother makes us most." Our national life and church life had been far beyond itself today, had we gotten a bigger conception of the home that must give the heart-throb for the whole.

I do not know who, nor how many men, will enter the lists with me and champion the cause of the womanhood of this State. I am sure that when the fight is fairly on there will be many, not only willing, but anxious to wear woman's favors and poise a lance in her behalf. The battle is now on, and it shall not cease until her call for help is heard along with the cry of the foreign field; until generosity toward her shall take a form commensurate with that which has been given to our young men. Those who have waited patiently through these twenty-two years, many of whom are now serving the State in the training of its children, must be heard and heeded.

J. M. WILLIAMS.

Galloway College.

"ROSE LANIER LEGG LOAN FUND" FOR HENDRIX COLLEGE.

Through Dr. Stonewall Anderson I have recently received a check for \$200.00 sent by Mrs. S. L. Wyse, of Wynne, Ark., for the purpose of establishing a Student Loan Fund in Hendrix College known as the "Rosa Lanier Legg Loan Fund." The fund is established in memory of Mrs. Wyse's sister. The money is to be loaned to worthy young men at a low rate of interest and on good security. It is the intention of Mrs. Wyse to increase this fund from year to year.

We think Mrs. Wyse has used very fine judgment in the use of the money she desires to dedicate to the general uplift of God's work and in memory of her sister. We now have 14 young men in school who are being helped by the different loan funds of Hendrix College. Several of these young men could not be here if it were not for these funds. I myself could not have finished here if it had not been for just such help. One young man of fine character and of high ambition has already left this school this year for want of just such aid. He could have given good security for a loan which would very likely have changed the whole course of his life.

Creating such a Loan Fund is a very direct way of spiritualizing the material and of answering the petition "Thy kingdom come; thy will be done on earth as it is in heaven."

The beauty of the Loan Fund method, Mrs. Wyse, is that it will not help one worthy young man but that it will work a cycle and at the same time constantly increase itself and long after we are gone it will still be swinging itself from one young man to another to cheer him into character and efficiency for both the Church and the State.

God will bless both the gift and the giver.

W. B. HUBBELL.

EASTWARD

Around the World

FINISHING UP THE WORLD.—OUR EIGHTH CROSSING OF THE EQUATOR.

BY DOCTOR W. B. PALMORE.

XXXVII.

The first time we ever crossed the Equator was between Africa and Brazil. On the upper deck of a great ship a very interesting audience, from many parts and parallels of the earth had assembled. We announced our text and began to preach in the Northern hemisphere. The sermon was concluded and the benediction pronounced in the Southern hemisphere! The capital of Ecuador, more than nine thousand feet above the level of the sea, is immediately on the Equator, and in one of the finest climates in the world. The wash-women there hang out their clothes on the Equator to dry! And the chickens go to roost every night on the Equator! On our return from the Dutch East Indies to the Northern hemisphere we made our eighth crossing of the Equator.

We next landed in Singapore, which is one of the greatest switchboards of travel in the world. Very few people have ever circumnavigated the world, either Eastward or Westward without stopping at Singapore. The recent government statistics, just published, makes the official statement that sixty-nine languages are spoken in Singapore. On Christmas day the Methodist Missionaries here had Christmas services in seven languages. On the first day of our arrival we addressed, through an interpreter, large audiences of Chinese, Tamils and Malays. This will give the reader some idea of the most cosmopolitan city in all the world. Several years ago, when

DOCTOR SELAH MERRILL

was American Consul at Jerusalem we asked him and the consuls of other nations to give us the number of languages spoken in Jerusalem. After several days of careful investigation, they reported to us that there were not less than fifty-two languages spoken in that one small city! In proportion to size, possibly Jerusalem, since the day of Pentecost has been the most cosmopolitan city in the world.

When we visited Singapore a quarter of a century ago, we were entertained in the home of Rev. W. F. Oldham, who is now Bishop Oldham. He was then conducting a school for Chinese boys, which was one of the liveliest Missionary schools we had ever seen anywhere in the world. The boys who were then in that school are now the leading business men in all the Straits Settlement, and are lending the weight of their influence and support to the Chinese Revolution. Where the Methodist Missionaries were then teaching hundreds of such boys they are now teaching thousands. After traveling many months and many thousands of miles among the Chinese, from Siberia to Java, we pronounce them the most industrious nation in the world. They are willing to pay liberally for the best teachers for their children; they are better adapted to Equatorial heat than any other virile nation, and must needs figure very largely in the future of the Philippines, Dutch East Indies, Straits Settlement, Penang, and the Federated Malay States.

SINGAPORE

has grown enormously since our former visit. It is on an island of the same name, about fifteen miles in diameter, and separated from the mainland by a narrow, deep area of the sea. Notwithstanding the immense area in the rear of the city for expansion, they are expanding to the front by building into the sea. They erect great walls out in the sea as breakwaters for harbor purposes,

and then fill up the sea with rock and debris out to the walls, and then extend their streets and great buildings. We had very delightful entertainment here in the home of Rev. A. J. Amery and wife, two accomplished people, who are now working in the American Methodist Mission.

From Singapore we traveled by rail northward through the heart of the famous jungles of the Malay Peninsular, where tigers, panthers and leopards once held undisputed sway and dominion. Without fire it would have been almost impossible to have ever cleared, or reduced such dense and enormous jungles to cultivation. The undergrowth is first cut, on to which the mass of tall trees are felled. After a few months, under the blaze of a tropical sun this mass of tangled and deadened vegetation becomes so dry as to blaze as if the whole world was on fire! The ground is then planted with the young rubber plants, even while the blackened stumps are still standing. By the time the rubber trees are large enough to produce, the stumps are removed. The trees are planted in straight lines and so checked that the ground can be plowed and kept very clean. The spaces between the trees, while they are small produce beautiful

FIELDS OF TAPIOCA,

which is eaten by many millions of the people of the tropics, as well as by many in every part of the civilized world. This growth of Tapioca looks something like fields of hemp in the Western hemisphere.

We were much interested in walking over the vast rubber plantations to see the multitude employed in the daily gathering of the rubber, which is all done in the early morning or forenoon. On one half or side of the tree two little grooves or small channels are cut in the bark of the tree, which come together near the ground. Just below the confluence of these two grooves a little metal spout is attached to the tree so as to convey the descending sap into a metal cup or China mug resting on the ground. This sap, about the consistency of milk, and perfectly white, only flows a short time in the early morning. Before noon these little mugs or cups are emptied into larger vessels. With a sharp knife each morning the bark on one side of the groove is so cut as to again cause the flow of the sap. While the bark on one side of the tree is being thus scarified and used, on the other side of the tree the bark is being renewed by another growth. And thus the process goes on through the years without impairing or even impeding the growth of the trees.

We were also very much interested in examining the vast tin mines of this peninsular, which are now furnishing sixty-eight per cent of all the tin of the world. It was a noticeable fact that these vast fields or plantations of rubber, and these enormous tin mines are owned, worked, or contracted by the Chinese.

KUALA LUMPUR,

the capital of the Federated Malay States, was quite a surprise to us. It is so late and new that we confess our ignorance in having never even located it on the map of the world! We spent two nights and a day here very delightfully with the American Methodist Missionaries. On a branch railway we went out and explored one of the Batu Caves high up in the mountains. They are not so large as the Mammoth Cave of Kentucky or so elaborate as the Jenolan Caves of the Blue Mountains of Australia, but with the light breaking through the vine covered rifts in the rock above and on the sides, much resembled an enormous cathedral, with as much natural sculpture and statuary as Saint Peter's in Rome or Saint Paul's in London contains of statuary made by human hands. In a rear and upper gallery of this great natural cathedral we found a man dead, and was much puzzled as to whether it was a case of suicide, homicide, or whether he had simply gone to sleep and awoke in another world!

We crossed over in a ship from the main land to the Island and City of Penang, where we were greeted by Doctor Pykett, and entertained in his cultured home, who is doing an enormous educational work for the boys of the island. His two bright boys will introduce New Century Knighthood in the island. The only Protestant Missionary we met in this city twenty-five years ago, was Rev. William McDonald, of the Plymouth Brethren, who has gone to his final reward. Before breakfast, in the early morning, we drove out a few miles to a lovely mountain waterfall, and to the serene, restful cemetery with the mountains in the immediate background. In the prominent foreground of this lovely retreat, where the profound silence is only broken by the melody of bird songs, rests the body of

CORNELIA FITZGERALD.

"Under the sod and the dew,
Awaiting the judgment day."

The pathos and loneliness of her death will make this a more popular shrine for passing pilgrims than that of Elizabeth Barrett Browning in the Cemetery of Florence, Italy. It was a sad but sacred privilege to plant a flower by her grave. At one of the most beautiful and commanding centers of the city a splendid memorial church to her memory is approaching completion. Here by the pathway of the natives, in the coming centuries, possibly many thousands if not millions may have their thoughts turned heavenward. She was a brilliant musician, but she may accomplish more in death than she could have done in life.

Bishop J. W. Fitzgerald, her father, died in Hong Kong, China, and we have much regretted he was not buried there. Had he been buried there, and Bishop Ward, on the campus of the Quansei Gaquin in Kobe, Japan, their sleeping dust would have been a large asset in the conquest of the Orient for the Christ whom they served. Bishop Calvin Kingsley's tomb, at Beyrout, Syria, has been a means of grace to passing multitudes who would never have heard of him had he been buried at home.

Rangoon, Burmah.

PEOPLE'S CENTRAL INSTITUTE.

(Central Mission.)

The spheres and program of activities in the People's Institute have been clearly defined in previous reports. The work for the year 1911 was carried forward in accordance with these plans, as may be seen from statements to follow.

The pressing demands of older and important stations in Brazil have been so great that none could be spared from the limited number of workers to take the place made vacant by the removal of Mr. and Mrs. Vann to the Granbery College. Miss Dye was married in June and went at once to the States for a holiday. Miss Richmond was on hand with other engagements in the city, but in a large measure has taken over Miss Dye's work. Mr. Parkin, with Bishop Lambuth's authorization, has devoted almost his entire time to the Seaman's Department of the Institute. Mr. and Mrs. Long and Miss Simpson came in August; were assigned to this station and have already begun to render valuable help.

They have been occupied with language study, getting acquainted with their new surroundings, and adjusted to new conditions. The allowance for Lena McGill Bible Woman was allotted to the Institute; and the native women employed since September is doing excellent work in visiting from house to house, reading the Scriptures and praying with the women and children. The only help in the way of a native preacher that could be secured was a very limited portion of a local preacher's time. This very reduced state of the working staff has been a serious embarrassment. It must be remembered always that my time is occupied with the work of the Bible Agency, so

that the Mission can have but limited attention from me.

But notwithstanding the hindrance from lack of workers, substantial progress has been made during the year, as facts and statistics will indicate. The preaching and prayer-meeting services have been kept up regularly all the time with about the usual attendance and the results in the way of conversions and accessions to the church. The Sunday school has made good progress; the regular attendance has increased and there is more interest than ever before in the study of the lessons. One notable feature has been the large number who have memorized passages of Scripture. Four girls in one class recited the subjects of each lesson with the golden texts. for the entire year. One old man who learned to read the Bible when he was nearly 60 years of age, could give the Scripture lessons, golden texts, dates, places, topical outlines, etc., for entire quarter. The year closed with 146 pupils and teachers in attendance for the last quarter. The contributions have been sufficient to pay for the Sunday school literature that could be had.

The day school under native teachers has enrolled for the year 265 children. The seating capacity would not accommodate more than 135 of these at one time. The Bible has been read and taught daily in the school with services of song and prayer.

There were 99 matriculated in the night classes for girls and young women; and 116 in the department for boys and young men. Besides the ordinary branches in Portuguese, there have been courses in English, sewing and fancy needlework, cooking and typewriting.

The doctor and the workers have continued to care for the sick, furnishing them medicine and giving them counsel. There were filled in the pharmacy of the Institute 1,437 prescriptions for the poor; many of the sick have been visited in their homes and through the kindness of friends in the city, food and clothing have been furnished to quite a number of individuals and families in need.

About 10,000 tracts, a number of papers and a few hundred copies of the Scriptures have been distributed throughout the community.

The Mayor of the city and Superintendent of Public Gardens set apart for us two plots of ground in one of the large parks for a playground and athletic field. Through the generosity of a friend we secured about \$750.00 worth of Spalding Brothers' most modern playground apparatus. Seven commercial houses in Rio donated \$625.00 worth of galvanized piping and other material for putting up the apparatus. The concrete, work of preparing the grounds and setting the apparatus was all furnished at the expense of the municipality. This is the first playground of its kind equipped in South America. In combination with the Young Men's Christian Association the Institute has secured the services of a physical and playground director from the Springfield Training School. Mr. Salassa was on hand to superintend the placing of the playground apparatus and the laying out of the athletic field and has charge of this important department of the work of the Institute. He gives indoor gymnastic and calisthenic instruction also. This feature of the movement has met with very hearty appreciation and gives promise of large and very wide reaching results.

The Remington Typewriter agency furnishes machines to the Institute on most easy and favorable terms: classes have been taught for several months, and some of the young people are finding ready employment.

The Seamen's Department has been enlarged and provision made for furnishing coffee and light meals to the men inside the premises that they may not be exposed to the temptations to drink. This feature of the work will be reported to the

Board by Brother Parkin who has given his entire time and attention so successfully to it.

The City Gas Company has supplied the Institute with ranges, stoves and smoothing irons, and furnishes the gas for their use. The young women and girls being taught to cook and iron demonstrate to visitors the use of these modern improvements.

The workers and their friends are seeing already, greatly to their encouragement, fruits of their labors. The wide range given to Christian activities through the Institute for the spiritual, intellectual and physical awakening and improvement of the masses in this great industrial and commercial center is making a profound impression on the mind of the community and commanding support from an increasing number of friends. The editor of the leading daily paper of the city recently volunteered to look carefully into the scope and details of the equipment, program, and work of the Institute, and then published a lengthy and most hearty appreciation of what is proposed and is actually being accomplished. One of the Field Secretaries of the Laymen's Missionary Movement visited the Mission, looked carefully into the work and plans of the Institute, gave it his most cordial indorsement and showed his substantial interest by later sending a contribution of \$100.00 toward the running expenses.

Business men of the city, in making their annual donations to the cause, have expressed their grateful appreciation of the work and thanked the workers for what they are doing. The Institute has continued to enjoy the handsome support of Mr. and Mrs. C. Hay Walker, of London, the Rio Tramway, Light and Power Company, and of a number of other friends and business firms.

By not placing at this station an adequate force of her best equipped workers, the church is failing to make the most of one of her largest opportunities at this critical and suspicious time in the life of the city of Rio and of the Brazilian nation.

The 50 new desks furnished by the Board of Missions during the year fill up all the available rented space for school work. Miss Simpson, with the splendid equipment provided by the Women's Council, will be able at the beginning of the new school year to initiate the long-desired Kindergarten. This gives promise of being one of the most useful departments of the Institute. It will be far-reaching in its influence and serve as a model for similar schools to be established throughout the city and elsewhere. Time and space will not allow for a report of the social gatherings, the reading and game rooms and other features of the work. The immediate and most urgent needs are: Authorization from the Board of Missions to apply to the Brazilian authorities for a grant of land and to project an adequate building; the usual appropriation for rent and current expenses, the additional amount asked for the doctor's support, an American Lady Principal for the day school and a trained nurse for the Dispensary and visitation work.

A recent municipal ordinance for the early closing of stores turned thousands of young men and boys into the streets at night where they are face to face with hundreds of enticements into dens of vice and crime. The Institute is facing the problem of attracting and saving these young people. To do the work more space, equipment and workers will be needed.

The blessing of the Holy Spirit must come upon all if the real work of the Master is to be accomplished.

H. C. TUCKER.

Rio, January 30, 1912.

The first thing a kindness deserves is acceptance, the second, transmission.—G. MacDonald.

LET THIS IMPORTANT WORK BE FINISHED.

Most thoughtful people throughout our wide connection approve the building of the proposed representative church in Washington City, the national capital.

The General Conference of 1858 took action looking to the erection of such a representative church, but the war intervened and prevented the work. For many years after the war we had so many church enterprises calling for repair and reconstruction, and our people were so reduced in their material resources, that nothing could be done with this important matter.

But the General Conference which met in Birmingham, May, 1906, renewed the proposal of the General Conference of 1858, and appointed a Commission to direct the campaign for funds and carry the enterprise to completion. The General Conference at Asheville, May, 1910, took still more advanced action, and, in addition to the Commission previously appointed, constituted a National Building Committee with a view to the early erection of the building.

It is all-important that work on the new church begin as soon as possible. Our cause in Washington is suffering by delay. The old Mount Vernon Place Church is inadequate for the present congregation and Sunday school; but our people there do not feel disposed to repair and enlarge a building which must be pulled down when the new house is erected. They have nearly secured their part of the proposed subscription for the National Church.

The campaign for funds has so far advanced in the church at large that the amount set by the General Conference might be reached in one week if all our people who intend to help in the matter at some time would make their subscription without further delay. The time has come when we must go forward to success.

Other denominations are prosecuting similar enterprises at the national capital. The Episcopalians have begun a movement for a representative church in Washington, and the newspapers report that a large bequest was recently made for the purpose. The Northern Presbyterians and the Unitarians are undertaking to build splendid houses of worship to represent them at the capital, as the Northern Methodists, Baptists, and Lutherans did some years ago. Of course, the Roman Catholics have taken in hand to build an imposing cathedral in Washington; they would never see Protestant Churches strengthening themselves at such a center without beginning at once some such work, and they do not count the cost in a matter of this kind. They propose, it is said, to put a million dollars into their chief church in Washington, and they intend to dominate the capital, if they can.

In sight of success we cannot afford to delay longer to carry to completion the plan of the General Conference for our representative church. As chairman of the Commission appointed by the General Conference I entreat our preachers and people to give us now united, enthusiastic, and generous help to the end that this important enterprise may be completed at an early day. Let those who can give large amounts and those who can give only small amounts join hands to bring the subscription promptly up to the required figure. Some have done nobly, and I am persuaded many more intend to help. Now is the time to carry out the good intentions which they have formed.

W. A. CANDLER.

Atlanta, Ga., March 26, 1912.

Love is not getting, but giving; not a wild dream of pleasure, and a madness of desire—oh, no, love is not that—it is goodness and honor, and peace and pure living—yes, love is that; and it is the best thing in the world, and the thing that lives longest.—Henry Van Dyke.

A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. RIGGIN.

—LITERATURE OF THIRD CENTURY—229 TO 329.—

Continued.

A. D. 250.—The following is from Cyprian, bishop of Carthage:

"In reference, however, to the character of Novatian, dearest brother, of whom you desired that intelligence should be written you, what heresy he had introduced, know that in the first place, we ought not to be inquisitive as to what he teaches, so long as he teaches out of the pale of Unity. Whoever he may be, and whatever he may be, he who is not in the Church of Christ is not a Christian. Although he may boast himself and announce his philosophy or eloquence with lofty words, yet he who has not maintained brotherly love or ecclesiastical unity has lost even what he previously had been. Unless he seems to you to be a bishop, who when a bishop has been previously made in the church by sixteen co-bishops, strives by bribery to be made an adulterous extraneous bishop by the hands of deserters; and although there is one church divided by Christ throughout the whole world into many and one episcopate diffused through a harmonious multitude of many bishops; in spite of God's tradition, in spite of the combined and everywhere compacted unity of the Catholic Church is endeavoring to make a human church, and is sending his new apostles through very many cities, that he may establish some new foundations of his own appointment. And although there have been already in each city, and through all the provinces, bishops old in years, sound in faith, proved in trial, proscribed in persecution, (he) dares to create over these other and false bishops: as if he could break asunder the structure of the ecclesiastical body by the propagation of his own discord. . . . He who neither maintains the unity of the Spirit nor the bond of peace, and separates himself from the band of the church and from the assembly of the priests of priests, cannot be a bishop, can neither have the honor nor the power of a bishop, since he has refused to maintain either the unity or the peace of the episcopate."

Another extract from Cyprian:

"You have asked also, dearest son, what I thought of those who obtain God's grace in weakness and sickness, whether they are to be accounted legitimate Christians, for that they are not washed but sprinkled with the saving water. In this point my diffidence and modesty prejudices none, so as to prevent anyone from feeling what he thinks right, and doing what he feels to be right. I think that the divine benefits can in no respect be mutilated or weakened, nor can anything less occur in that case, when, with full and entire faith both of the giver and receiver, is accepted what is drawn from the divine gifts. . . . In the sacraments of salvation, when necessity compels and God bestows his mercy, the divine method confers the whole benefit on believers; nor thought it to trouble anyone that sick people seem to be sprinkled when they obtain the Lord's grace, when Holy Scripture speaks by the mouth of the prophet Ezekiel, and says, 'Then will I sprinkle clean water upon you and ye shall be clean: all your filthiness and from all your idols will I cleanse you. And I will give you a new heart and a new spirit will I put within you.' Also in Numbers: 'And the man that shall be unclean until the evening shall be purified on the third day, and on the seventh day shall be clean: but if he shall not be purified on the third day on the seventh day he shall not be clean. And that soul shall be cut off from Israel; because the water of sprinkling hath not been sprinkled upon him.' . . . Whence it appears that the sprinkling

also of water prevails equally with the washing of salvation."

One more from Cyprian:

"But in respect to the case of infants which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that one who is just born should not be baptized and sanctified within the eighth day, we all thought very differently in our council. For in this course which you thought was to be taken, no one agreed; but we all rather judge that the mercy and grace of God is not to be refused to any one born of man. For as the Lord says in his gospel, 'The Son of man is not come to destroy men's lives but to save them,' as far as we can we must strive that no soul be lost. . . . For in respect to the observance of the eighth day in the Jewish circumcision of the flesh a sacrament was given beforehand in shadow and in usage; but when Christ came it was fulfilled in truth. For because the eighth day, that is the first day after the Sabbath, was to be that on which the Lord should rise again and should quicken us and give us circumcision of the Spirit, the eighth day, that is the first day after the Sabbath and the Lord's day, went before in the figure; which figure ceased when by and by the truth came and spiritual circumcision was given us. For which reason we think that no one is to be hindered from obtaining grace by that law, and that spiritual circumcision ought not to be hindered by carnal circumcision. But if anything could hinder man from obtaining grace, their more heinous sins might rather hinder those who are mature and grown up and older. . . . And therefore, dearest brother, this was our opinion in council, that by us no one ought to be hindered from baptism and from the grace of God, who is merciful and kind and loving to all. Which since it is to be observed in respect of all, we think, is the more to be observed in respect of infants and newly-born persons, who on this account deserve more from our help and from the divine mercy, that immediately, on the very beginning of their birth, lamenting and weeping, they do nothing else but entreat. We bid you, dearest brother, ever heartily farewell."

From Cyprian again:

"Cyprian to Fortunatus, etc., his brethren, greeting. You have written to me, dearest brethren, that when you were in the city of Capsa for the purpose of ordaining a bishop, Superius, our brother and colleague, brought before you, that Ninus, Clementinus, and Flonus, our brethren, who had been previously laid hold of in the persecution, and confessing the name of the Lord, had overcome the violence of the magistracy, and the attack of a raging populace, afterwards, when they were tortured before the proconsul with severe sufferings, were vanquished by the acuteness of the torments, and fell, through their lengthened agonies, from the degree of glory to which in the full virtue of faith they were tending, and after this grave lapse, incurred not willingly but of necessity, had not yet ceased their repentance for the space of three years; of whom you thought it right to consult whether it was well to receive them now to communion. And indeed, in respect of my own opinion, I think that the Lord's mercy will not be wanting to those who are known to have stood in the ranks of battle, to have confessed the name, to have overcome the violence of the magistrates, and the rush of the raging populace, with the persistence of unshaken faith, to have suffered imprisonment, to have long resisted, amidst the threats of the proconsul and the warring of the surrounding people, torments that wrenched and tore them with protracted repetition; so that to have been vanquished by the infirmity of the flesh may be extenuated by the plea of preceding deserts. . . . Surely those ought to receive peace whom we see not to have fallen through weakness of mind, but

who, having engaged in the conflict, and being wounded, have not been able to sustain the crown of their confession through weakness of the flesh; especially since in their desire to die, they were not permitted to be slain, but the tortures wrenched their wearied frames long enough, not to conquer their faith, which is unconquerable, but to exhaust the flesh, which is weak."

These brief extracts are all from letters of Cyprian. He was a man of much practical wisdom, and his advice was sought by all sorts of people on all sorts of subjects. There are 72 letters in the collection of the Epistles of Cyprian which have survived the centuries. Not all are letters of Cyprian, some being letters to him. People confided not only in his judgment, but also in his integrity. He suffered martyrdom in the end, and was glad to die for Christ.

NOT CRAZY YET.

We clip the article below from last Sunday's Commercial Appeal. We are inclined to think that it was written for political effect east of the Mississippi River and in prohibition States rather than for it to be believed in Arkansas. We put Mr. Robinson down as too sane a man to do as this article forecasts, and besides we do not believe that he sympathizes with the spirit here indicated. But if this article really represented his attitude, and if he were to seek to put "local option" into the Democratic platform, he would do it knowing well that it would be waving the red flag in the face of more than half of the Democrats of the State, and he would know, too that many thousands of those even who supported him would have just little sense (?) enough to help make things warm in Arkansas. And he would know that two years from now there would be another landslide in Arkansas. No, we do not fear Joe Robinson doing this even from his natural make-up; we do not fear it from his home environments, and we do not fear it from the standpoint of common sense; for neither he nor his closest supporters have shown any semblance of being crazy yet. But here is the article:

The nomination of Mr. Robinson practically means the defeat of this measure (Turner-Jacobson bill) and also means that the Democratic State Convention which will meet in Little Rock in June will incorporate a local option plank in the platform. Mr. Robinson advocated from every stump the present liquor laws of the State, and said he believed that local option was the only practical way to handle the liquor question. It has been the custom for years in Arkansas for the Democratic gubernatorial nominee to dictate all important planks in the platform when the Convention assembles, and as Mr. Robinson openly advocated local option and opposed State-wide prohibition as impractical, it naturally follows that he will recommend the local option plank to run upon in his contest with his Republican opponent in the September election. In the opinion of well informed men, this will mean many thousands of votes against the State-wide prohibition proposition, which will be submitted under the initiative and referendum to the State Constitution.

But just what the liquor forces in their desperation may undertake to do we cannot tell. They know that their days are almost numbered in Arkansas and they will take any chances in order to win. In Maine they are Democrats when it will help their cause; the same is true in Ohio. In Tennessee they would ruin the party or win. And would they do less in Arkansas?

Let the county conventions send their best men to the next Democratic State Convention and thwart any such move by the liquor crowd; but we repeat that we do not believe that Joe T. Robinson will help on such a movement and we believe him wise and brave enough to help defeat it. Prohibition, under the initiative, is a citizen's issue now, and not a party one. As to the Legislature, Mr. Robinson has pledged himself to sign a Statewide bill if it is passed.—*Baptist Advance.*

To live in hearts we leave behind is not to die.—*T. Campbell.*

WARING SHERWOOD
Editor...
Address all communications Care
Western Methodist

LEAGUE PAGE

ASSOCIATE EDITORS
MISS LOUIE AUDIGIER
MISS JUANITA BARNES
MISS BERTHA HICKS
BYRON HARWELL

THOUGHT FOR MONTH OF APRIL: WIDENING
POWER OF GOD'S SPIRIT IN THE WORLD.

APRIL 14.

THE DECADENT CITY AMERICA'S PERIL.
(Isaiah 1:21-24; Matt. 11:20-24.)

THE TOPIC.

We are persuaded that there is some excuse for the abject rottenness one finds in Oriental cities, inasmuch as they are laboring in the darkness of heathendom where the best they know is no better than we find in the slums of our great cities. We can in a measure understand why Constantinople, Tripoli, and other cities under the Crescent are the harbors of all kinds of vice, but how is one to excuse what we find in our New York and San Francisco?—to say nothing of Chicago, Saint Louis, and lesser cities. With every influence of a superb civilization, what should we expect from them but the fullest attainment in culture, art, and the other tokens of a perfect morality? But it seems that the very things that should be a blessing prove to be a bane. Nowhere is vice more rampant and lasciviousness more boundless than in the great cities of our homeland.

"If Christ should come to Chicago" was the title of a book which first appeared some fifteen years ago. The writer in a very realistic and forcible way points out what Christ would say were he here today.

Sinning Against Light.

"As Capernaum is to Sodom, so is New York or Chicago to Capernaum! Think—these people of whom our Lord is speaking here, and setting high above Tyre and Sidon and Sodom, knew nothing about his cross, death, resurrection, and ascension. While they stood but in the morning twilight, you and I stand in the noonday blaze. Men of this Twentieth Century, who have the whole story of Christ, and who have, besides, the history of the world and the church for nineteen centuries, are more unpardonable unless they listen to him with patience and faith than were any of his contemporaries."—*Alexander Maclaren, D.D.*

It is not sufficient that we only admit that these evils do exist: We should be practical enough to set about to correct them. Perhaps the "woe!" of Christ is as much as we can say or do against some of them, but that much should be done.

PRACTICAL POINTS.

Our modern cities are much the same as Isaiah's Jerusalem home. They have much murder, licentiousness, bribery and evildoers, yet we must not look upon the dark side alone. The Twentieth Century Christians are not all asleep. They are running the devil a close race, though not as close as we hope it shall be. Let us be thankful that many of us are not so blind that we cannot see our mistakes, and have awakened to the need of our own people.

2. The more enlightened we become the greater is our responsibility. We are living in an enlightened age. Thus our responsibility is great enough to weigh heavily upon the minds and hearts of the weakest and humblest among us. If you do not feel your responsibility, pray that it might burden you for it rests upon you. O that we might feel our responsibility! If we could feel it there would not be such an appalling waste of young life. There would be less foolish searching for amusement and enjoyment in things that don't count. It is not expected of us that we

should be sober and sage, but we do need to have our burden of responsibility to rest upon our young shoulders heavily enough to keep our heads level and our feet on the Rock.

3. As sin is perilous to the individual, so is a sinful city perilous to a nation. A chain is no stronger than its weakest link; nor is a nation better than its most wicked city.

IF I WERE THE LEADER.

1. I would develop my lesson under three heads: Causes of Decadence in Cities, Needs of Modern Cities, and Judgment of Wicked Modern Cities.

(1) Under the first I would have read part of Josiah Strong's Challenge of the City, on The Problem of Environment. With this topic I would have shown that Christ in his parable of the sower showed the effects of environment. Matthew 13:3-8.

Corruption of Character.—"The condition under which many thousands of children are born and bud are about as sure to corrupt the character as to enfeeble the body. When impressionable childhood is subjected to the influence of the profanity, obscenity and bloody brawls of drunken men and dissolute women, would it not be a moral miracle if the character were not corrupted?"

The Immigrant and Crime.—"A study of the adult male prisoners of the United States shows that the immigrants are 50 per cent more lawless than the native whites born of native parents, and that the native-born sons of immigrants are twice as lawless as their fathers and three times as lawless as the native whites of native stock. Among juvenile offenders the disproportion is still greater."

In these points we see the effect of environment and heredity.

(2) Next I would take up the Needs and Solution of the Problem. Some of the greatest needs are the "Social Spirit," "A Christian Patriotism," and a "Changed People and Changed Environment."

"The new civilization, with its new social problems, has led us to search for the social teachings of Jesus, which had been long neglected; and we find that those conditions fit modern conditions as a key fits a lock."

"Christian Patriotism is disinterested devotion to the general welfare—a patriotism which knows no limits of geography nor yet of race, nor even of time, but which is as wide and as onward-reaching as the kingdom of God. Such is the patriotism needed to save the city and the nation."

Environment.—"In a word, improve the people without improving the environment and they simply move away. We have saved individuals but have not mitigated the slum, which remains to engulf others. Improve the environment without improving the people and it is found that they are supplanted by a better class. The former occupants have not been uplifted but have gone to aggravate slum conditions elsewhere."

The Solution.—Religion is necessary to the salvation of the city. "In order to bring religion to bear for the salvation of the people it is not enough that we address our efforts to the spiritual life and neglect the physical. The Master cared for both, so must we."

There are three social laws which are fundamental to Christianity, namely:

(a) Christ's Law of Service: "Whosoever

will be chief among you, let him be your servant."

(b) Christ's Law of Sacrifice: "He came to give his life a ransom for many." "If any man will come after me, let him deny himself and take up his cross and follow me."

(c) Christ's Law of Love, the most fundamental of all: "He that loveth not knoweth not God: for God is love." Love expresses itself in service and sacrifice.

3. The third division of the lesson is the Judgment of the City. Our responsibility increases as we become more enlightened. Matthew 11:20-24. Use also in this division of the lesson of The Barren Fig Tree. Matthew 21:19.

2. I would outline my lesson and put it on a blackboard, where all could follow each step.

The parts quoted are from Josiah Strong's "Challenge of the City," and are quoted here for the benefit of some who may not be able to get hold of this book. Every leader ought to get this if possible and read the most important parts if not the whole book.

EPWORTH LEAGUE MISSION PARSONAGE.

Since my last report the following amounts have been sent in: El Dorado, \$10.00; Nashville, \$10.00; Okolona, \$12.00, and J. W. Foster, Kingsland, Ark., \$5.00. A number have indicated they would send in something in a short time.

The weather has been bad, congregations not as good as they will be, and so some are waiting to take up this matter under more favorable conditions. I certainly appreciate the hearty response given to this appeal, but we are not half out yet, brethren. Explain the matter and take a hat collection is all I ask. This need not get in the way of anything; besides it is Home Mission work in a very practical way.

T. D. SCOTT.

REPORT.

Received on the Epworth League Parsonage since last report: A. M. Robertson, \$5.00; J. E. Caldwell, \$1.00; George Thornburgh, \$2.50; James Patterson and mother, \$2.00; Miss Pet Atchley, \$1.00; James Thomas, \$7.50.

Let this remind you, brethren, that you have not taken that collection for the Epworth League Parsonage. I know that you don't want to be at the tail end of the procession, so take the collection Sunday and send to Brother Scott or myself.

J. H. MCKELVEY.

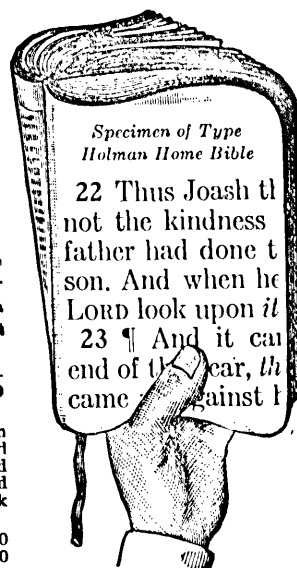
The Holman Home Bible

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

The exact size of the Bible when closed is 6 1/4 x 9 inches.

No. 2014. Bound in French Seal Leather, round corners, red under gold edges, gold titles, silk head bands and purple silk marker.

Publisher's Price \$3.00
Our Special Price 2.50
Postage, 24 cents.



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



SUNDAY SCHOOL NOTES.

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

GOOD NEWS FROM HOBART.

Brother Snodgrass writes us of the great and gracious revival that they have just had at Hobart, in which there were some 300 conversions and reclamations. The revival seems to have struck the Sunday school also.

"Well, we have just organized a Baraca Class among the young men and a Philathea among the young women. At the first meeting of the classes there were 19 young men, and about that number of young women. We have turned over the old parsonage to them, which they will furnish and equip for their work. Miss Lane, the County Superintendent of Schools, is the teacher of the young ladies, and Ed C. Ray, County Assessor, is the teacher of the young men. We have also organized a class for men, with 15 members."

We rejoice with our friends over the way. Hope the good work will be followed up and continued.

At the Sunday school of First Church, Muskogee, there were present 450 with 75 men in the "Business Men's Class."

CHILDREN'S DAY.

The next great occasion to be observed in the Sunday school calendar is Children's Day, which comes this year on May 19. Order cards for programs will soon be in the hands of the pastors of the two conferences. The program will be ready for distribution ere this item is before you.

We hope that every pastor, presiding elder, superintendent, and member of the conference boards will now begin to see to it that every school in these conferences shall observe the day. It ought to be unanimous.

Order the programs as soon as you receive the plank. They come to you free of charge. If any pastor does not receive an order blank in a short time, let him write to Rev. Hal A. Burns, Wilburton, Okla., Secretary of the Sunday School Board of the East Oklahoma Conference, and to Rev. R. S. Satterfield, Oklahoma City, Secretary for the West Oklahoma Conference.

At all events get ready for the biggest and best day your school has ever had!

The Sunday school at First Church, Sulphur, has 38 more members than the church; besides 33 in the Home Department and 35 on the Cradle Roll.

Sulphur, Okla.

HOW MAY WE GET PEOPLE TO STAY FOR CHURCH?

(A paper read by Mrs. A. L. Ratteree before the Workers' Council of the First Church Sunday School, Muskogee.)

You have given me the hardest subject we have—yes, had you felt for me a lifetime grudge and wanted to pay it with one stroke, you could safely say that you had succeeded, and paid with interest, for my pet aversion is reading a paper. Had you gone carefully over the entire list, purposely looking for the hardest topic, you would have smiled in triumph when you reached, "How Can We Keep Them For Church?"

Taking for granted there are neither parents, teachers, Sunday school superintendents, nor pastors present, you may know at once that I mean the other fellow.

Back of most every one who is accomplishing things are good, sensible parents, and with their co-operation and real tactful service on our part we can attain to most anything. The great cor-

nerstone of a nation is the hearthstone, so if the parents did all this there would be no need of them?"

Next to the parent comes the teacher who can do much to help, but many are the ways and methods he must use, and use them over and over until they reach the chord that responds. First, perhaps an earnest invitation to stay, with plenty of the right sort of persuasion, followed up by playing upon all the heart strings a child has—love, obedience, duty, responsibility, and pride.

A short time ago I helped a young man decide to go to Sunday school. He has been here some months and is many hundred miles from home. He came to me and said: "Some one asked me to go to Sunday school." He pretended to take it as a joke, but, I could readily see that he was interested; I gave him a big smile of sympathy, and said: "That's the very thing for you to do; you go." He made his excuses, of course, and I met them all as best I could and finally said: "Any boy can sleep till nine or ten o'clock, then get up and loaf till dinner; spend the afternoon downtown, at the park, the show, etc.; anyone can do that; but it takes an effort to get up and go to Sunday school; to make Sunday different from any other day, and it takes a boy with real manhood in him to do it. Nowadays there's something to the boy that goes to Sunday school and church. Anyone can stay away, but it takes somebody to go." He said: "I know every word of that's true, and a boy is not much if he can't do that—I'll go."

Real manhood appeals to almost every young man. It is only after that they have drifted into other things in later years that they cease to care. If your class will stay for no other reason, won't they stay to please you? Many will stay for the love of a teacher, and when they know that you depend upon them, it makes a real difference.

Make a class record for a certain length of time, having them sit together as a class. Ask each one individually—how many can you get to stay, or such a one will stay for church if you will. No good seed is ever sown in vain; however, the teacher can't do it all.

If I were a superintendent I would not let a Sunday pass, but that I made every class feel that I knew that it was there and a great big part of my Sunday school. I would say something for big classes and for little ones in such a way that each one would think: Why he meant me. I'd announce in advance: "I'll expect class No. — to select the second song next Sunday and sing the chorus alone; next, class No. — to repeat the Golden Text in concert, clearly and distinctly, so all will understand; the teacher of class No. — will give the briefest sketch of song No. —, and her class will sing the chorus alone, etc., and I would keep them wondering what would come next. I would have each Sunday so closely linked together that to miss one would be like skipping a chapter in a good book and they would be afraid to stay at home for fear they would miss something. If I were assistant superintendent, I would have a good lively incident of interest to all the school to tell every Sunday. I would speak to each teacher and class and shake hands with every stranger in the house. I would really assist the superintendent. If I were a teacher or a pupil in Sunday school, I would do my dead level best to do everything the superintendent asked. I'd not give him a chance to say that a cog had slipped because I had failed. Then, if I were a pastor I'd preach in such a manner that they would realize that I knew they were there, and that I loved them, and I'd make them want to stay. I'd not fuss or make out that they were already lost and done for, but that I knew somewhere in every one present was the spark of manhood or womanhood that only needed to be fanned a little to burst into flame that would warm their entire nature into actual working Chris-

tianity, and I'd know that this only could be done through love—a great big heart full of love.

I'd preach to individuals present; I'd never generalize on someone, for instance, John Doe or John Jones, either name stands for anyone or no one. A short time ago I heard a man trying to illustrate a point put it off on John Jones. He repeated: "John Jones this, and John Jones, that," until the incident was lost in the name. A young girl sitting next to me whispered during the recital: "What name, please." I could not repress a smile when she said it, and as the speaker resumed his seat, she leaned over and said: "Which Jones did he say?" Well I couldn't censure the girl severely for the message and the individual were lost in the ambiguous term John Jones.

Yes, I'd preach to those present. Then a house-to-house canvass is always helpful for those not coming. For a class of adults have a memory test by each one, noting most impressive points in the sermon, comparing notes, and so on. Oh! it is not so hard to do these things—on paper, but to be honest with you, I don't know any more about how to keep them than you do.

FIVE MILLION INCHES OF PUBLICITY.

Publicity in newspapers and magazines to the amount of 1,500,000 inches a year on tuberculosis and its prevention is being given by the press of the United States, according to an estimate issued today by The National Association for the Study and Prevention of Tuberculosis.

If all the publicity on tuberculosis given by the press of this country in the year ending April 1 were gathered in one paper, the National Association estimates it would make a paper of over 6,250 pages. In the last four years, during which time an active publicity campaign has been carried on, the National Association estimates that over 5,000,000 inches or over 90 miles of press notices on tuberculosis have been published.

"Publicity is the very heart of the educational campaign against tuberculosis," says Dr. Livingston Farrand, the Executive Secretary of the National Association. "Largely because of the intelligent co-operation of the press, has the anti-tuberculosis movement in this country been able to become, as it is, the greatest organized movement of its kind in the world. When tuberculosis shall have become a rare disease, the American press may justly claim a large share in this gigantic achievement."

A CHARMING BOOK.

"Letters From Italy, Switzerland, and Germany," by Virginia Carroll Pemberton. Press of Jennings and Graham, Cincinnati. \$1.00 post-paid. Order of the author or Anderson, Millar & Co., both of Little Rock, Ark.

These souvenirs of travel will delight you. They are not sketches from a guide book or descriptions written from memory after the tourist had returned home. They are kodak pictures, caught from daily views into a world new to the writer and hence clear, fresh, and charming in their life-likeness. There is twofold life in the pictures. We not only see the objects described swiftly passing before us in brilliant colors, but we are as much charmed by the vivacity of the writer, her quick observation, keen appreciation, and manifest delight in what she saw.

In Mrs. Pemberton's letters the scenes change swiftly as the views of a kaleidoscope. They are all fresh and glowing. If one had seen all the things she writes of he would still, if he once began, read the book through for the pleasure of reading it. There is not a dull paragraph in it.

J. E. GODBEY.

St. Louis, March 27, 1912.

CHILDREN'S PAGE.

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

Dear Children: I am sure that I have been neglecting you lately and your sweet references to my letters make me feel ashamed that I have not been more faithful to "my children." I'm going to tell you a good joke but I am not sure whom it is on—maybe me. Not long ago Dr. Anderson came to our house and spent the night with us and I chatted awhile in the parlor after supper; then excused myself and went to my room, for I had hot fever but had not told anybody. I was right sick all night, so next morning when my husband waked me he said, "Get up, Ruth, it is time to cook breakfast, and you know we have company." Well, I tried to get up but fell back with such an awful headache that I finally said, "O, I can't get up, I'm too sick."

"Then I'll try to cook something," replied my husband, but I knew he wasn't much of a cook and I pitied Dr. Anderson.

About that time my husband went in the Dr.'s. room to make a fire, for it was awfully cold, and I heard a sleepy sort of a groan as the Dr. said,

"Brother, don't make my fire yet, for I'm sick this morning with the grip; tell your wife I don't want any breakfast. I'll get up about ten o'clock."

Children I wasn't glad he was sick, oh no, I wouldn't be so heartless, but I fell back on my pillow and said with great reverence, "Thank God," for I knew I could have a chance to rest and maybe cool my fever by ten o'clock. My husband was what some folks call "down in the back" and I told him he walked like a pair of tongs, so he was not able to do anything about helping. But we all rested for a long time and finally I was better and started breakfast at ten. Finally the Dr. got up and when he saw how things were he went to bringing in wood. Think of it, children, the editor of a great paper like ours, and a D. D. bringing in wood and making fires for his host, but Dr. Anderson had learned a great lesson from the Master who taught his disciples that they must help each other.

We laughed much over our experiences and our late breakfast which was only muffins, eggs and coffee, but I was too sick to cook a "company breakfast" and both the men were too sick to eat that sort.

We never had a guest we enjoyed more than Dr. Anderson, though we long to have him come back sometime when we are all well so we can show him that we know how to treat a D. D. when he comes to our little home.

Now, dearies, I just want to say one last word to you: Let us change the tone of our letters to the Methodist and try to write something that everybody would like to read. We have all found out which is the longest chapter in the Bible, and the shortest verse, and we know all the riddles that you have been telling, some of us have heard them for forty years or more, so now we are going to write about something entertaining or funny. Once I read a page of letters in another paper and every letter had some odd or humorous thing to tell.

One boy told of the time the rattlesnake bit him; another told of the tricks his dog could do; another told about the boat upsetting with him; a little girl told of how she saved her dolls and dresses when her home burned; so every letter had something in it that we wanted to know. Now I am going to give you two letters, and let you see which you had rather read. Then I want you to sit down and write one just as nice and neat as you can and let each one see if you can't beat the others, but here are the letters:

Dear Cousins: I am going to write a little letter to the Methodist. I will

let you all guess my age, it is between ten and fourteen. (We're so tired of guessing ages.) For pets I have a little calf. (That's not interesting.) I go to school and am in the sixth grade. (That's nothing unusual.) Miss Jones is my teacher, I like her fine. (Of course you do, so don't tell us any more.) Who can guess this riddle: "Round as a biscuit, deep as a cup"—but O pshaw why go on with such an uninteresting letter. Now what we want is for you to tell us something we never knew before, but here is the other letter:

Dear Ruth Carr: You asked me to write a letter for the Methodist and tell something interesting that I know about. Well to begin with we have two mother cats, Blossom and Annie Rooney; they both have kittens in the barn, but every time Blossom goes out of her box, Annie Rooney goes over to that corner and steals Blossom's kittens and takes them to her own bed. When Blossom misses them she comes to the house crying and we know what is wrong and go to the barn and give back her babies, but Annie Rooney watches her chance and steals them again.

Last week seemed to be "bad luck week" at school, for Hal was wrestling and got his arm broken; Joe and Damon were jumping off a bank and both sprained their ankles; Lester got thrown against the corner of the step and got his forehead cut, and last but not least I "sasssed" the teacher and got a thrashing that I won't forget in a long time.

This is all I wrote this time, so goodbye. Tally Turner.

Now children, don't you think Tally wrote a funny letter? Well let's see who will write one a little funnier. Miss Katherine I would hold back all letters that are not tip top, so the dear little ones, and big ones too, will try real hard to write their very best. Let's see who will come first. Goodbye. God bless each dear one. Lovingly,

Ruth Carr.

* * *

Fairland, Okla., Feb. 14, 1911.

Dear Miss Katherine: After some little time I am back again asking you for a little of your precious time and space. How many of you cousins like to go to Sunday school? I do. I go every Sunday I can. My papa is superintendent and I am teacher of the primary class. Who has my birthday? December 6th. With love to Miss Katherine and all,

Jessie McFarland.

* * *

Archillion, Ark., Feb. 12, 1912.

Dear Miss Katherine and Cousins: Will you admit another Arkansas girl into your happy band? I have just been reading the good old Methodist paper. I love to read the children's page. My age is between ten and fifteen years and all who guess my age will receive a post card. I am in the ninth grade and I weigh ninety-five pounds. I love to go to school and Sunday school. I will close asking a question. What is the longest chapter in the Bible? If this letter escapes the waste basket I will write again.

Yours truly,
Inez Shilling.

* * *

Sheridan, Ark., Feb. 6, 1912.

Dear Miss Katherine: As I have never written to the children's page I thought I would write. My mother takes the Western Methodist and I enjoy reading the children's page. I will let you guess my age; it is between seven and eleven. I have for pets two squirrels. One of them is a negro squirrel and the other is a fox squirrel. I am in the fifth grade at school. My teacher's name is Mr. Robert Posey. My desk mate's name is Ethyl Johnson. I go to Sunday school every Sunday I can. My papa has just bought a pair of horses and buggy and is working for Uncle Sam. Our pastor is M. W. Man-

Cough Hard? Go To Your Doctor

Stop coughing! Coughing rasps and tears. Stop it! Coughing prepares the throat and lungs for more trouble. Stop it! There is nothing so bad for a cough as coughing. Stop it! Ayer's Cherry Pectoral is a medicine for coughs and colds, a regular doctor's medicine. Use it! Ask your doctor if this is not good advice.

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

Oklahoma Wesleyan College

HIGH-GRADE COLLEGE FOR GIRLS AND YOUNG WOMEN

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 environment.

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.

Splendid equipment, trained Matron, College Physician, Lady Principal with thirty years' experience.

The Conservatory is the best in the South, and offers unequalled opportunities.

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

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

EXPENSES MODERATE. ADDRESS

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

ville. We like him fine. I have one little sister, she is six years old and she is going to school this winter. Floyce Phillips, I guess your riddle to be a watermelon. Am I right? How many of you cousins go to prayer meeting? I go all I can. Well as supper is nearly ready I will close while Mr. Waste-basket is gone visiting.

From your new cousin,
Clara Lee.

* * *

Harrisburg, Ark.

Dear Miss Katherine: Will you let another little Arkansas cousins in your band? I am nine years old and in the fourth grade. Miss Vida Bethis is my teacher. We have a fine Sunday school; I go most every Sunday. My Aunt Lou Smith is my Sunday school teacher. We have a nice brick church. Brother Talkington is our pastor. We like him fine. My Grandpa Griffin takes the Western Methodist and I like to read the letters. I have two sisters and one brother living and one sister dead. I will try to answer Floyce's riddle. It is a water melon. Who can guess this riddle? East, west, north, south, one thousand teeth and no mouth. I guess I had better close for fear of the waste basket.

Elsie Jewell Hazlewood.

* * *

Carlisle, Ark., Feb. 21, 1912.

Dear Miss Katherine and Cousins: Here comes another Arkansas boy wanting to join your happy band of cousins. My age is seventeen. I am in the seventh grade. I do not go to school now. I have one brother and two sisters. My mother, grandma sisters, brother and I keep house. I am a

member of the M. E. Church. My brother is a member of the church too. My father died when I was three years old. I would encourage all of you cousins to live a Christian life and walk in Jesus' path. There is something for all of us to do, so let us all work in the vineyard of the Master. My Sunday school teacher's name is Mr. Chas. Ross. I love to go to Sunday school. Our pastor's name is Rev. G. M. Gentry. I like to hear him preach. Cousins, what book in the Bible only contains one chapter? Well I will close with a riddle. What is it that is white and black and red all over? Well I suspect I have taken up enough space. I hope these few lines will come out in print and jump Mr. Waste Basket.

Your new cousin,

Fred Stardwick.

* * *

Moro, Ark., Feb. 20, 1912.

Dear Miss Katherine and Cousins: As I have just been reading the children's page I decided to write and see if you wouldn't admit another Arkansas girl into your happy band? I will tell you something about our school. We have a fine new brick building and three good teachers. I am in the ninth grade and I will let you guess my age. It is between eleven and fifteen. The one who guesses it correctly will receive a post card. I guess Juanita Baxter's age to be nine, Katherine Brigham to be eleven, and Alberta Colts to be seventeen. I belong to the Methodist church. Our pastor is Brother Platt. I will close by asking a riddle. Runs all day and always under the bed at night.

Beth Westbrook.

The Little Rock Conference Woman's Missionary Society.

UNITED, WE GO FORWARD.

Dear Friends and Co-workers: The good news has already gone forth. Little Rock Conference Home and Foreign Mission Societies united at Arkadelphia, the seat of learning where hospitality and love for missions have long flourished.

We start afresh with renewed vigor, courageous faith and hopeful enthusiasm in the loved work now committed to us in a slightly changed form.

We feel ourselves redoubled in energy, rekindled in love, and far better qualified to meet the obligations resting upon the women of this Christian land.

A good foundation and sure is the one upon which the Little Rock Conference Missionary Society stands, for the Foreign and Home Mission Societies, of blessed and helpful memory, were composed of the loyal, loving and consecrated women of this territory of our church.

We are not saying Goodbye, nor even Goodnight to the beloved organizations of the past, but Goodmorning to them under one new name. The new day of promise has dawned, and upon us who helped to hasten its coming rests the duty of enlisting the great number of good women who have not yet claimed their heritage in this important branch of our religious endeavor.

During the past months as a member of the Standing Committee on the Educational institutions of the Woman's Missionary Council, M. E. Church, South, it has been my duty to read the reports from the mission schools in the foreign and home lands, and I wish that every woman in our Methodism might share with us the joy of aiding these schools which are surely building up God's kingdom throughout the earth.

The joint-annual meeting in Arkadelphia even surpassed our expectations, and we who knew her people best expected much. The first business meeting of Saturday afternoon was the fore-runner of the earnest and profitable sessions which followed.

On Saturday evening the little children of Arkadelphia Auxiliaries entertained us beautifully with music and recitations, and their mite-box dialogue enforced great truths for the big folks as well as the little ones.

Mrs. Workman's talk to the Conference was entertaining and forceful in its pleas for the children who need sympathetic assistance and tender guidance day by day.

In the address of welcome, by Mrs. C. A. Evans, and the response by Miss Gussie Jones, the Conference read a partial forecast of the official roster for the new year.

Sunday was full of inspiration, begun in the animated Sunday school and

increased by the annual sermon from the scholarly and devout pastor, Rev. E. H. Wheeler, who is held in high esteem.

The lovely music by Miss Amanda Dye of Henderson-Brown College and her assistants added much to the delight of that day and throughout the meeting.

On Sunday evening the fine addresses of the two Presidents, Mrs. James Thomas and Mrs. F. M. Williams; the reports of the two Corresponding Secretaries and the two Treasurers, who thankfully recalled the great work accomplished by the women of the two missionary societies during the past year, made a program which merited the attentive hearing given by the large congregation.

I am told the harmonious enthusiasm continued to the end. Certainly, the united Missionary Society has sent out a band of consecrated, zealous women who shall work together with an eye single to the glory of God.

From the official roster of the Home Mission Society Mesdames W. C. Watson, E. A. Sparling, S. B. Proctor, J. J. Young, Alice Park, V. E. Moss and Carl Voss were missing, and the meeting seemed incomplete without them.

On Monday I hastened home on account of illness, thankful for having enjoyed even a small part of the meeting. I never before quite realized how much is lost by the delegates who fail to attend the annual meeting.

We hope soon to learn all the proceedings from the Minutes, to be published by our Recording Secretary, Mrs. Sparks, assisted by Mrs. Rule and Mrs. Gates of Crossett.

The Conference pledged \$4,000 for the work of the Home and \$6,000 for that of the Foreign department.

The second quarter of our fiscal year begun with April. Let us see what we can raise on these pledges by June 1, when our year will be half gone.

Besides with June comes the enervation of summer time and many people start off to cooler climes or to rest under our own green trees, so it is necessary for us to begin now.

Let us bring in and remind others of the tithes, free-will, and thank-offerings as God has blessed us, and there'll be no difficulty about having these splendid pledges redeemed in good time.

The Council meeting will convene in good time esPhissqkffiffiftrfifqfifff Washington, D. C., April 10, and for it the prayers of our women and the entire church are earnestly requested.

Do not fail to remember, day by day, your own representatives in the Council, for Mrs. George Thornburgh and I will have a very laborious time as well as one of great benefit and pleasure.

The Council Daily will give the proceedings of the meeting and the price is 25 cents for the week. Send subscriptions at once to Rev. P. W. Jeffries, The Chesterfield, 3141 Mt. Pleasant, N. W., Washington, D. C. No subscriptions will be received later than April 10.

With grateful remembrances of your kindly and sympathetic co-operation during the past sixteen years our heartfelt thanks to one and all, I am yours with love and faith in our Lord Jesus Christ. Sincerely,

Mrs. W. H. Pemberton,
Cor. Sec. Home Dept. L. R. Conf. M. S.

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, 303 East Sixth street, or Anderson, Millar & Co., Little Rock.

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, Methodist, 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. McElhee, Pastor, Frederick, Okla.

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

Order from ANDERSON, MILLAR & CO., or from the author at Carnegie, Okla.

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

THE TABLES TURNED.

This tramp played me. I was stationed at Forrest City and it being the place of two railroad crossings the Weary Willies came from the east, west, north and south, and I did not feel as religious toward all of them as I have of late years. I had a rule to feed the cripples, blind, and sickly looking ones, but drew the line on big, stout looking fellows. But one of these caught me in a trap, he seemed to be a kind of providential creature and came just at a time to impress me. We had eaten breakfast, and were in our family room holding our usual morning prayers. I had read my lesson and was on my knees praying. The only gateway into our yard was the front, and that morning I was kneeling with my face toward the gate. Two windows were in that side of the house, and that morning the curtain had not been pulled quite down, and as I was praying on and on, just about where I felt religious towards all mankind, and was praying for the widow, poor, sick, distressed, and asking our Lord to bless the poor, comfort the bereaved, clothe the naked, feed the hungry, "click, snap" went the gate latch. Well, yes, well, I risked one eye on the gate and in came a big hale looking hobo. He went on around the house, and I prayed on. We had a young negro girl as a helper, and nurse for Paul. She was mightily afraid of tramps. When the Weary Willie rapped at the back kitchen door the negro opened it and saw the tramp, and banged the door in his face, and came running through the dining room to ours, jerking the door open and before she could recover herself, or see what we were doing, yelled out, "Mrs. J—it's—er—t—r, umph." I prayed to the amen and arose with a greater, or less, degree of gravity, and said, "What is the matter?" Stealing a glance at my wife, who was convulsed with laughter, she said, "What are you going to do about that tramp?" I innocently asked, "What tramp?" "Why the one just gone around to the back door. Didn't you hear the gate latch click when you were praying for the Lord to feed the hungry?" I said, "How did you know there was a tramp around?" "Why," said she, "I opened my eyes and saw him, didn't you?" "Yes, I

opened one eye, and I am going right into the kitchen and do for that tramp what I asked the Lord to do—feed him and let him go." And I did. Moral: It is a good thing for us all to practice what we preach and pray. The third edition of this tramp serial happened in Osceola, when I was there from '88 to '92. Will give it out some day when I feel a little trampish.

Jas. F. Jernigan.

DREAD OF AN OPERATION.

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

Annual Meeting of the East Oklahoma Missionary Conference.

The first annual meeting of the East Oklahoma Missionary Conference will convene in Boston Avenue M. E. Church, South, Tulsa, May 1st-4th. The names of all delegates, and visitors expecting to be present should be sent at once to Mrs. R. H. Wall, 910 South Boston, Tulsa. The district secretaries' conference will convene in conference room at 3:30 p. m., Wednesday, May 1st. Let all the secretaries have their problems ready to disclose in order to get a better knowledge of what and how to meet the needs of each separate district. It is desired that all the officers make a special effort to be present at this hour.

Mrs. W. R. Greer, Pres.

Miss Mollie Jernigan, Sec.

DR. W. S. MAY.

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

For Sale or Rent 5 Room Cottage.

2318 West Third Street

In the beautiful Capitol View Addition of the city of Little Rock, two blocks of car line, in full view of the new State Capitol, and in walking distance. All modern conveniences either in or easily accessible. House nearly new. For rent or for sale at a bargain for cash. Or for sale on easy payments.

P. R. Eaglebarger
122 East Fourth St., City

LOCAL PREACHER YOSH HOLIS-SOCHI.

Dear Methodist: Ittibapishi li ah-leha ma, anompa kanomosi ka hohoso-chi lishke, yohmi kia ano akosh nana ka ithana kat hatak inla maya ka chohmi li ho keyu, amba Chihowa im anompa ilappak oka apihpowachi la he micha hatak putta kat abanompa ha achukmalit holitobli, hatak micha ohoyo aiena kat Chihowa hoka ittina-naiya cha yakni ilappa ahanta tok osh aiokchaya ya isha he ilappak oka im anohonli la chi hosh local preacher ilappak oka ishi li tok, yohmi tok osh himak nitak oka am atoksali ilappak ash anukfihinlit hikia lishke. Yohmi ma nana kat yakohmishke, nana ai asha-chika lawa micha ik achukmo atampa kia ayamohmi hosh si annohowa hosh himaka hikia lishke, yohmi hakiali kia Klaist okat sa chukash oka ai ahanta chi ho im issali tok ilappak okano isht an kancha he keyu ahni li, yohmikmat anompa ilbasha yoka yakni hayaka micha hina takla kanimma hoh kia ayali kat anompohonli li kat Chihowa hat am anompa ilbasha ya an haponakla he ilappa achunnachi li, yohmikma yohmi pulla hoke.

Ammona kano pe ik sam alhpeso fehna hakinli tok, yohmi tok kia nana ka anukfillit pehinsali mat anompa chokushpa shukha anompa chohmi ka ak ahnincho ka hetuk at pisa li tok, Chihowa im anompa ilappak atuk pulla ho anompa okpulo ilaiyuka putta kia ha haklo la hetuk pisa li, micha Chihowa i hohchifo ilappa pulla ho na hofahya ka pihisa la hi at alhpesa hatuk at pisa li, yohmi mat siokchayat yakni ilappa ahanta li takla kat aban-ompa ilappa issa la he keyu ahni hosh himonasi ya ishi li kat sammoma kat Klaist at falamat hashi kanalli nana ho ala hokma ishi kat moma hosh afama sabanna hoke. Hatak at achuk-ma hosh ahanta tok okmak osh Chihowa ha in toksali ha chi hokma ano yokat local preacher ya ishi la he keyu tok, anonti steward ma ishi li, atuk osh Epwalh Lek i pelichi ma si alh-toka, Chihowa hat ahullo pulla kak o nana kat yakohmi hoka ishi lishke. Abanompa isht anompuli pia hat ai ittanaha il ona cha abanompa isht anompulit e foha cha kuchia il onakmat anompa yopola kana isht atuk hlakafa aiena kat il issa hokbano, yamma pia mohmi kak osh anompa okpulo il ikbi hoke.

Wesley Gibson.

MARTHA STATION.

A word or two from Martha may not be accounted amiss.

This church is remarkable for two reasons. First, though our people are agriculturists the regular weekly services have not abated in interest during this strenuous and protracted winter. Nearly everybody in these parts go to church in summer and winter. Second, our highly organized Sunday school under the wise management of Superintendent S. L. Doughty has lost no momentum this winter. We have an even dozen classes. The Primary Department using the Graded Literature is doing fine work under Mrs. Marion Johnson, Primary Superintendent and her able corps of teachers. In the Adult Department there are four "Organized Classes." Five classes use the Adult Student and one the Magazine

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

They do not irritate the bowels.
They do not cause constipation.
They do not cause hemorrhoids.
They are perfectly safe.

Don't let your money go to waste.
Don't let your health go to waste.
Don't let your life go to waste.

25c-ALL DRUGGISTS-25c

and Peloubet's Notes. In some respects this is one of the best medium sized Sunday schools in the connection.

Our Home Mission Society is all that could be desired—doing many things worth mention of both local and general interest.

The Senior Epworth League meets regularly twice a month at 3:30 Sunday afternoon in Devotional services. Two dozen or more are ready to participate on demand.

Salary same as last year. The Official Board are a class of religious noblemen. The lay leader and his committee take complete control of the Conference collections here.

More anon. Come over Messrs. Editors. Always welcome.

Yours fraternally,
W. L. Anderson.

HUNTINGTON AND MANSFIELD CHARGE.

There was closed last Sunday night, at our church in Huntington, a very great meeting—a union meeting officially participated in by our church, the Presbyterians, (U. S. A.) and the Baptists, and, under the leadership of Evangelist S. A. Goodale of Webster Grove, Mo., assisted by his singer, Brother Redden.

The results were something like 100 conversions and reclamations, and a wonderful spiritual awakening among the believers.

Had there not been one conversion, the meeting would have been great for the work that was done in our church. So many of our members had grown backslidden in heart and life. A large number of these were gloriously revived. There were others who, though claiming to be Christians, had no special love for each other. These buried their differences, and plainly manifested their mutual love. Words cannot express the results of a work like this in a church.

Besides all this great work inside the church, our net increase in membership will be considerable, I think about thirty-five.

My heart is full of praises to God for his wonderful work among us!

I feel that too much cannot be said in praise of Brother Goodale. I believe I can sincerely say, his work is the most satisfactory of any evangelist I ever saw.

With him the holding up of the hand or the signing of a card is not conversion. He believes in "praying through at the old fashioned mourners' bench." With him church membership and religion are not synonymous in meaning. He insists on church members getting right with God or getting out. And best of all, he lives what he preaches. I really believe God directed Brother Goodale to Huntington.

Our charge is in a pretty prosperous condition. Have some of the best people in the world to serve. I truly love them all.

J. E. Lark, P. C.

DURANT STATION.

Soon after our Annual Conference we began to plan for a revival. The meeting was discussed by members of the Official Board and February 18th was fixed as the time to begin. On account of the meningitis scare the meeting was put off till the 10th of March. We began at this time and continued till March 27th. We had 157 conversions and more than 100 additions to our church. We had the services of G. T. Tatum of Jonesboro, Arkansas, one of our laymen evangelists. Although he was unwell and hoarse when he came he did us efficient service and left many friends here who are interested in his future success. We had a few conversions before the meeting began. In the first service of the meeting on Sunday morning we had two conversions and four additions and the

meeting continued good all the way through. We have hundreds of others who ought to come into the kingdom of God. It is our purpose to make efforts week by week to get people saved and we hope many more will be converted before the close of the year. Here we have possibilities for the making of a great church. We ask the readers of the Methodist to pray that this year may contribute its full share toward that end.

The people have spent a considerable sum in making the parsonage comfortable. The latest improvement by the Missionary Society is that of filling the yard and putting down walks. We shall give you more about our church and doings as the days go by.

J. M. Cantrell.

TEXARKANA METHODISM.

Brother N. W. Gilbert, who is traveling in the interest of the State Sunday School Association, was with the pastors and opened the council with prayer.

Brother Thomas reports a very pleasant week. The prayer meeting of Wednesday evening was full of interest. Bad as the weather was, there were more than one hundred and eighty in the Sunday school and a surprisingly good attendance on the eleven o'clock hour. At night the con-

gregation of First Church united with all the down town Arkansas churches of the city in hearing Dr. Johnson preach his farewell sermon at Beech Street Baptist Church. Dr. Johnson has been called to a church in New York.

Brother Cummins reported the presence of a fine crowd at prayer meeting on Wednesday evening. At a social service of the League on Thursday evening the sum of sixty five dollars was raised by the Leaguers. More than one hundred in the Sunday School on rainy day. One accession at the night service.

Splendid week at College Hill. Good prayer meeting Wednesday evening. Good Sunday school crowd for the weather Sunday morning. Unusual interest in the eleven o'clock hour on Sunday. A young preacher held the service Sunday night.

Ben C. Few, Sec.

GOSPEL SINGER.

D. Ward Milam of Atlanta, Ga., author, composer and gospel singer, with six years' experience with some of the leading evangelists of the South, is open for engagements with pastors who might need his services in revival meetings. Address 811 Austell Bldg, Atlanta Ga.

D. Ward Milam.

THE VEST-POCKET EDITION
OF THE
Holman Self-Pronouncing New Testament
(AUTHORIZED VERSION.)
Nonpareil. 32mo. Long. Size, 2½x4½ inches.

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

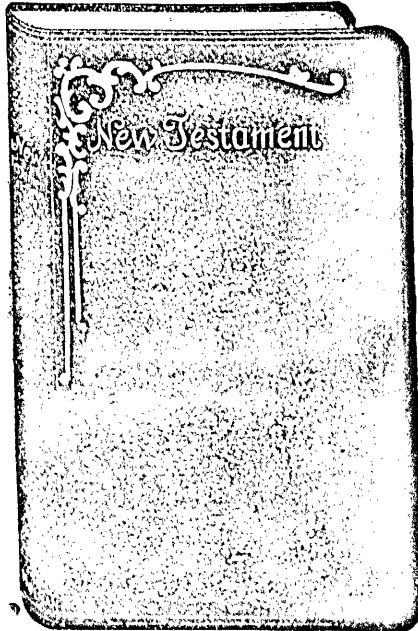
Specimen of Type (Exact size of page).
ST. MATTHEW, 28.

heard that, said, This man calleth for E-li-as.
48 And straightway one of them ran, and took a sponge, and put it 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 Je-sus, when he had cried again with a loud voice, yielded up the ghost.
51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
52 And the graves were opened; and many bodies of the saints which slept arose,
53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
54 Now when the centurion, and they that were with him, watching Je-sus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.
55 And many women were there beholding afar off, which followed Je-sus from Galilee, ministering unto him:
56 Among which was Ma-ry Mag-da-le-ne, and Ma-ry the mother of James and Jo-ses, and the mother of Ze-b'e-dee's children.
57 When the even was come, there came a rich man of Ar-ra-ma-the-a, named Jo-seph, who also himself was Je-sus' disci-ple:

58 He went to Pilate, and begged the body of Je-sus. Then Pilate com-manded the body to be delivered.
59 And when Je-seph had taken the body, he wrapped it in a clean linen cloth,
60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.
61 And there was Ma-ry Mag-da-le-ne, and the other Ma-ry, sitting over against the sepulchre.
62 Now the next day, that followed the day of the preparation, the chief priests and Phar-isees came together unto Pilate,
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 sepulchre be made sure until the third day, lest his disci-ples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.
65 Pilate said unto them, Ye have a watch: go your way, make it as sure as you can.
66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER 29.
1 The resurrection. 16 Je-sus appears to his disci-ples.
IN the end of the sab-bath, as it began to dawn toward the first day

**EASY TO READ
AND WILL
FIT THE POCKET**



**ABSOLUTELY
FLEXIBLE BINDING**

No. 2107 EXTRA SOLID LEATHER BINDING flexible limp, gold side title, with beautiful design embossed in gold, round corners, gold edges.
Publisher's Price.....65 Cents

Order of
Anderson, Millar & Company
Little Rock, Arkansas

HISTORY OF SEQUOYAH.

(As read in the Sequoyah Literary Society at Checotah, Oklahoma.)

Before taking up the life of Sequoyah, I shall tell you something about his tribe of people.

Before the Cherokees ever knew of the Bible or the worship of God as taught by the Bible, they believed in one God and they worshipped one God.

They claimed that at one time many years ago they had an ark in which was deposited the symbols of their worship, and that in their war with the Delawares this was captured, after which time their worship greatly degenerated. At first according to their belief one man and one woman were created. The first human pair was red. The varieties in color were accounted for by the influence of the climate. Josephus, the great Jewish historian, was of the same belief, that our first parents were red, because he held that they were made of red clay. They believed that after God had created man he made woman from a part of the man's tongue; in this way man was made to think much and speak little while woman was all tongue.

One day this woman wandered away from her husband's sight and hearing, curious to know what might be in every nook and corner of the garden. While on her excursion she met a serpent. True to her talkative nature, she at once began a conversation; overwhelming him with a torrent of tattle. The serpent soon discovered her weakness and saw that she could be made an easy prey to his wicked designs; as might be expected, he was successful. This talking and gadding disposition of women was the reason why the Cherokees never admitted women into their councils, and never trusted secrets to them.

It was in 1760 that Sequoyah was born among this people and it was he who afterward made it possible for the Cherokees to read and understand the Bible.

When a boy he was a hunter and fur trader. He also developed considerable mechanical ingenuity, especially in the making of silver ornaments.

By a chance conversation in 1809 he was led to think of devising a plan in which his own people could communicate thoughts by means of writing. As a result we have the Cherokee alphabet. This alphabet is nothing like that of the English. In spelling a word in English we spell it by the letters. For instance the word Cherokee is spelled in English C-H-E-R-O-K-E-E. In the Cherokee language it is not spelled by letters but by syllables; as C-W-Y. There is a letter for every syllable. His plan of writing the syllabary was by taking a number of characters from an old spelling book, capitals, italics, and figures and placing them right side up or inverted not having the slightest idea of their sound in English use. After he had made about thirty-five characters he then devised others from his own imagination to make a complete syllabary of eighty-five characters capable of expressing every sound in the Cherokee language.

While Sequoyah was writing and studying on the alphabet he fasted a great deal and spent most of his time in the woods where he could be alone.

The time and place of Sequoyah's death is unknown.

By Lillian Shay,
Checotah, Okla.

P. S. I am a Cherokee Indian myself.

EVANGELISTIC NOTICE.

Brother Burk Culpepper will hold our meeting at Vian, commencing April 1. He desires for me to arrange three consecutive dates. So address the undersigned until the three are filled.

Yours truly,
O. S. Snell, P. C.

Vian, Okla.

SUNDAY THE TRUE SABBATH OF GOD.

The Seventh Day Adventists are doing untold harm in the circulation of their literature, which they are sowing broadcast over the land. In some localities they are unknown, while in others they are a great curse, and sowers of discord among the Christian people. They claim that the Pope of Rome changed the Sabbath from Sunday; that Sunday keeping is the "mark of the Beast" of Revelation; that all Sunday keepers, after having been warned by the Seventh Day Adventists, must abandon Sunday and keep Saturday or be eternally lost. They teach that Saturday has always been the unchangeable Sabbath, not only of the Bible, but of all the ancient nations. They teach that all Sunday keeping preachers are false prophets, who know that Saturday is the true Sabbath, and who are willfully leading their people astray. They teach that they are God's chosen people in these latter days, and that God has given them the Spirit of prophecy and great understanding. And they pretend to back all of this up by a bogus offer of a \$1,000 reward to any one proving by the Bible that Sunday is the Sabbath.

I have a book which I want all our people to read, which completely upsets the Saturday Sabbath theory and teaching. The name of the book is "Sunday, the True Sabbath of God" and it was written by Rev. S. W. Gamble, a member of the Kansas conference of the M. E. Church, and the book is indorsed by Bishop Fowler. It gives a treatise on the Sabbath question that is unsurpassed, and the Seventh Day Adventists and the Seventh Day Baptists cannot answer it. "Sunday, the True Sabbath of God," is a cloth bound book of more than 200 pages, and forever solves the Sabbath question. For the sake of doing good alone, I have ordered a supply of these books, and would be glad to send a copy to any one interested in this question. This book will be sent by mail post paid, for \$1.00, and this is practically what they cost me. Do not fail to send for one of these books if you are interested in this question. I am

Yours in the service of God,
Frank Hopkins.

Pastor South Side M. E. Church,
South, 1873 First Ave., Butte, Mont.

CHURCH EXTENSION, WEST OKLAHOMA CONFERENCE.

\$6,000 was the amount which was asked of the General Board of Church Extension by the various churches and parsonages of the West Oklahoma Conference. In round numbers, \$3,000 was asked for as donations, and \$3,000 as loans. These facts are interesting in connection with the work of the Conference Board of Church Extension.

At the session of the Conference last fall the Board recommended an assessment of \$4,000. In this recommendation the Conference concurred. The amount was apportioned as follows to the various districts: Ardmore, \$480; Chickasha, \$640; Clinton, \$640; Guymon, \$240; Lawton, \$560; Mangum, \$720; and Oklahoma City, \$720; Total, \$4,000. One half of this total is to be sent to the General Board for distribution throughout the Church at large. The other half is distributed by the Conference Board.

With these facts it can be clearly seen, that, if the assessments be paid in full, the West Oklahoma Conference is asking for three times the amount of money that the General Board receives from the bounds of said Conference, not taking into consideration whatever amounts may be sent in from other sources.

Last fall the Conference Board had \$1200, in round numbers, to donate. The applications coming before this Board amounted to \$3600. With such an amount with which to supply such

a demand it was barely possible to aid those churches and parsonages whose financial condition was really distressing. Thus it appears that the Conference Board was asked for three times as much as it had to donate.

Brethren, these are strange facts—strange to some of you who ask and receive not; strange to others of you who are asked and give not.

In the face of such facts, is there any one who thinks that the assessment is too large? Is there a preacher who will not raise his Church Extension Claims? Is there a layman who will not contribute to the cause? Will not this \$4,000 be paid IN FULL at the approaching Conference? Who will think of saying, No: Who will say, Yes?

E. A. Townsend,
Secretary Conference Board.

NOTICE: DISTRICT CONFERENCE MANGUM DISTRICT.

The opening sermon of Mangum District will be preached Tuesday evening, April 16, 8 p. m., by Rev. H. E. Snodgrass.

The work of all the Conference Boards will receive careful consideration, all conference representatives are cordially invited to attend the conference. Thursday afternoon will be given to special Sunday school work in charge of Mr. J. O. McCollister. The church leaders of the district will be given time for the work they have in hand. Rev. C. S. Walker, Conference Missionary Secretary, will deliver a Missionary address Thursday evening, 8 p. m. Prominence will be given to religious services.

All church leaders, Sunday school superintendents and recording stewards are members of the District Conference by virtue of their office, these

Galloway Girls Wish Places to Teach

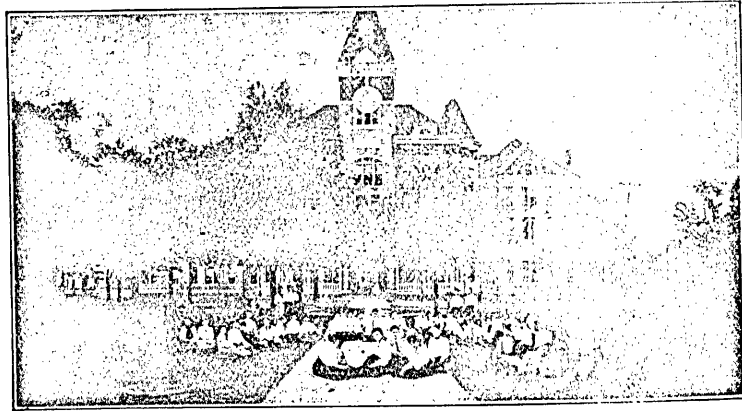
To the School Boards of the State, Galloway College has the following talent to offer this year among its graduates:

- Candidate No. 1 prefers High School English or Latin.
- Candidate No. 2 prefers High School English and History.
- Candidate No. 3 prefers High School English, History or German.
- Candidate No. 4 prefers High School German and French or English and History.
- Candidate No. 5 prefers Grammar School work (third to fifth).
- Candidate No. 6 prefers Grammar School work (third to fifth).
- Candidate No. 7 prefers Grammar School work (third to fifth).
- Candidate No. 8 prefers Voice, Violin and Piano.
- Candidate No. 9 prefers Piano.
- Candidate No. 10 prefers High School Latin.
- Candidate No. 11 prefers High School History.

I shall be glad to put any community in touch with candidates suited to the positions to be filled. Inquire by numbers of

Searcy, Ark.

J. M. WILLIAMS, Pres.



Henderson-Brown College, Main Building

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

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

Write for catalogue and information.

GEORGE H. CROWELL, Ph.D., Pres.

CHURCH BELLS SCHOOL

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

and the four delegates elect from each charge are urged to be present.

Let all local preachers be present to make a report of work since the last District Conference. Pastors will please remind local preachers of time and place of conference. Other announcements will follow.

Committees: License to preach and readmission: J. W. Sims, J. E. Martin, C. H. Armstrong. Deacons and Elders Orders, W. L. Anderson, H. E. Snodgrass, J. C. Hooks.

C. F. Mitchell.

PINE BLUFF DISTRICT CONFERENCE.

Pine Bluff District Conference will meet at Sheridan, May 16, and will last over Sunday.

The opening sermon will be preached by B. B. Thomas, Wednesday night, May 15, 8 o'clock, and followed by the sacrament.

Committee on License to Preach—A. P. Few, R. G. Roland, E. F. Wilson. Committee on Orders and Admission—F. P. Doak, W. W. Nelson, W. C. Davidson.

Let all the local preachers and laymen be present.

We want to plan some special work for the district and I shall need your assistance. I also invite the ladies of the Home and Foreign Mission work to be present. Come, and you shall have all the time that you want.

Remember the date, May 16 to 20.
Z. D. Lindsay, P. E.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.
Scranton, Ark.

At the terminus of the Arkansas Central road is Scranton, fifteen miles east of Paris in Logan county. This town is only two or three years old. They have a bank, several large stores, two hotels, and extra nice cottages. We have church, which is being used at present for the day school. It is two stories and neatly fixed up for the pastor's family. This was largely done through the active work of Mrs. W. S. Cochran and Mrs. M. C. Wahl.

Rev. J. F. Glover is pastor. He has had some years of experience in business which will greatly aid him in his work. He impressed me as a practical, well-balanced man and will make a useful preacher. He and his excellent wife were extra nice to me. We had a pleasant service, though it was nine o'clock when the train arrived. We secured nine subscribers to the Western Methodist: Mrs. W. S. Cochran, C. G. Arnold, W. A. Sams, Fay Eichinger, G. F. Stumbough, Mrs. M. C. Wahl, W. J. Spicer, Mrs. R. C. Foster, and T. R. Sutherland.

Scranton is in the midst of fine coal deposits and will make a big town some day.

Prairie View.

This is an old inland town with some excellent families. They have an extra fine public school, Prof. S. J. Ciddons is principal and also superintendent of the Sunday school. He is a very superior man. We have good property both in church and parsonage. Rev. W. E. Bishop is pastor. He has had experience, is a good preacher and very valuable man. He is blessed with a good wife and some smart children who are trying to qualify themselves for a useful life. On short notice we had good congregation and a pleasant service. We did well, shaping up the old subscribers.

Branch.

Passing through Branch, I was met by Rev. W. M. Adcock, who gave a cheerful report of his work. This has developed into a good circuit, being located in a fine farming country. Later I hope to stop at Branch and

Charleston.

Rev. Thomas Martin, our pastor at Charleston, met me at the train as I passed and gave a fine report of his work. He has received thirty members since conference. He is quite active and successful.

Ft. Smith.

The largest city west of Little Rock in the State is Ft. Smith. Every year some new and important enterprise has developed. It is now quite a manufacturing city, and has many wholesale and retail houses. Perhaps no better in the South. We have four stations: First Church, Central, Dodson Avenue, and Midland Heights, with splendid preachers at each. Wm. Sherman, L. M. Broyles, C. E. Patchell, and H. H. Griffin. They are faithfully look-

ing after every interest of the church, and are in much favor with their people. My chief work was with the old subscribers. Later we hope to make a canvass for new subscribers. It was a pleasure to be with Rev. J. M. Hughey in his quarterly conference at Dodson Avenue. He is a graduate of Hendrix College and one of the leading members of his conference. Is in his second year as presiding elder of the district. Dr. Z. T. Bennett has been in Hot Springs for some time but has returned somewhat improved. His general health is good, but has to use his crutch to walk. We hope he will use his pen for which he is so well qualified.

Hackett.

It was a pleasure to spend a night at Hackett with Rev. B. M. Nance, having preaching in their beautiful new church. They also have a neat new parsonage near the church. Hackett has two railroads and is a good business point. They have a large stone school house with an excellent school. Brother Nance preaches also at Bonanza, Jenny Lind, Bethel and Excelsior. He has three coal towns and several thousand people in his territory. He is an excellent young preacher and is doing well. His good wife and two sweet children gladden their home. We secured three new subscribers: J. F. Holladay, C. J. Hendrix and C. R. Robinson.

Huntington and Mansfield.

This is Rev. J. E. Lark's charge. Two good towns only two miles from each other with railroad connections. They each have some special advantages. Excellent schools, neat churches. Huntington has the coal mines and Mansfield the gas wells. Brother Lark knows how to do church work, having been so taught from his youth. He is one of our choice young men, and has a good helpmeet.

Booneville.

Sunday was spent in Booneville with Rev. F. E. Dodson and his good people. This is the largest town on the Rock Island road west of Little Rock in this State. This is a division and the shops are located here. There is also a courthouse here, there being two districts in Logan county. There are two banks and three blocks of brick business houses, fire having recently destroyed several frame buildings. There are two public school buildings. Prof. W. E. Darbey is superintendent; Prof. W. C. Bryant, principal and also superintendent of the Sunday school. Miss Beulah Sutton and Miss Vivian Hill are teachers. We have parsonage and an excellent new brick church. This is the home of Judge Evans, and his father, Rev. G. W. Evans, who is always so cheerful. He enjoys reading in his old age. Dr. Murphy and Brother Berans brought me under special obligations. They always have a welcome for me. Rev. Candler Berans, a student of Hendrix College, was at home sick, but hoped to return in a few days. This is the third year for Brother Dodson. He had just closed a fine meeting with Brother Joe Ramsey, resulting in thirty or more accessions. Brother Dodson preaches well. He is a man of a clean life and is capable of doing much good. He has an excellent wife and has some extra smart children. We had fifty-one subscribers at this office. We shaped most of them up and secured A. A. Shults as a new subscriber. Thus closed a busy and successful week. Going through much of Rev. W. E. Thompson's district, I heard many speak well of him. He is a fine preacher. He is having the district parsonage enlarged.

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

AN URGENT APPEAL.

At the mid-year meeting of the Board of Missions, McAlester, March 26, it was discovered that the Board has on hand less than one hundred dollars with which to pay the more than eleven hundred dollars due the men serving missions in the conference. This second quarter's appropriation will be due April the first. Now unless there is an immediate and strenuous effort made by the pastors these worthy, poorly-paid men on hard missions will suffer. In view of the extreme urgency of the situation the Board of Missions and the presiding elders make this joint appeal to the pastors to act at once. Collect your assessment for conference missions at once and forward to H. L. Ross, Muskogee, Okla. Not all the collection can be had now but this one can be and unless we get it, there will be embarrassment, humiliation and suffering on our missions. Let no pastor read this and lay it aside but get up and act. Let there be concerted action all over the conference and the work will be done. Who will be responsible if it is not done?

E. M. Sweet,
President Board of Missions.
R. C. Taylor,
Secretary Board of Missions.
W. M. Wilson,
Presiding Elder Muskogee District.
N. L. Linebaugh,
Presiding Elder Ada District.
T. P. Turner,
Presiding Elder Durant District.
S. H. Babcock,
Presiding Elder McAlester District.
George French,
Presiding Elder Tulsa District.
Orlando Shay,
Presiding Elder Full Blood Indians Districts.

DEATH OF McALENE READY.

Word was received in Geary Tuesday morning, March 19, that the little daughter of our beloved pastor and wife, Brother and Sister W. T. Ready, of Stroud, Oklahoma, had past into the better land beyond. They arrived in Geary late Tuesday evening, and the funeral was held at 10 o'clock Wednesday morning from the church, the pastor conducting the service. McAlene lacked only a few days of being two years old, and she is the fifth of the ten children whom the Heavenly Father has called unto Himself. Brother and Sister Ready once lived in Geary and their friends are numbered by the scores, and deeply sympathize with them in this sad hour. While they were in our midst the bereaved parents spoke in grateful terms of the many kindnesses that had been shown them by the good people of Stroud.

J. W. Trevette, P. C.
Geary, Okla., March 26, 1912.

ARKADELPHIA REVIVAL AND ELSE.

An eight days' revival in Henderson-Brown College led by Rev. A. O. Evans has resulted in a large number of reclamations and conversions. Many have consecrated their lives for special service in the home or foreign field. One has given his life to the ministry. A class of ten was received last night, nine on profession of faith and one by certificate. The revival has done great good and it was very gratifying to see the thorough personal work done by both teachers and students.

Please give some space to the announcement of our Laymen's Institute and Rally to be held here April 14th and 15th under the leadership of two prominent Southern Methodists, Hon. T. B. King of Memphis, Tennessee, and Mr. Jesse B. Wadsworth of Gadsden, Alabama. He will send you the formal "Call" to this conference in a few days, and early next week a program.

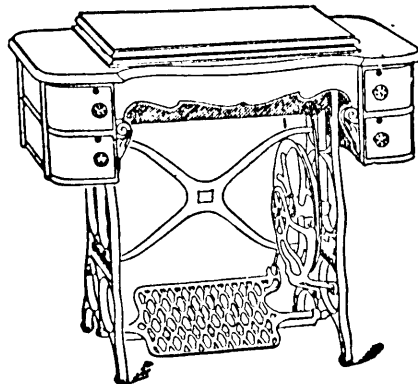
While this comprehends chiefly the interest of our local church, I am hoping that many laymen from the several conferences in Arkansas will take advantage of this opportunity and come. Among other addresses might be mentioned that of Mr. King on "The Call of the Church for Men," and those of Mr. Wadsworth on "Business in Religion and Religion in Business"—and "Winning Men One by One."

Sincerely your brother,
H. E. Wheeler.

SEE THIS!

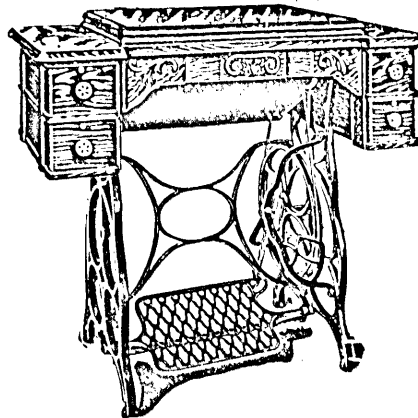
WHY PAY TWO PRICES FOR A SEWING MACHINE?

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



WESTERN METHODIST No. 1.

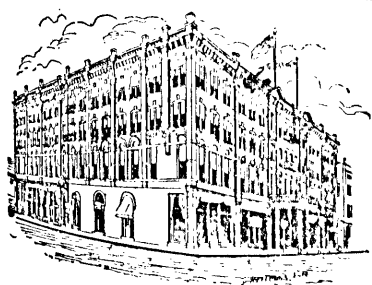
Our Western Methodist Machine No. 1 is an unequalled combination of the best features in sewing machines. It has a beautiful quarter-sawn oak cabinet, piano polish, ball bearings, steel Pitman, automatic lift, improved high arm head, best attachments and accessories. This machine is warranted by the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



WESTERN METHODIST No. 2.

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

Order of Anderson, Millar & Co., Little Rock, Ark.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets
LITTLE ROCK, ARK.

OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive, but we find it necessary to ask that it be left out of all obituaries, as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the editors much labor and trouble.)

GRIMES.—Florence Viola Grimes was born September 23, 1903 and died December 5, 1911. She was the oldest daughter of J. T. and Ruth Grimes. There were six in family, but little Johnnie preceded sister to the better land some three months ago. Brother and Sister Grimes are passing through sore trials, having to give up their infant child, then so soon called to lay away Viola. But they both know Christ as the great burden bearer. They have two little boys and two girls left. Viola was sick only a short time. The disease was diphtheria. Viola was a sweet child and having been trained by Christian parents and the influence of the Sabbath schools she knew Christ and was a little Christian and in her last moments she prayed her little prayer and said she saw Johnnie (her little brother) and said, let me in, and her little spirit left the body to join brother and the angels, finds her God and sits and sings triumphantly in Paradise. Look to Jesus dear brother, sister and loved ones. God is just transplanting these precious jewels in a more glorious clime. They are yours still and will meet mama, papa, brothers and sisters in that better land where no sickness can ever come.

F. R. Crawford.

McCAULEY.—Mrs. Mary Ann McCauley died March 28, 1912. The subject of this notice, Miss Mary Ann Mills, was born February 13, 1844. United with the church and was baptized by Rev. R. L. Fagin in 1856; was married to Mr. Wiley McCauley, January 9, 1867. To this union were born seven children, four boys and three girls, who are left to mourn their loss in her being taken from them. She was laid to rest in the Pleasant Hill cemetery March 29, 1912. Funeral services conducted by the writer. Weep not dear friends as those who have no hope. Grandma is not dead but sleeping.

Her pastor,
J. T. Armstrong.

Louis, Okla.

KENNEDY.—The death angel has visited the home of Mr. and Mrs. Gilford and Pearl Kennedy and has claimed for its victim the brightest jewel, precious little Jim. He was born September 9, 1909, and died February 10, 1912. He was only sick about nine days. Oh how we miss his little tongue. He leaves father, mother, one brother and a host of relatives to mourn his departure. But we feel our loss is heaven's gain, for we know little Jim is resting in that beautiful city, where pain and death will never come. Heaven seems nearer to us since little Jim has gone, for we have one more jewel to beckon us home. We would not call him back to this world of trouble, but will try to live to meet him in that sweet home where we can sing the praise of God together for ever; where there will be no sad goodbyes spoken.

Our hearts go out in sympathy to the bereaved parents who are left so lonely. On November 10 his burial services were conducted by Brother J. R. Nash and his little body laid to rest in the old County line cemetery to await the great resurrection morn.

Written by his aunt,
Annie Kirkpatrick.

CRYER.—Mrs. Anna E. Cryer, widow of the late Rev. H. M. Cryer, died December 31, 1911 at her home in Little Rock. She was ill but a few days and passed through the shadow of

death as she had lived, gently and trustfully. Hers was a life of love given unreservedly in sacrifice and devotion to her family and to all whose needs claimed her. Anchored in soul above the sordid and commonplace her vision of temporal things was ever touched with the sweetness and light of a steadfast nobleness of thought, and she met the cares and trials incident to earth-life with the quiet dignity and never-failing patience which characterize true strength and loyalty to high ideals. And in her gentle idealism lay a continual triumph, a victory over every adversity.

Unpossessed of worldly attributes, she lived a retiring and secluded life but a brave and beautiful one. Never, under the stress of most cruel grief or disappointment did she waver in her staunch adherence to the highest and best; and the innate refinement and delicacy which distinguished her, flowing out to all in kindness and good thoughts, are traits that are transcendent and eternal—a radiant influence here and true "treasures of heaven" in that realm among the stars to which she has been called.

M. J. C.

MILLER.—Sister Artie M. Miller, nee Conner, was born in Hall county, Georgia, April 30, 1835 and was married to Rev. McPherson Miller, November 22, 1855. This union was blessed with four children, namely, three daughters all of which preceded her to the good world, and one son, R. G. Miller, who with the aged father, mourn her departure. They were both living near their worthy son who was so nicely caring for them in their old age, and is not only an honorable citizen of Washita county, Okla., but a worthy member of Sappington church, in Cloud Chief charge, West Oklahoma Conference. Sister Miller was converted and joined the M. E. Church, South, in the year 1867. All these years living a worthy, consistent Christian life; honored, loved and esteemed by all who knew her; devoted, kind, loving, tender and affectionate as wife, mother and sister. She departed this life at her home near their son's, March 10, 1912, at the age of seventy-six years, ten months and ten days. Surrounded by her aged companion, son, grandchildren and many sympathizing friends and telling them with her aged husband with whom she had gone heart and hand with for all these fifty-seven years, farewell, and to meet her in heaven. Sister Miller was a delicate woman, and her illness was brief, but for only a few days with pneumonia. She was a good woman in the truest sense, is the verdict of all that knew her. The funeral was preached from Revelation 7th chapter and 14th verse, and the large congregation, though damp and rainy, could not near all get in the house—more out of doors than in the house—showed the esteem in which she was held by all who knew her. And while with the dear family we all mourn her absence from us, but not as those who have no hope. Our loss is her eternal gain. Those who die of Christ possessed, enter into immediate and eternal rest, that remains to the people of God. May the grace of God sustain all those stricken and bereft hearts and bring them all to heaven at last, and then "How sweet it will be, with songs on our lips and with harps in our hands to meet one another again in the sweet by and by," and be among the number mentioned. These are they which come out of great tribulation and washed their souls and made them white in the blood of the Lamb.

James A. Greening, Pastor.

PARKER.—Sister Sarah Parker was born March 7, 1824. She was married March 16, 1843; died January 4, 1912 at the ripe old age of eighty-seven

years, nine months and twenty-seven days. She died at the home of her daughter, Mrs. Mary Burgess, with whom she had lived for the last few years. Grandma, as she was known here, was converted when about thirty years of age and lived a good, consistent Christian life. The last few years of her life she was greatly afflicted. But the Bible tells us that the Lord delivers us out of all our afflictions. So it was with Grandma. Death came as a relief. Before her afflictions she was a great and a good worker in the church. She leaves two sons and four daughters to mourn her loss: Dick Parker of Conway, Ark.; Rev. John A. Parker, pastor M. E. Church, South, of Fordyce, Ark.; Mrs. Jane Lacey of Athens, Ark.; Mrs. Fannie Harrison of Glenwood, Ark.; Mrs. Tenn Davidson of Mineral Springs, Ark.; and Mrs. Mary Burgess of Umpire, Ark. The funeral was conducted by the pastor in the presence of a large congregation of sorrowing relatives and friends, after which her remains were laid to rest in Bethel Camp Ground cemetery to await the resurrection of the blest. This old sacred plot of ground is where some of her children and many of her grandchildren were converted. May the good Lord by his grace comfort the burdened relatives.

J. C. Johnson, P. C.

KERR.—Mrs. Daisy Kerr (nee) Shouse, was born May 30, 1881; was converted and joined the M. E. Church, South at the age of fourteen. She lived a devoted Christian life until death. After a few weeks' illness God in his wisdom saw fit to call her up higher. The summons came to her March 24, 1912. She bore her troubles without a murmur. About her last words were: "Don't grieve after me; I'm ready to go." Could we all live such a life as Sister Kerr has lived. She leaves a husband and six children, a father, mother, three brothers and four sisters, one of whom is the wife of Rev. Jim Snell of Quitman, and a host of friends to mourn her loss. She was laid to rest in the Valley Springs cemetery to await the resurrection day. May the blessings of God rest upon the bereaved family and friends is the prayer of their pastor.

B. E. Robertson, P. C.

SANDERS.—Ruby Sanders was born November 16, 1911 and died January 31, 1912. Little Ruby's life was short here, but God took her to heaven to live with the angels. She was a sweet little girl, the light of the home, and the mother loved her little one. But God had said, Suffer the little children to come unto him and forbid them not, for of such is the kingdom of God. So mother your child is in heaven; be faithful and you can go to it. God bless you all.

Your pastor,

W. P. Meador.

FREEZE.—Sunday, March 17, 1912, Brother Alexander Littlebury Freeze was at church at Huntington, Arkansas and I never in my life saw one so completely absorbed in a gospel message. Monday morning he was up town for his mail, chatted with his friends; went home, laid down on a couch to rest while reading his paper. Sometime after a devoted daughter discovered that he had fallen asleep never to awake. Thus suddenly departed one of the dearest old saints I ever knew. Born in Jackson county, Alabama, August 24, 1839, came to Arkansas at an early age, married in Fort Smith, Arkansas in 1861; was converted and joined the Methodist church at a comparatively early age, lived in all good conscience before God and men for more than seventy-two years, and went home to heaven on the above date, leaving a dear old wife of more than fifty years, six children, thirteen grandchildren, one great grandchild, and

one sister to mourn his loss. Brother Freeze was no ordinary man. He was more than the ordinary as a citizen, as a husband, as father, a friend, a church member, a Christian, and as a saint. To him church membership meant something. He never got too old to attend the services of the church, including the prayer meeting and the Sunday school; in fact, he was one of the best Sunday school scholars I ever saw. How he did enjoy the study of the Bible and the discussion of its truths! The call came suddenly, but thank God, Brother Freeze did not put off preparing for a crisis till the crisis came! He was ready and anxious to depart and be with his Lord.

J. E. Lark.

Huntington, Ark., March 27, 1912.

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.

"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 life.

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

"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, Tex.

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

Glasses

Absolutely Free

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

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight.

—These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on—

—These "Perfect Vision" glasses will enable you to shoot the smallest bird off the tallest tree top on the cloudiest days—

—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance and as far as your eye can reach—

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

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

DR. HAUX—The Spectacle Man—

ST. LOUIS, MO.

NOTE:—The above house is perfectly reliable.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

CAMDEN DISTRICT.

Hampton Ct.	April 6, 7
Junction City Sta.	April 13, 14
El Dorado Ct.	April 20, 21
El Dorado Sta.	April 27, 28
Strong Ct.	May 4, 5
Huttig Sta.	May 11, 12
Chidester Ct.	May 18, 19
Atlanta Ct.	May 25, 26
Wesson Sta.	May 25, 26

THOS. H. WARE, P. E.

TEXARKANA DISTRICT.

Foreman, at Foreman.	April 6, 7
Horatio Ct., at Montrose.	April 13, 14
Umpire Mission.	April 17
Lockesburg Ct., at Rock Hill.	April 20, 21
Fairview Sta.	April 27, 28
Batist Star Ct.	May 4, 5
Patmos Ct.	May 4, 5

J. A. HENDERSON, P. E.

MONTICELLO DISTRICT.

Eudora Ct.	April 6, 7
Dermott	April 13, 14
Wilmet	April 14, 15
Johnsville Ct.	April 20, 21
Hermitage Ct.	April 27, 28
Lacey	May 4, 5
Collins	May 4, 5
Watson	May 8

The District Conference will meet at Arkansas City May 9, at 2 p. m. W. C. Watson will preach the opening sermon at 7:30 p. m. J. L. Canan, 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. E. Moore, and R. A. McClintock will be the committee on orders. The Conference will hold over Sunday and all the preachers who can arrange to stay.

R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.

Maumelle Ct., at Ezra.	April 6, 7
Kee and Tomberlin Ct., at Core's.	April 13, 14
Mabelvale Ct., at Primrose.	April 17
Bauxite Ct., at Sardis.	April 20, 21
Hunter Memorial, p. m.	April 24
First Church, 11 a. m.	April 28
Asbury, p. m.	April 28
Quarterly Conference at First Church	April 29
Quarterly Conference, at Asbury, p. m.	April 30
Winfield Memorial, p. m.	May 1
England.	May 5, 6
Highland, p. m.	May 7
Henderson Chapel, p. m.	May 8
Oak Hill Ct., at	May 11, 12
Loneke.	May 18, 19

ALONZO MONK, P. E.

PINE BLUFF DISTRICT.

Lakeside.	April 6, 7
First Church.	April 7, 8
Hawley Memorial.	April 13, 14
Carr Memorial.	April 14, 15
Roe Ct.	April 20, 21
Sheridan Ct.	April 27, 28
Redfield Mission.	May 4, 5
Star Ct.	May 9, 10
Rowell Ct.	May 11, 12
Humphrey.	May 19, 20
Altheimer.	May 21
Swan Lake.	May 25, 26
Macon.	May 28, 29

Z. D. LINDSAY, P. E.

PRESCOTT DISTRICT.

Nashville.	April 6, 7
Prescott Ct., at Blevins.	April 13, 14
Okolona at Trinity.	April 13, 14
Delight at Antoine.	April 14, 15
Emmett, at Hopewell.	April 20, 21
Columbus, at Bethany.	April 27, 28
Washington, at St. Paul.	April 28, 29
Mineral Springs, at Bluff Spgs.	May 4, 5
Bingen, at Orchardview.	May 11, 12
Murfreesboro, at Murfreesboro.	May 12, 13
Center Point.	May 18, 19
Sweet Home, at Biggs.	May 25, 26
Harmony.	May 25, 26
Hope Ct.	June 1, 2

W. O. HILLIARD, P. E.

ARKADELPHIA DISTRICT.

Friendship, at Midway.	April 6, 7
Dalark at Manchester.	April 13, 14
Lono, at Leola.	April 20, 21
Princeton, at Princeton.	April 27, 28
Holly Springs, at Mt. Carmel.	May 4, 5
Traskwood, at Rhode's Chapel.	May 11, 12
Malvern Ave., 8:00 p. m.	May 12
Bear, at New Zion.	May 18, 19
Ussery, at Friendship.	May 25, 26
Third Street, 8:00 p. m.	May 19
Central Ave., 8:00 p. m.	May 26
Cedar Glades, time and place to be named later.	

T. D. SCOTT, P. E.

ARKANSAS CONFERENCE.

FT. SMITH DISTRICT.

Beech Grove.	April 6, 7
Mulberry Ct., at Long Branch.	April 13, 14
Ozark Station.	April 16
Ozark Mission, at Mt. Vernon.	April 20, 21
Greenwood.	April 24
Van Buren Station.	April 28

J. M. HUGHEY, P. E.

MORRILTON DISTRICT.

Clarksburg Sta.	April 6, 7
Morrilton Ct.	April 13, 14
Springfield Ct.	April 20, 21
Lanty Ct.	April 27, 28
Lamar Ct., at Lamar.	May 4, 5
District Conference at Pottsville.	April 23-26.

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

FAYETTEVILLE DISTRICT.

Winslow, at Winslow.	April 6, 7
Pea Ridge, at Buttram's Chapel.	April 13, 14

Parksdale and Farmington.	April 20, 21
Fayetteville Sta.	April 21, 22
Springdale Sta.	April 27, 28
Viney Grove, at Rhea's Mill.	May 11, 12
Prairie Grove.	May 12, 13
Huntsville Ct.	May 19, 20
District Conference, at Rogers.	April 30
Opening sermon by A. L. Cline. Committee on Examinations: J. M. Williams, C. W. Lester, Y. A. Gilmore.	

J. B. STEVENSON, P. E.

BOONEVILLE DISTRICT.

Waldron Circuit, at Cauthron.	April 6-7
Waldron Station, at 7 p. m.	April 7
Parks Circuit, at Parks.	April 13-14
Cecil Circuit, at Webb City.	April 20-21
Biglow Station.	April 28
Houston and Perry, at Houston.	April 28-29
Adona Circuit, at Adona.	May 4-5
Plainview Circuit, at Rover.	May 11-12
Gravelly Circuit, at Gravelly.	May 12-13
Walnut Tree Circuit, at Egypt.	May 19-20

W. T. THOMPSON, P. E.

HARRISON DISTRICT.

Yellville Ct., at Cedar Grove.	April 6, 7
Yellville Station.	April 9, 10
Cotter Ct., at Gasville.	April 13, 14
Mountain Home Ct., at Rockdale.	April 20, 21
Lead Hill Ct., at Pyatt.	April 27, 28
Eureka Springs Station.	May 4, 5

W. T. MARTIN, P. E.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.

Viola, at Mount Calm.	April 6, 7
Ash Flat, at Hill's Chapel.	April 9, 10
Bethesda and Desha, Bethesda.	April 13, 14
Jacksonport.	April 20, 21
Marcella, Pleasant Hill.	April 27, 28
Smithville, at Smithville.	May 4, 5
Powhatan.	May 7, 8
Swift, at Swift.	May 11, 12
Tuckerman Station.	May 13
Salado, Oak Valley.	May 15, 16
Charlotte, Walnut Grove.	May 18, 19
Newark Station.	May 19, 20
Calico Rock, at Norfolk.	May 25, 26
Mountain View, Guion.	May 27, 28
Wolf Bayou.	May 30, 31
District Conference at Melbourne	July 16-19.

B. L. WILFORD, P. E.

SEARCY DISTRICT.

Beebe and Austin, at Ward.	April 6, 7
McRae Ct., at Mt. Olive.	April 13, 14
Newport Station.	April 20, 21
Vilonia Ct., at Vilonia.	April 27, 28
Auvergne and Weldon, at Auvergne.	May 4, 5
Augustus Ct., at Revill.	May 5, 6
West Point Ct., at New Hope.	May 11, 12
Augusta Station.	May 18, 19
Cato Ct., at Shiloh.	May 19, 20
Gardner Memorial.	May 25, 26
Dye Memorial.	June 1, 2
Bradford and Bald Knob, at Fredonia.	June 8, 9

A. F. SKINNER, P. E.

JONESBORO DISTRICT.

Harrisburg Ct., at Pleasant Valley.	April 6, 7
Harrisburg.	April 7, 8
Monette and Macey, at Macey.	April 13, 14
Lake City Ct., at Farrar's chapel.	April 14, 15
Barfield Mission, at B.	April 20, 21
Manila and Dell, at Manila.	April 21, 22
Blytheville Ct., at Yarbrough.	April 27, 28
Blytheville.	April 28, 29
Yannadale Ct., at V.	May 4, 5
Earle.	May 5, 6
Kellar and Forest Home, at K.	May 8
Luxora and Rozelle, at R.	May 11, 12
Osceola.	May 12, 13
Crawfordsville and Marion, at M.	May 13, 14
Wilson.	May 18, 19
Bardstown Mission.	May 19, 20
District Conference will convene at Harrisburg	May 22, 2 p. m.

W. L. OLIVER, P. E.

PARAGOULD DISTRICT.

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

M. M. SMITH, P. E.

HELENA DISTRICT.

Haynes and Madison at Widener.	April 7
Mellwood Ct., at Thornton.	April 13, 14
La Grange Ct., at Poplar Grove.	April 20, 21
Holly Grove and Marvell, at Marvell.	April 21, 22
Clarendon Station.	April 27, 28
Howell and Dewey, at Dewey.	May 4, 5
Cotton Plant Station.	May 5, 6
Hamlin Ct.	May 11, 12
McCrory Station.	May 12, 13
Wynne Station.	May 18, 19
Parkin Station.	May 19, 20
District Conference will be held at Wheatley,	May 23-26. Opening session at 10 a. m., Thursday the 23rd. Opening sermon Thursday evening by Rev. F. W. Gee.
Committees: License to Preach and Admission on Trial, J. D. Hammonds, W. F. Walker and Ed Hamilton. Deacons and Elders' Orders, A. M. R. Branson, W. A. Lindsey and W. E. Jelks.	

WEST OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT.

(Second Round.)

Criner, at Criner.	April 6, 7
Erin Springs, at Liberty Hill.	April 13, 14
District Conference.	April 16, 17, 18
The Chickasha District Conference, West Oklahoma Conference, will be held at Lindsay, April 16, 17, 18. Will open Tuesday 9:00 a. m. and close Thursday noon, if possible. Let pastors and local preachers have short written statements of their work. The Laymen's Movement will be given ample attention.	
Velma, at Stoner.	April 27, 28
Sugden and Addington, at Fleetwood	May 4, 5
Waurika and Terral, at Waurika.	May 5, 6
Comanche, at Comanche.	May 18, 19
District Conference, at Lindsay.	

Notice this change of time for District Conference from April, to May 21, 22, 23. It will be held at Lindsay, and will open Tuesday, 9 a. m., and close Thursday noon, if possible. There will be preaching Monday evening at 7:30. Let the pastors and all the local preachers have short written statements of their work. The Laymen's Missionary Movement will be given ample attention. Do not forget that Sunday school superintendents, lay church leaders and district stewards are now members of the District Conference, as well as recording stewards, and four elected delegates from each charge. Let pastors see that Quarterly Conference Records are there. It is important that pastors and delegates be there at the opening. To do this, all who go by train must reach Lindsay Monday.

L. L. JOHNSON, P. E.

Britton, Okla.

MANGUM DISTRICT.

(Second Round.)

Dryden and Red Hill, at R. H.	April 6, 7
Pleasant Hill and Gould, at G.	April 7, 8
Cloud Chief Ct., at Pleasant View.	April 13, 14
Mt. View and Goteau, at Mt. V.	April 14, 15
District Conference at Granite.	April 17, 19
Mangum Ct., at	April 20, 21
Mangum Station.	April 24
Prairie Hill Ct.	April 27, 28
Rev. H. E. Snodgrass will preach the opening sermon for district conference Tuesday, 7 p. m., April 16. Other announcements will be made later. The pastors will please collect the assessments for Missions and Church Extension this quarter.	

O. F. MITCHELL, P. E.

LAWTON DISTRICT.

(Second Round.)

Manitou Ct., at DeYoung's Chapel	April 6, 7
Walter Ct., at Rose Valley.	April 13, 14
Temple.	April 14, 15
Davidson.	April 20, 21
District Conference will be held at Grandfield,	May 8-10.

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

CLINTON DISTRICT.

(Second Round.)

Butler, at Shiloh.	April 6, 7
Burmah, at Center Point.	April 7, 8
Custer City, at Mt. Hope.	April 13, 14
Thomas Mission, at Mt. Zion.	April 14, 15
Cordell.	April 20, 21
Dill City, at Dill City.	April 21, 22
Foss, at Page.	April 27, 28
Weatherford.	April 28, 29

MOSS WEAVER, P. E.

OKLAHOMA CITY DISTRICT.

(Second Round.)

Franklin	April 6, 7
Norman	April 7, 8
College Park	April 10
Paoli, at Florence	April 13, 14
Capitol Hill	April 14, 15
Piedmont	April 20
El Reno	April 21, 22
Perry	April 28, 29
Guthrie	April 29
Geary	May 4, 5
Arcadia	May 12, 13
District Conference at Purcell	May 15, 9 a. m.

O. F. SENSABAUGH, P. E.

ARDMORE DISTRICT.

(Second Round.)

Berwin, at Springer.	April 6, 7
Lone Grove, at Keller.	April 13, 14
Woodford.	April 14, 15
Ardmore Mission, at Deeco.	April 20, 21
Marietta.	April 21, 22
District Conference, April 24-26, at Broadway, Ardmore.	

W. U. WITT, P. E.

EAST OKLAHOMA CONFERENCE.

CHOCTAW-CHICKASAW DISTRICT.

(Second Round.)

Hugo Ct., Honey Springs.	April 5, 6
Bennington Ct., Sulphur.	April 6, 7
Atoka Ct., Pine Ridge.	April 26, 27
Washita Ct., Randolph.	April 27, 28
LaFlore Ct., Higgins Chapel.	May 3, 4
Chickasaw Ct., Pennington.	May 4, 5
Kiowa Ct., Red Spring.	May 12, 13
ORLANDO SHAY, P. E.	

CREEK-CHEROKEE DISTRICT.

(Second Round.)

Wewoka Ct., Wewoka Chapel.	April 12, 13
Seminole Ct., Salt Creek.	April 13, 14
Honey Creek Ct., Springfield.	April 19, 20
Okmulgee Ct., Big Cusseta.	April 20, 21

ORLANDO SHAY, P. E.

ADA DISTRICT.

(Second Round.)

Wanette, at Jefferson.	April 6, 7
Moral Ct.	April 7, 8

N. L. LINEBAUGH, P. E.

TULSA DISTRICT.

(Second Round.)

Bristow.	April 6, 7
Depew Ct., at Sunny Slope.	April 13, 14
Sapulpa.	April 14, 15
Stroud-Davenport, at Davenport	April 20, 21
Stillwater.	April 21, 22
Prague-Paden.	April 27, 28
Okfuskee Ct.	April 28, 29
Our District Conference will convene Thursday, May 16, 9:30 a. m., and last at	

least till Sunday night. I urgently request each and every preacher and delegate carefully and prayerfully to lay his plans to be present at the first roll call and by all means remain till the benediction is pronounced Sunday night. Pray much that the conference may be a blessing to you and through you a blessing to others. Let each preacher in charge see to it that each Local Preacher in his charge is either present in person or has in the hands of the secretary of the conference a written report of his work since the last District Conference. Let him also see that his Recording Steward brings to the Conference the Quarterly Conference Records. I shall hold each pastor accountable for the presence of his Quarterly Conference Records at the Conference.

GEO. C. FRENCH, P. E.

MUSKOGEE DISTRICT.

(Second Round.)

Morris, 11 a. m.	April 7
Boynton and E., 7:30 p. m.	April 7
Hulbert Ct.	April 13, 14
Ft. Gibson.	April 14
First Church, Muskogee.	April 21
Muskogee Ct.	April 21
St. Paul's, Muskogee.	April 28
Stigler.	April 28
Roland Ct., at Pawpaw, 7:30 p. m.	May 3
Roland Ct., at Gans, 7:30 p. m.	May 4
Muldrow, 11 a. m.	May 5
Vian Ct., at Gore.	May 5

W. M. WILSON, P. E.

McALESTER DISTRICT.

(Second Round.)

Wister.	April 7
Heavener.	April 14
Fair View.	April 21
Poteau.	April 21
McAlester.	April 28
Krebs.	April 28

SIDNEY H. BABCOCK, P. E.

COL. GEORGE WARE DICKINSON

Was born in Mississippi, December 26, 1843, and died in Little Rock, Arkansas, February 12, 1912. He was the son of James and Nancy (Ware) Dickinson. When about one year old his parents moved to Holly Springs, Arkansas and a year later they settled upon Oaklawn farm, near Summerville in Calhoun county, Arkansas. Here he grew into young manhood under almost ideal surroundings for that early day in Arkansas. In 1869 he was married to Miss Cordelia C. Barker of Drew county, Arkansas. A home was established on the Oaklawn farm. Of that happy union there are four surviving children, viz.: James B. and Thomas Dickinson of Little Rock, Arkansas; Mrs. Elliott R. Berry of Bentonville, Arkansas and Mrs. Henry T. Bunn of New Orleans, Louisiana. His sister, Mrs. Melissa Hearn of Magnolia, Arkansas, is the only surviving member of his family. Just at what age Col. Dickinson was converted and joined the Methodist church I am not informed. It must have been early in life for he and his excellent Christian wife founded and maintained, till his death, a Christian home. They reared their children in the Christian faith and to my certain knowledge all the children have been active Christian workers in the church from childhood. They reflect most beautifully the sturdy solid piety of their parents and are held in highest esteem not only because they are educated and refined leaders in the best society, but because of the splendid type of Christian character for which they stand. No greater encomium can be bestowed upon Brother and Sister Dickinson than the rich Christian lives of their children. What a splendid offering they have made to the church! When the war broke out, young Dickinson at the age of seventeen volunteered, and was a true soldier until it ended. He was a private in Company B, Monroe's Regiment, Cabell's Brigade. He took part in the battles of Pea Ridge, Jenkin's Ferry, and was in General Price's raid into Missouri. He carefully preserved the record-book of his company through the war and to the end of his life he took the keenest interest in all Confederate history. His comrades in arms admired him as a brave, patriotic soldier. Col. A. V. Rieff of Little Rock, Arkansas, who served with him through the entire war, was a sincere mourner at his funeral, and as the funeral party pulled out of the Rock Island, he stood on the platform waving his hat as the tears trickled down his cheeks. I thought I could see in his face the expression, "We'll soon meet to part no more, my noble comrade!"

Six years ago, Col. Dickinson sold his Oaklawn farm and joined his family in the city to spend the rest of his life quietly at home. His health was failing. Towards the last he often did and said things that indicated his realization of the approaching end. The country and the forest never lost their charm for him. He loved to ride into the country and often did so as a recreation. Forest Park, with its gigantic trees, attracted him. He spent many hours among its trees. The

morning of his death he had gone to Forest Park and while walking amid the beautiful trees he sank down from was not alone for God walked with him and took him from among the trees heart failure to get up no more. He of earth to walk with him amid the trees of Paradise.

Brief funeral services were conducted by the writer at an early morning hour in the home. Notwithstanding the unseasonable hour a great crowd of friends were in attendance. The body was laid to rest in the family cemetery at Oaklawn, Calhoun County, with more extended funeral services in the presence of a host of people from all parts of the county. Practically all the colored people of the Dickinson plantation were reverent mourners at his grave. From the railroad the casket was borne by six elderly colored men who had largely spent their lives in the services of the Dickinson family. Fifty-two years of residence in that community, with everybody, white and black, his friends, made it eminently fitting that his body should rest in its soil until the resurrection morn.

That gathering of noble citizens uttered but one verdict. It was that Col. Dickinson was the best man, the most helpful friend, the wisest counselor, the greatest peacemaker they ever had in their midst. It was a great tribute to a truly great and worthy man. There is no estimating the value of such a life in such a community. It is like "precious ointment poured forth." That life will bear fruit in all the years to come. Rare, rich and beautiful flowers were placed upon his grave. The largest floral offering I have ever seen. May the mantle of the noble father fall upon his worthy sons, and may the comforting Spirit minister strength to the lonely wife, sister and children until they shall at last be reunited around the throne of God. Sincerely,

A. O. Evans,
Pastor Asbury Church.

REVIVAL AT LUXORA, ARK.

One of the greatest revivals the Methodist people of Luxora have had for several years closed last Tuesday night, the 26th. Rev. Sam M. Yancy, of Parkin, Ark., did the preaching. He came here on March the 11th, and labored with untiring zeal for three weeks. It seemed that both the Methodist and Baptist churches were at a low ebb spiritually, but after a few hard old gospel sermons to the church membership, they began to bestir themselves, the Baptists came to our help, with their prayers and testimonies and many were saved, old men, young ladies, girls and boys. As a result the Methodists received sixteen, others go to the Baptists. Brother Yancey won the hearts of the people at once, they all love him. He did fine old gospel preaching, making plain to them their sins, showing them the one way to Christ. Services were held twice each day, at night the church was full; in the afternoon the crowd was larger than this town had ever before witnessed at day services. Brother Yancey preached one night to the men (ladies present). Every business house in town closed promptly at 7:30. The house was filled to overflowing. Luxora has the name of being a hard town to hold a revival in. The barriers have been torn away; the partition has melted down. Malice, strife or any form of sin couldn't stand under the gospel truths that Brother Yancey gave the people. They asked him to come this summer and hold another revival. They proved their appreciation by their liberal donation. Our Sunday school is doing nicely considering the bad weather and high water. We start next week to canvass the town with the visitation cards in behalf of the Sunday school. Have ordered one dozen books, Training for Service, hope to double this number in

FREE TO YOU—MY SISTER

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



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

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

Methodist Benevolent Association

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

the next few weeks. We are on much higher ground spiritually. Pray for us that we may continue to go forward.

Yours in Christ,
J. T. Hood, P. C.

THE FIRST "EVERYTHING IN FULL" FOR THE YEAR.

I have just received \$236.00 from Hobart Station, being the first charge in West Oklahoma Conference to pay "Everything in full."

Purcell paid all assessments except Superannuate Endowment Fund. Overlooking this that charge was reported in full when it was not.

Hoping this will satisfy all parties, I am
Yours truly,
W. L. Anderson,
Conference Teller.

COULD NOT WRITE.

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve woman's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

APPLE LANDS, BENTON COUNTY.

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

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

HUGO, OKLA.

I preached at 11 a. m. to our First church at this place. Rev. J. A. Noble, who came to us two years ago from the Reformed Church of America, is our pastor here. He is in great favor with his people. He has a model family. He has a very promising son in the law department of the University of New York. The whole nation will hear of this young man some day.

Faternally,
J. K. Smith.

March 24, 1912.

POSITION WANTED.

We are getting along fine considering the exceeding cold weather. Grady, my son, wants a position in a hardware store. Two years experience. If the brethren know of a place please let me know. He is twenty years old and can give recommendation.

J. A. Grimes, P. C.
Centratia, Okla.

Sleeplessness

may be overcome
by a warm bath
with

**Glenn's
Sulphur Soap**

Sold by
druggists.

Hill's Hair and Whisker Dye,
black or brown, 50c.

Waterman's
Ideal
Safety Pen

THE LATEST MODEL
OF THE
BEST FOUNTAIN PEN
ON EARTH

The Pen Screws back
into the Barrel

The Principle is that
of a bottle containing ink
—when corked with
cap or pen point it can-
not spill. The gold pen
being always moist, the
ink flows at the first touch
in writing.

SEE THEM AT

ANDERSON, MILLAR &
COMPANY

122 East Fourth St.
Little Rock, Ark.