

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Success. D. T. Hendron  
State House  
and Christian Advocate.

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

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No. 20



## THE DAY OF YOUTH.

Nothing is more characteristic of American life today than that it is in the heyday of youth. This is not merely because we are a young nation, joyously exploring still the wide domain which we have inherited. Rather is the spirit of youth abroad in the land because our modern appliances for health and comfort are making mere physical existence so much more worth while than it once was. Every decade sees lengthened the average span of human life. This means almost exclusively that medical science and hygiene are freeing childhood and youth from the handicaps which disease long placed upon them. The ordinary rules of health are understood by an ever-enlarging number of young fathers and mothers. There may be fewer children than formerly, but they are healthier, and a far larger proportion of them live to mature years. It is not in the case of grown people so much as in the reducing of infant mortality that the duration of our modern life is going on increasing.

But it is also true that people now more resolutely and more successfully than of old resist the encroachments of age. Women continue to be active and to look blooming at an age when fifty years ago their grandmothers retired helplessly to white caps and the chimney corner. Men are engaged in business, look ruddy and move briskly long after their forbears were decrepit with rheumatism or had been carried off by malaria, consumption or some infectious epidemic. The popular feeling that so many deaths from heart failure is a sign of overwork and of fast living is essentially fallacious. Deaths from heart failure usually indicate merely the wearing out of the physical machine; and the fact that it wears out instead of rusting out with disease is often a tribute to the care which it has received. Physicians of today are so skillful that they will scarcely allow a man to die in his forties and fifties from those numerous ailments that once swept our fathers away as with a flood.

This youthfulness of body, so characteristic of our day, reacts upon the spirit. Some of the results here are like the physical results, altogether admirable and commendable. Youth is cheerful, it is buoyant, it is hopeful. These are traits which men and women are fortunate indeed to carry with them into mature life. They bless them and bless others about them. There is a saneness and healthfulness of mind which are closely related with physical well-being. It is a pleasure to have dealings with a robust man, clear-skinned, bright-eyed, ready smile and shining teeth, who is calm and self-possessed in manner because his mind is well balanced and at peace with itself. So the quiet, unruffled, carefully dressed woman, alert and well kept still though grandchildren may already be about her knees, serene of mind, sympathetic, well-informed, is one of the most desirable members of human society. Let the fight against old age and decrepitude go on. Let us all cheer it on and join in it. After all, nothing gets old but the body, and we are going presently to exchange that for a better one.

But some of the aspects of youth are better left behind than retained. Its frivolity, arising from

inexperience, its mad desire for entertainment, its willingness to waste time, its brutal selfishness should never invade our better years. There is need for a word of warning here. The American people are foolishly greedy of entertainment. They do not distinguish. They tolerate "shows" that are vulgar, books that are vicious, social hours that are frivolous, solely because by them they are able to pass away time forgetfully. Here is a wide open door for vice and sin. Those who are not required to work for a living are in special danger. Pleasure pursued, flees. Ordinary entertainment palls. Morbid cravings are born, and in the irresponsibility of our youthful ways we follow them to disaster. Sexual vice lurks in the background of every aimless, pampered life, ready to break its leash like a horrible wild beast. Drugs and liquor take heavy toll of those who are merely looking for a new sensation. Our best people today need to be warned against the danger of mere frivolous diversion and self-indulgence. Selfishness always means a wrecked life, and youth is instinctively selfish. May we emphasize, in this brief word, the menace of too much seeking for entertainment? The phenomenal rise and spread in our cities and towns of the nickel vitascope halls is a symptom. These places are mostly not bad. They may be, often are, instructive, innocently amusing. But Americans must not give up the serious business of living both for this world and the world to come, merely to be amused. We cannot afford to play all our lives simply to prove that we still feel ourselves young. Life is serious, and not to take it seriously is to make it a failure. For comment, see the press dispatches of about any day in the year.

## THE IRRESPONSIBLE WOMAN—A MENACE TO SOCIETY.

The inventions and wealth of our civilization have freed many women from the ordinary cares and responsibilities of home life. Some noble women are using their freedom and wealth for social uplift. Others in idleness and various social dissipations are wasting their lives and are becoming a real menace to morality and progress. The question is delicate, and as some of these women might resent the criticism of a mere man, the opinion of Miss Ida M. Tarbell, in an article in *The American Magazine*, is given in lieu of our own. She says in part:

"There never at any time in any country existed so large a group of women with whom responsibility and effort were a matter of choice, as exists today in the United States. While a large number of these free women are devoting themselves whole-heartedly to public service of the most intelligent and ingenuous kind, another larger number recognize no obligation to make any substantial return to society for its benefits. The heaviest burden today on productive America, aside from the burden imposed by a vicious industrial system, is that of its non-productive women. They are the most demanding portion of our society. They spend more money than any other group, are more insistent in their cry for amusement, are more resentful of interruptions of their pleasures and excitements, they go to greater extremes of indulgence and of uneasiness. The really serious side to the existence of this parasitical group is that great numbers of other women, not free, forced to produce, accept their standards of

life. We hear women, useful women, everywhere talking about the desirability of not being obliged to do anything, commiserating women who must work, commiserating those who have heavy household responsibilities, and by the whole gist of their words and acts influencing those younger and less experienced than themselves to believe that happiness lies in irresponsible living."

"Various gradations of the theory of which this is the extreme expression show themselves. Thus there are great numbers of women of moderate means, who by a little daily effort can keep comfortable and attractive homes for themselves and their immediate families, and yet are utterly regardless of outside responsibility and are practically isolated in the community. They pass their lives in a little round of household activities, sunning and preening themselves in their long hours of leisure like so many sleek cats. There are others who build up frenzied existences for themselves in all sorts of outside activities. They plunge headlong into each new proposition for pleasure or social service only to desert it as something more novel and exciting appears. Their efforts have no relation to an intelligently conceived purpose. They laboriously pad out their days with trivial things, vanities, shams, and shadows to which they give the serious undivided attention which should be bestowed only on real enterprises. Others seek release from a hearty tackling of their individual situations in absorbing work which perhaps fills their minds, but is mere occupation—something to make them forget, a protective shield to shut out the insistent demands of life. All of these women are rightfully classed as irresponsible, whether moved by vanity, indolence, purposelessness, social blindness, or, most pitiful, a sense of the emptiness of life. No one of them is building a 'house of life' for herself."

"These women are scattered nation-wide. You find them on farms and in mansions, in offices, and in academic halls. In startling contrast there exists almost under the eaves of their roofs a vast and pitiful group of friendless children—the deserted babe, the little mother, the boys and girls running wild on side streets, the factory child, the shop girl who has no home. Society can never run right until all its members are performing their natural functions. No woman, whatever her condition, can escape her obligation to youth without youth suffering, and without suffering herself. One of the crying needs of today is a crusade, a jar, which will force upon our irresponsible women the friendless children, give them some sense of the undeniable relation they bear to them, show them that they are in part the cause of this pathetic group and that it is their work to relieve it. These women have intelligence; they have time and means. They owe society a return for their freedom, their means and their education. Nature has made them the guardian of childhood. Can they decently shirk the obligation any more than a man can decently shirk his duty as a citizen? To force the facts upon her, to cry, 'You are the woman—you can not escape the guilt of the woe and crime which come from the neglected childhood in your radius'—this is the business of every man and woman who has had the pain and the privilege of seeing something of the actual life of the people of this world."

## WESTERN METHODIST

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## METHODIST CALENDAR.

## District Conferences.

Paragould District, Imboden.....May 23-25  
 Helena District, Wheatley.....May 23-26  
 Durant District, Tt. Towson.....May 25-28  
 Guymon District, Tyrone.....May 21  
 Jonesboro District, Harrisburgh, 2 p. m.....May 29  
 Muskogee District, Checotah.....May 28-30  
 Texarkana District, Ashdown.....May 30  
 Clinton District, Elk City, 3:00 p. m.....June 18  
 Camden District, El Dorado, sermon evening  
 before.....July 10  
 Vinita District, Claremore.....July 1-4  
 Prescott District, Hope.....July 3-5  
 Arkadelphia District, Dalark, 8:00 p. m.....July 9  
 Batesville District, Melbourne, 9 a. m.....July 16  
 Ada District, Mand.....June 20-23  
 Booneville District, Plainview, (night).....July 9  
 Creek-Cherokee Dist., Little Cusseta, 8 a. m. July 17  
 Choctaw-Chickasaw District, Towali, .....July 24-28

Will those who have additional dates please notify  
 us so that they may be inserted?

Rev. E. N. Parrish is assisting Rev. R. C. Taylor in a good meeting at Pryor, Okla. Six professions the first day.

Brother D. M. Bennett, of St. John's Church, Oklahoma City, has been elected lay leader for the Oklahoma City District.

B. C. Clark, W. M. McCrac, W. O. Abshire and Dr. E. S. Lain are the delegates-elect from Oklahoma City District to the annual conference.

If the eye of any Methodist dentist who wishes a location should fall upon these words, let him correspond with Robert Thacker, M. D., Lexington, Okla.

Rev. W. A. Randle, of the West Oklahoma Conference, writes that his health is improved and that he has several dates to assist the brethren in protracted meetings.

Among the beautiful scenes at the Oklahoma City District Conference was the baptism, by the presiding elder, of little Virginia Elizabeth, daughter of Rev. and Mrs. J. V. Stanley.

Dr. J. C. Morris this year preached the commencement sermon and Dr. J. W. Lee delivered the address for Scarritt Bible and Training School, the commencement being just now over.

It is matter for congratulation that the little daughter of Dr. and Mrs. O. E. Goddard, little Elizabeth, who has been so sick, seems now in a fair way to recover, according to our latest advices.

Dr. O. E. Goddard is preaching excellent sermons to the St. Paul's congregation, Muskogee, Okla. So say his hearers. The church prospers under his wise administration and will soon be free from debt.

We gratefully acknowledge an invitation to the wedding last Thursday, of Mr. Walter Allen Aden, of Pine Bluff, and Miss Annie Laura Sharp, Arkadelphia, at the home of Rev. W. F. Evans, uncle of the bride.

At the session of the Oklahoma City District Conference the conference, through Rev. J. R. Abernathy, presented the presiding elder, Dr. O. F. Sensabaugh, a token of esteem in the form of a Masonic charm.

We were favored recently by calls from two of our Oklahoma brethren, Rev. A. E. Townsend, pastor at Cheyenne, and Rev. W. M. Wilson, Presiding Elder of Muskogee District, while returning from Board meetings.

Two of the children of Rev. W. S. Bristow, one of the deceased members of the Arkansas Conference, are this spring graduating from the Yell County Normal College, Pierce and Bonnie. We appreciate an invitation.

The good meeting Rev. W. H. Evans and Rev. W. M. Goose held at Braggs, Okla., has developed this church into a self-supporting station. The Lord has the right-of-way in Braggs. Twenty-eight joined the church.

Dr. C. H. McGhee, pastor of First Church, Muskogee, is having fine success. He preaches to large congregations every Sabbath and is in great favor with his people. He was quite helpful to the field editor while in the city.

Rev. J. R. Abernathy, Guthrie, Okla., president of the Epworth League Board, West Oklahoma Conference, is this year visiting the district conferences in the interest of the Epworth League, and is doing very satisfactory service.

Rev. Fred L. Giles and Rev. J. D. Kidd, both of whom have been doing supply work in the bounds of the Oklahoma City District, were recommended by the district conference for admission on trial into the traveling connection.

We are in receipt of a "Mothers' Day" program from the wide-awake Sunday school pastor, Rev. W. J. Moore, of First Church, Sulphur, Okla., which was observed May 12. It shows quite a good interest in the Sunday school of that church.

President A. C. Millar, of Hendrix College, preached the commencement sermon for the Warren High School recently. He was greatly pleased with the fine record of that school. He will preach the sermon for the Sloan Academy at Imboden, Sunday, May 26.

Rev. W. H. Evans is employed by Rev. W. M. Wilson, presiding elder of Muskogee District, to help in meetings when and where the presiding elder thinks best. He has had two excellent meetings at Braggs and Vian. He is now with Rev. T. O. Shanks at Keota, Okla.

Announcement is made that Mr. M. E. Cannon, a young business man of Jonesboro, will in the near future be married to Miss Virginia Watson, daughter of Rev. H. H. Watson, our pastor at that place. The marriage will take place at the Methodist Church. We extend congratulations.

Rev. W. H. Evans and Rev. O. S. Snell had a successful four weeks' meeting in Vian, Okla. They held four services a day: Preaching in the morning, a half-hour busy men's service just before noon, cottage prayer meeting in afternoon, and preaching at night. Many professed feath in Christ, and 31 joined our church.

We note the death of Mrs. G. W. O. Davis, wife of a superannuate of the Arkansas Conference, and Rev. E. M. Watson, a charter member and superannuate of the White River Conference. Notices of each will be seen in another department. We extend condolence to the bereaved and pray our Heavenly Father's grace upon them.

Rev. J. M. Holt, who has labored for a good many years in Oklahoma as supply, but who has recently traveled the Sunset Circuit, in the North Texas Conference, has given up the charge on account of bad health. He believes, however, that after resting for a while he will be able to help any of the Oklahoma pastors who may desire his services in revivals. His address will be Gainesville, Texas.

This editor spent Friday in attendance on the session of the Little Rock District Conference at Lonoke. There was a good attendance of the preachers and delegates. The Conference did business without a jar under the presidency of Dr. Alonzo Monk, and the occasion was a profitable one. We had the pleasure of entertainment in the home of the pastor, Rev. F. F. Harrell, who is doing an excellent work.

In another department of this issue Rev. L. W. Cobb gives an account of the death, May 14, of his wife, Aurelia J. Cobb, who had been in bad health for a long time. Brother Cobb is one of our Choctaw brethren and a superannuated member of the East Oklahoma Conference. The account is given in Choctaw. Mrs. Cobb was ready to die and her end was peace. We wish especially to extend sympathy to Brother Cobb in his bereavement.

Rev. A. M. Miller, Lexington, Okla., for whom this editor preached last Sunday morning, has a good live work going on in that charge. He has a fine helper in that excellent local preacher, Rev. H. H. Everett. Brother Miller is not only succeeding as a preacher, but he is also doing some work which has a real scientific value, gathering and putting into permanent form Indian legends and traditions. He has already accumulated quite a lot of authentic matter concerning the Muskogees, and his work is of real scientific value.

Rev. J. V. Stanley, Purcell, Okla., with whom we recently spent several very pleasant days, is commending himself to our church and to the community at Purcell. He has excellent help in his good wife. He also has excellent help in Brother C. M. McClain and B. C. Clark and several other laymen in that charge. We specially enjoyed the rest and the hospitality we found in the good home of Brother McClain. Brother Clark took special pains to help us about the Western Methodist. He believes that without publicity the work of the church will be but poorly done.

We note in the Bennington (Okla.) Tribune an account of a cowardly and brutal attack made on our pastor at that place, Rev. A. C. Pickens, by a town bully and supposed bootlegger recently. We are glad to say that Brother Pickens was not seriously hurt, though the attack was made in a most cowardly manner and without warning, and that the bully has been fined \$100 and 30 days in jail. Brother Pickens, who is one of the older members of the ministerial force in Oklahoma, and a member of the East Oklahoma Conference, is very popular as a minister in his charge and has almost doubled the membership since he became pastor.

Representatives of Hendrix College have been successful in every intellectual contest in which they have engaged this year. A few weeks ago at Little Rock they won in oration and declamation contests. Last Saturday at Jackson, Miss., Mr. E. T. Wayland and Mr. J. A. Sage, representing Hendrix College, won in debate on the Monroe Doctrine over representatives of Millsaps College, the Methodist College for Mississippi. As Millsaps had won in four other debates this year, the victory of Hendrix was the more significant. It is worth remembering that Hendrix won in a debate with Millsaps last year. We congratulate Hendrix College and these worthy representatives on their successes.

Mrs. G. W. O. Davis, wife of Rev. G. W. O. Davis, one of our superannuate preachers, died in an infirmary in Little Rock, where she had been taken for treatment, last Friday. She was buried here from our church Saturday.

Suitable obituary will be furnished.

G. G. DAVIDSON.

Russellville, Ark., May 20.

## REV. E. M. WATSON GONE.

Brother Watson died at his home in Gainesville, Ark., last night. He was one of the charter members of the White River Conference, suffered much, was really one of the Father's afflicted children, a good, faithful, and true man. An obituary will appear later.

M. M. SMITH.

Paragould, Ark., May 17, 1912.

## HENDERSON-BROWN NOTES.

Dear Brother: Do not forget that Henderson-Brown College extends to the brethren of the Conferences a very cordial invitation to her Commencement exercises May 26 to 29, and, also, wishes to say to any one who will attend, that if he will notify us by a card, on return mail, a home will be provided. We expect a great time.

Then, too, do not forget our Summer School or Chautauqua, which is to meet June 3 to June 13. We expect great things to come to pass on that occasion. Dr. Stonewall Anderson writes us today that he is looking forward to his part on the program with great anticipation. There is no doubt but if the brethren will get together here, at that time, and enter into the work with all their hearts and souls, much good may be accomplished, and to this end I sincerely hope the brethren will sacrifice even to be present. Remember the expense is almost nothing: \$5.00 for ten days, and a matriculation fee of \$3.00, and if there are any who wish to be present and do not happen to have the money to spend, come along anyway. Let's get ready for the Lord's work.

Sincerely,

GEORGE H. CROWELL, President.

May 21.

## FROM REV. J. C. HOOKS.

The powers that were picked me up and moved me to Mountain View and Gotebo, making me ruler over two cities. I find some most excellent people—the very salt of the earth—at both of these towns. They are destined to become important places, with fine oil prospects around both places. Gotebo is already supplied with natural gas. We have two homes. Our good women at Gotebo have fitted up a nice room for us there and at Mountain View we have a good parsonage and the good women here have supplied it with all needed comforts. It is our aim to make both of these places stand alone next year. They are eight miles apart on the Rock Island and 100 miles west of Oklahoma City. Indians are plentiful hereabouts, but very orderly and peaceful. I preached to several at Mountain View every Sunday. This is the greatest farming country on earth if only we can have rain. From the rains and snow we have had this winter everybody predicts a great crop year.

My Presiding Elder here is C. F. Mitchell, son of Dr. B. E. Mitchell, of Chapel Hill, Ark., who has just passed to his reward. I was Dr. Mitchell's pastor for three years and a better friend I never had. A nobler spirit and a more loyal Methodist and Christian never lived. Highly endowed and well poised by nature, finely educated, clean, pure and pious in heart, he was ripe for the change. Dr. Mitchell goes to heaven by the unanimous verdict of all who knew him. Charley is a worthy son of such a father. You could not pile honors enough on him to inflate him. That is more than can be said of some that I know.

I have been at Mountain View now three months and have taken into the church about 40 members, nearly all on profession of faith. We have some splendid people here and the church is alive and at work.

I have never put forth a more strenuous activity in my life than I have during these three months. Blessed is he that hath a horn to blow. I have made about three hundred pastoral calls,

prayed in nearly every family and walked over one hundred miles. I have read my Greek and Latin Testaments from the Epistle of James through Revelation and then Matthew, Mark, and Luke and part of John. I have read the Septuagint nearly through Genesis; studied much in Gebernius. One who has never read the Septuagint has no idea what a treasure it is and what a flood of light it throws on the Old Bible. I have read Kitto's "Holy Land," a great deal in ancient history, Sanday's "Oracles of God" by the way, a very fine work. I have read Machiavelli's "Prince," a book full of paradoxes and absurdities and mischievous doctrine. I have torn down a few sermons and rebuilt them. By the way, I have discovered in reading Nestle & Werdner's New Testament Greek that the thirty-seventh verse of the eighth chapter of Acts, which is the only plank in the creed of the Campbellites, is left out as a spurious passage.

Several years ago Funk & Wagnalls offered as a premium for the Literary Digest ten volumes of sermons by the great preachers of the world. I secured a set. They have sermons from Adam down to date and every country on earth represented but the South. Southern Methodism can boast of some as great preachers as ever lived on this planet, but not one appears in this collection. The omission was evidently studied. And yet I suppose that much of their patronage comes from the South.

And then I have read "My Religion," by Tolstoi. Tolstoi can look a plain passage of Scripture in the face and deny its meaning with more *sang froid* than any one I know, except an Arkansas friend, who has all the egotism and none of the genius and learning of Tolstoi. It is actually taxing on one's patience to see an author try to wrench and twist a simple passage of Scripture out of its plain meaning in order to support a preconceived opinion. In the face of all the cumulative evidence, piled up, enough and to spare to try to refute the doctrine of the resurrection of Jesus Christ and at the same time admit the inspiration of the Scriptures, is provoking and makes one question the honesty of the author. The resurrection of Jesus Christ the Scriptures not only tried, but succeeded in establishing, so that for one who accepts the inspiration and reliability of the Scriptures there is no other rational conclusion. Fallacious also is his reasoning on the question of divorce. No one commits a sin by continuing to live with an unfaithful partner, but clearly the right to separate exists. Tolstoi puts himself beyond the pale of respect as an author.

The Methodist has taken on new life and interest. I read it with avidity. I have always wished that Dr. Riggin would write a commentary on the Scriptures. I am sure I have never heard anyone who had such a clear insight to the Bible as he. His fund of information is encyclopedic. His learning is profound and accurate. His piety is unquestioned. Like all great men he will grow bigger the farther away he gets from the envious and jealousies of contemporaries. His church history, coming out in the Methodist, when complete, put in book form, will be a valuable addition to Christian literature. I know him. He was my Presiding Elder for several years. Child-like in his simplicity, clean and chaste of speech, great in thought, tender as a father in his deportment—what a pleasure it was to have him in our home. Dr. Anderson is likewise bringing his readers under great obligations by his strong writing on the Holy Spirit and "Where Rest Is Found." The two serials would make a strong book. I should love to see the Methodist in every home in my charge.

I felt like a "poor man at a frolic" at our last Conference. Not a familiar face nor a congenial friend. I had always looked to the meeting of the Little Rock Conference with great pleasure. There were those that I loved as dearly as I did

my own life. The two years I was in Texarkana threw me almost daily with Brother James Thomas and a very close friendship sprang up between us. A brother in need he was to me. I have never understood why anyone would not love James Thomas. The very soul of kindness and generosity. No one ever appealed to him for help and was turned away. I should be an ingrate if I did not love him. He is the General Forrest of the Little Rock Conference. He brings great things to pass and no one ever drew sword against him who did not get the worst of it. And what shall I say more? Time and space would fail me to speak of B. B. Thomas, kind to a fault, with charity for all and malice for none. J. R. Rushing and J. R. Sanders equal in piety and strong in love as any of the Apostles. Forney Hutchinson, the young giant who never ran up on an insurmountable obstacle. The Little Rock Conference has more than its share of great men. I sincerely and fervently love the brethren of the Little Rock Conference. I sincerely regret to hear of the failing health of Colonel Thomas Ware. While I was never under him I always loved him and put a high estimate upon him as a man of ability and integrity, and at the same time a man with a heart. I have heard it said to his everlasting honor that he never used his position to oppress. It takes a big man to use power without abusing it.

J. C. Hooks.

A man and a woman were riding in a buggy. They were unmarried. He asked her to marry him. She consented on the spot. A long silence followed. Finally, she said: "Why don't you say something?" He replied: "There has been too much said already."

## PLAN OF EPISCOPAL VISITATION, 1912-1913.

## 1. Bishop A. W. Wilson.

Virginia, Lynchburg, Va., Nov. 13  
South Georgia, Savannah, Ga., Nov. 27  
Alabama, Union Springs, Ala., Dec. 4

## 2. Bishop E. R. Hendrix.

North Alabama, Birmingham, Ala., Nov. 6  
Mexican Border Mission, Allende, Mex., Feb. 5, 1913  
Central Mexico Mission, San Luis Potosi, Mex., Feb. 12, 1913  
Northwest Mexico Mission, Torreon, Mex., Feb. 26, 1913

## 3. Bishop W. A. Candler.

East Oklahoma, Holdenville, Okla., Nov. 6  
Arkansas, Atkins, Ark., Nov. 13  
Little Rock, Hot Springs, Ark., Nov. 20  
White River, Newport, Ark., Nov. 27  
Cuban Mission, Jan. 1, 1913

## 4. Bishop H. C. Morrison.

North Mississippi, Greenwood, Miss., Nov. 20  
Mississippi, Hattiesburg, Miss., Nov. 27  
Florida, Tampa, Fla., Dec. 11

## 5. Bishop E. E. Hoss.

Denver, Pueblo, Colo., Aug. 28  
Missouri, Shelbina, Mo., Sept. 4  
Southwest Missouri, Springfield, Mo., Sept. 18  
St. Louis, Dexter, Mo., Sept. 25

## 6. Bishop James Atkins.

New Mexico, Las Cruces, N. Mex., Oct. 9  
West Texas, El Paso, Tex., Oct. 16  
Northwest Texas, Abilene, Tex., Nov. 6  
Central Texas, Temple, Tex., Nov. 13

## 7. Bishop Collins Denny.

Tennessee, Nashville, Tenn., Oct. 9  
Western North Carolina, High Point, N. C., Nov. 20  
North Carolina, Fayetteville, N. C., Nov. 27  
South Georgia, Carrollton, Ga., Dec. 11

## 8. Bishop John C. Kilgo.

Holston, Abingdon, Va., Oct. 2  
Memphis, Brownsville, Tenn., Nov. 6  
South Carolina, Anderson, S. C., Nov. 27  
Baltimore, March 26, 1913

## 9. Bishop W. B. Murrah.

Japan Mission, Arima, Japan, Sept. 5  
Korea Mission, Seoul, Korea, Oct. 11  
China Mission, Soochow, China, Dec. 5

## 10. Bishop W. R. Lambuth.

Brazil, Sao Paulo, Brazil, July 17  
South Brazil, Porto Alegre, Brazil, Aug. 14  
African Mission, Dec. 1

## 11. Bishop E. G. Waterhouse.

Montana, Deer Lodge, Mont., Aug. 22  
East Columbia, Troy, Idaho, Aug. 29  
Columbia, Portland, Ore., Sept. 5  
Pacific, Berkeley, Cal., Oct. 9  
Los Angeles, Florida, Ariz., Oct. 16

## 12. Bishop E. D. Monzon.

West Oklahoma, Frederick, Okla., Oct. 16  
German Mission, Houston, Texas, Oct. 24  
North Texas, Dallas, Texas, Nov. 13  
Texas, Marshall, Tex., Nov. 20  
Texas, Austin, Tex., Dec. 4

## 13. Bishop J. H. McCoy.

Western Virginia, Sutton, W. Va., Aug. 28  
Kentucky, Knoxville, Ky., Sept. 18  
Illinois, Waverly, Ill., Sept. 25  
Louisville, Morgantown, Ky., Sept. 28  
Fall Meeting College of Bishops, Greenwood, S. C., Oct. 31

## Tragedies of Travel

BENARES—THE SACRED CITY OF THE HINDOOS.

BY DOCTOR W. B. PALMORE.  
XLIV.

What Salt Lake City is to the Mormon, Rome to the Catholic, Jerusalem to the Jew, and Mecca to the Mohammedan, that or more is Benares to the Hindoo. It is the most sacred city of Hindustan, the stronghold of Brahmanism, the seat of Sanscrit learning; and the home of Indian Philosophy. It is on the left or northern bank of the River Ganges, 420 miles from Calcutta. It is approached by a fine railroad bridge from which the traveler can obtain an excellent and comprehensive view of the sacred city, especially in the early morning or at sunset. The Ganges here forms a bay, or crescent shape reach in front of the city; thus enabling the eye to take in a single sweep the long line of picturesque Ghats and magnificent temples.

A quarter of a century ago in the early gloaming and at sunrise we drifted in a boat along this phenomenal three miles of bathing ghats, burning ghats, mosques, and splendid temples. On this visit we took the same three mile trip at sunset and in the evening gloaming. The tens of thousands of devotees in the water, some to their knees, some to their loins and some to their necks, some drinking some bathing and many seemingly worshipping the sun as well as River, together with the flames of fire and rising volume of smoke from the many pyres of their burning dead; these with the background of stone steps rising a hundred feet in the rear, with palaces, temples, domes, mosques and minarets in every variety of color and architecture, together with the rainbow costumes of the multitudes make a picture we can never forget. While there is nothing like it in all the world, it was a very sad picture, for it seemed to our eyes,

### THE GIBRALTAR

of resistance to the gospel of our Christ. So far as we could see, there was no change whatever in twenty-five years! here was one red stone temple that we saw on this last visit which was overlooked on the first. There is nothing in the architectural immoralities of the exhumed horrors of Pompeii that will compare with the obscenity carved on the outer walls of this so-called religious temple! That such a thing could be exposed to the gaze of the passing multitudes, in wide open daylight, in a sacred city on the banks of the Ganges, under the British flag in the Twentieth Century is absolutely incomprehensible!

The missionaries of China have so focalized their influence as to drive the poppy culture and opium traffic out of that great land. The missionaries of India have combined to abolish infanticide, the suttee, or the burning of wives on the funeral pyres of their husbands, and also suicide, under the wheels of Juggernaut. It occurs to us that they might easily combine to bring such a pressure to bear on the civilized governments of the world as to stop this outrage on world-wide decency! If Hinduism must needs use such obscene diabolism in so-called worship, let them do so in an esoteric way, hidden from the eyes of decency and civilization. This temple is enough to outrage the finer feelings of wild beasts, much less human beings in the Twentieth Century, pretending to be religious!

When Pompeii was first exhumed her glaring immoralities, embalmed in art and architecture, were shut off into a forbidden department, and over the portals written:

"NO WOMAN OR CHILD CAN ENTER HERE!"  
A more sweeping restriction should be placed

around these greater horrors of a Benares Hindoo Temple!

The population of Benares spend the greater portion of their time at the numerous ghats which line the river. Even during the hottest time of the day, the flights of steps leading from the upper bank of the Ganges are crowded with fervent devotees, either praying or taking their ablutions, or filling their ugs with the water of the holy stream. The Hindoos believe that a peculiarly happy fate awaits the man who passes from the sacred city into the sacred river, that the vilest sinner, if he dies within ten miles of the Ganges, is sure of coming into the world again, under the happiest and most favorable circumstances. This explains the many splendid palaces overlooking the river, erected by the rich, many of whom are now living in other parts of India. When they are approaching the sunset, or evening of life, they move into these palaces to close their lives on the shores of the sacred waters, where their bodies are burned and ashes thrown upon the bosom of the stream.

Think of how long this grind of the wheels of transmigration has been going on! Before the days of Romulus and Remus, when Athens was a village—when Babylon and Nineveh were struggling for supremacy and Tyre was beginning to extend her borders and plant her colonies Benares was! Five miles out of Benares we visited the ruins of the old city of

### SARNATH,

originally a deer forest, where five centuries before the Angels sang over the Judean Shepherds and the Manger of Bethlehem, Gautama, better known as Buddha, began to preach a religion much less cruel and oppressive than Hinduism, which is now the religion of a greater number of people in the world than any other, but the Hindoos have driven it from India. Sixty-three millions of the people of India turn their faces toward Mecca as they pray, morn, noon, and night. But there are sixty-three million of Hindoos who turn their faces to the Ganges, to cows, monkeys, or almost any other kind of gods when they pray! Bound in the coils of metempsychosis and Caste, like Laocoon and his sons in the coils of the serpent.

We once thought the conquest of China would be the last great battle of the Church, but we are beginning to think that the last Satanic stronghold of darkness that will surrender to the armies of the "Prince of Peace" will be Hindooism! If anything was ever conceived in perdition, it is caste, child marriages and the cruelties of child widowhood. The children of the homes and Sunday schools of all Christendom should be taught to pray and work for the redemption of the more than twenty-five millions of such cruelly oppressed widows of India, who are held responsible even for the death of husbands with whom they have never lived. We are not surprised that women should prefer to burn alive on the funeral pyres of their dead husbands rather than endure the living death and torture of the

### WIDOWHOOD OF INDIA.

Hinduism is prolific in forms of oppression, and has about as many roots as a banyan tree, but the great central root is Pantheism: God is all and all is God. Creature existences are but the temporary waves on the surface of the great ocean of his being, which have their brief existence, then sink back into the ocean, to rise again in other waves or forms of being through the ceaseless round of transmigrations. The smallest insect or parasite is sacred to them, because a part of God. Thousands of people are destroyed every year by wild beasts and venomous serpents because the Hindoos kill nothing. Jackals scream at night in the streets of cities, deer, panthers and tigers can be seen near the highways in the daytime, because they are all a part of God!

Like our Theosophy and "Christian Science" friends in America, who are revamping some of the ancient philosophies of the Hindoos, the logic of their doctrine often lands them in rather amusing corners. In Southern India is a large endowed hospital, for crippled or maimed beasts, many dogs and other animals, suffering with the many maladies to which brutes are heir. Our visit to this hospital was a torture; for we have never seen anything more superfluous, useless, illogical and absurd! A Hindoo lady on house-cleaning day, found one of her beds inhabited by a multitude of human parasites. She was too devout and true to her religion to kill them. So she rolled them up in a blanket and sent them out to this hospital, where, it is said, they pay human tramps a rupee a night to let these hungry human parasites feed on them!

### THE ASTRONOMICAL OBSERVATORY

at the top of a massive stone building overlooking the Ganges, with an open court in the center, was projected by Rajah Mann, a famous patron of science, in 1680. It has many interesting astronomical instruments—a sun dial, a zodiac, a quadrant, a Meridian line and other appliances—all of stone and of great size. Astronomy it seems was well advanced on the Ganges centuries ago, and it is said that the astronomers of India first demonstrated the rotation of the earth on its axis. This institution is something like one we examined just inside the north wall of the city of Peking, China, very near the new parliament building site, and not far from the great Methodist Peking University.

Queen's College with handsome buildings and about two thousand students, where Sanscrit, Persian, Arabic, Hindustanee and English are all taught, seemed more hopeful than anything we saw in Benares. The old professor of Sanscrit we met here a quarter of a century ago, was one of the most venerable and scholarly looking old men we ever saw.

Benares is also noted for its silks and shawls, cloth embroidery in gold and silver threads, and enclashed brass ware. The city is built of Chunav free stone, and except the main street, consists for the most part of winding labyrinths and narrow alleys, lined with shops, temples, mosques or palaces. Its central monstrosity is a temple gleaming with gold in which filthy cows are worshiped. Probably the most popular temple is one in which multitudes of monkeys are worshiped. Our eyes longed to see fewer sacred cows and monkeys and more missionaries. The prayers of the Christian world should be turned towards Benares on the Ganges!

Cawnpore, India.

### SUPERANNUATE ENDOWMENT FUND.

The Board of Trustees of the M. E. Church, South, custodian of the Superannuate Endowment Fund, met at the Methodist Publishing House in annual session on May 7, with eight out of the ten members present, the other two being unavoidably detained from the meeting. The meeting was harmonious and the members expressed themselves as gratified at the year's progress. There is no room left for doubt that this most needed and worthy cause is taking firmer hold of the Church. The possibility of a successful ending of this movement, which means so much to our ministry and Church, is looming larger from year to year. It is full of promise. It has come to stay. The agitation will doubtless be kept up until the work of raising a great fund has been completed. May it be so.

The report of J. R. Stewart, secretary-treasurer, for the year ending April 1, 1912, follows:

### REPORT OF SECRETARY-TREASURER.

To the Board of Trustees of the Methodist Episcopal Church, South.

Dear Brethren: I have the pleasure of submitting for your consideration the following:

First of all, we desire to express gratitude to our Heavenly Father for his good providence and bless-



ings which have made possible a degree of growth during the year closing April 1, 1912, which, under all existing conditions, is very gratifying. The facts given below will show the past year to have been the best, in cash received, during the history of the movement. Thus each year exceeds the preceding year.

Our non-available resources have been enlarged by bequests amounting to \$17,000 by estimation. We have received \$1,000 as an annuity fund. Two other Annual Conferences—namely, the North Alabama and the Memphis—have made what we call the one per cent assessment. This leaves among our larger Conferences about a half dozen without the assessment.

The Secretary has been able to obtain only a few opportunities to represent the work before the Churches. This method of enlarging the fund can no longer be relied on. Our preachers are giving evidence of increasing interest in the movement. We are hoping that the time is not far distant when a successful Church-wide campaign may be launched for the more rapid growth of the fund.

#### Loans.

Ours is a permanent fund. More than the income can never be spent. It is to be held perpetually. The money is kept invested and drawing interest. The method of investment is in loans or improved real estate, secured by first mortgage, not exceeding forty per cent of the appraised value of the property, and at a varying rate of interest, according as the legal rates vary in the several States. We get six per cent, eight per cent, and rarely ten per cent, but never lend for more than the legal rate of interest in any place.

Statement of Accountant James J. Pryor of collections and disbursements by the Board of Trustees of the Methodist Episcopal Church, South, Custodian of the Superannuate Endowment Fund, for the year ending April 1, 1912:

#### Receipts.

Subscriptions collected .....	\$19,232.60	
Notes collected .....	2,126.60	
Interest collected .....	12,845.44	
Loans returned .....	28,616.82	
Cash on hand April 1, 1911 .....	3,134.90	\$65,956.36

#### Disbursements.

General expenses .....	\$ 1,239.78*
Traveling expenses .....	375.00
Salaries .....	2,418.94
Loans made .....	52,035.00
Paid superannuates .....	6,671.00—\$62,739.72

Cash book balance .....	\$ 3,216.64
Our bank book shows our bal. \$ 4,875.11	
Less checks outstanding No. 369, \$ 231.66	
No. 370, 1,475.00	1,706.66

Bank's actual balance .....	\$ 3,168.45
Cash on hand .....	48.19—\$ 3,216.64

#### Statement of Resources.

Loans in force, as per Exhibit "A," herewith .....	\$199,765.00
Notes on hand, as per Exhibit "B," herewith .....	44,366.00
Open subscription, as per Exhibit "B," herewith .....	16,917.95
Accrued interest (calculated) .....	5,497.43
Cash in American National Bank .....	\$3168.45
Cash on hand .....	48.19—3,216.64

Total available resources .....	\$269,763.02
We have also, in addition to the above available resources, in bequests and annuities not yet available .....	49,550.00

Total resources .....	\$319,313.02
Our cash assets amount to \$208,479.07.	

#### Comparative Statement.

Increase during the year:	
In loans in force .....	\$24,418.18
In accrued interest .....	685.48
In cash in bank .....	81.74

Total increase in cash assets .....	\$25,185.40
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\*Extra expenses, taxes, costs, attorney's fees, etc., \$946.15. (Board reimbursed.) Of the \$1,239.78 above, only \$293.63 was actually general expense.

The total actual running expenses, including travel and salaries, for the year were \$3,087.57.

### ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

By J. S. CHADWICK,

Assistant Editor *Christian Advocate*.

The Board of Church Extension of the Methodist Episcopal Church, South, convened in its thirtieth annual session in our Fourth Avenue Church, Louisville, Ky., the morning of May 8, and continued in session through Friday, May 10. Preceding this meeting of the General Board was the meeting, May 7, of the representatives of the Conference Boards of Church Extension. Dr. W. F. McMurry presided at this Conference of representatives of Annual Conference Boards,

and Rev. J. E. Wilson, of the Florida Conference, was elected Secretary. Twenty-five Conference Boards were represented by one or more members each, and, in addition, there were a number of others especially interested in Church Extension work who were in attendance.

The discussions during this meeting of Conference representatives, showed a general trend of opinion favoring an emphasis on Conference Loan Funds as against District or City Loan Funds, and the making of loans rather than donations.

Resolutions were adopted recommending that the General Board and Conference Boards make, so far as possible, loans rather than donations, and to this end, set apart so much of the income from assessments as, in their judgment, can be spared for the increase of the loan funds of both Boards. This meeting of the representatives of the Annual Conference Boards continued through May 7 and 8, and those present took action asking that these annual meetings continue. It was a most interesting and helpful Conference.

On Wednesday morning, May 8, the General Board met. Mr. T. L. Jefferson, President, in the chair. Either at that session or at later meetings all the members of the Board were present except Bishop W. R. Lambuth, Bishop E. D. Mouzon, Rev. T. W. Lewis, Rev. Henry Trawick, and Rev. T. W. Moore, D.D. The meeting was opened with devotional exercises, conducted by Rev. M. J. Cofer, D.D., following which the report of Dr. W. F. McMurry, Corresponding Secretary, was read. The report submitted by Dr. McMurry will, at an early date, appear in the Church Extension Handbook for 1912, and our people from this publication, can get information concerning every detail of the work of the Board of Church Extension. The preparation of that handbook represents a vast amount of labor, but it has been labor well spent, for it has helped to a better understanding on the part of our people as to the vital relation of the Church Extension work to all the enterprises of our Methodism.

There are perhaps, some who do not know what large contributions our Department of Church Extension has made to the Church during the thirty years of the history of this Board. The total receipts from the beginning, 1882, to March 31, 1912, have been \$1,098,219.38, this total including \$389,306.74 parsonage receipts of the Woman's Home Mission Society. Some of the sources of the total receipts names are: Annual collections, \$2,305,749.92; special donations, \$124,731.53; contributions to loan funds, \$318,907.63; interest on loan funds, \$156,202.30; the remainder from principal repaid on loans, donations refunded parsonage aid, and miscellaneous receipts. During these thirty years 8,394 churches have been aided to the amount of \$3,279,361.05 and aid has been given to 2,177 parsonages to the amount of \$100,517.04; a grand total of \$3,679,928.09. A comparison of these figures, number of churches and parsonages aided, with the total number of churches and parsonages in the Methodist Episcopal Church, South, will give some idea as to what service the Department of Church Extension has given. The Church, in many communities where now it is firmly established, could not have gone forward but for the aid given by this Board when other financial resources were exhausted.

The summary of the Corresponding Secretary's financial report showed receipts on assessments during the year ending March 31, 1912, of \$95,626.67 (This amount does not include Conference Board receipts), as compared with receipts of \$81,945.60 for the preceding year. This amount, with items from other sources, gave total receipts on General Donation Account of \$131,117.89, as compared with a total of \$114,578.43 for 1910-1911. The Loan Fund Account showed receipts during the year of \$109,644.06; of this

total \$47,594.29 represented principal repaid on loans of the General Board and \$12,083.21 interest paid on loans.

The Corresponding Secretary reported a larger increase in the Loan Fund Capital this year than any year of the history of the Board. This is not due to a larger actual annual contribution than ever before, but is accounted for by the transfer of the Parsonage Fund Capital of the Woman's Home Mission Society to the General Loan Fund, as provided at the General Conference of 1910. The increase during the year was \$55,052.91, being the total capital to \$435,164.50. Only \$64,835.50 is needed to reach the half million mark, the goal set by our fathers in 1883. The Secretary's report, touching the Loan Fund itself, said in part:

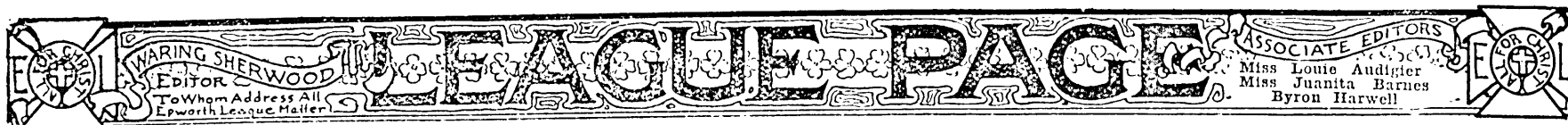
"There is no falling off in inquiries concerning this branch of our work and I am confident that much has been done towards preparing the way for future contributions. The office is in correspondence with more individuals who have become interested in the Loan Fund feature than at any previous time. The indications are that conditions are ripe for a Church-wide campaign. Such action should be taken at this meeting as may insure the half million mark during the present fiscal year."

Action was taken by the Board indorsing the recommendation of the Corresponding Secretary that a special campaign be inaugurated to secure during the present fiscal year the sixty-five thousand dollars needed, and that this be only the beginning in the campaign to raise a Loan Fund that will be adequate to meet the demands coming from every quarter. One of the most encouraging features of the Church Extension work is the splendid record made by the Loan Fund Department of the Board. From the beginning of the work to the close of the fiscal year 1911-1912 contributions to the various Loan Funds have amounted to \$318,907.63, and the interest earned, which has been used to increase the Loan capital, amounts to \$156,202.30. With approximately \$76,000.00 available this year for loans on churches and parsonages there were applications for loans on churches to the amount of \$214,692.00, and loans on parsonages to the amount of \$15,400.00. The Board would have been pleased to have approved practically all of the applications but they were limited to the granting of about one-third of the amount asked for.

The Secretary reports an increased liberality on the part of our people in matter of contributions and bequests to the various Loan Funds. One bequest, which will amount to perhaps twelve thousands dollars, was announced during the session of the Board. As investments that will serve the interests of our Methodism and of the kingdom for years to come, the amount of the investment increasing each year, as the interest earned is added to the capital the Loan Fund Department makes strong appeal to our people for contributions and bequests by will. The Board accepts contributions to such funds with provision for life annuities. But for the pressing demand for aid in the form of donations a part of the amount realized from assessments would be carried each year to the Loan Fund Account, and it is probable that within the next two years this policy can be adopted. This is the mind of the Board as expressed in resolutions adopted during the 1912 meeting.

Donations to the amount of \$48,680.18 and loans amounting to \$82,581.00 were granted by the Board and unpaid donation grants amounting to \$86,845.16 and unpaid loans amounting to \$71,194.00. The many worthy enterprises asking for aid and to which no help could be given was a most embarrassing situation for the members of the Board. There were calls to which every

(Continued on Page 8.)



JUNE 2.

## ABSTINENCE, THE GLORY OF MANHOOD.

Dan. 1:8-16; I Pet. 2:11, 12.

Aim of service: To stimulate young people to form the habit of self-control.

Instrumental Voluntary.

Invocation by leader. (There is nothing that so spiritualizes the tone of the meeting as for the leader to open the program with a prayer for guidance.)

Hymn No. 383, "Onward, Christian Soldiers."

Hymn No. 490, "Savior, More Than Life To Me."

Prayers by three Leaguers.

Scripture lessons, and leader's remarks; announcements.

Vocal Duet.

Talk, "Example of Daniel."

Additional Scriptures: I Thess. 5:22; I Tim. 5:22.

Talk, "The Habit of Abstinence."

Hymn No. 5.

Praise and Testimony Service.

Prayer for consecrated lives.

Closing verse of song.

Benediction.

## THE TOPIC.

The sublime example afforded by the life of our Master is sufficient in itself to call any thinking man's attention to the virtue in abstinence. But in Christ's life we are not surprised at celibacy; we rather demand it. With Daniel we are not restricted by any such notions; what we see in his life in Babylonian courts affords an unparalleled example of heroic abstinence.

Daniel's courage is the more striking because in refusing the king's dainties and wines he made himself peculiar, thus shutting out companionship, popularity and worldly success.

"To refuse conformity is to incur ostracism; for public opinion is on the side of vice."—Dr. Matheson.

This is a tremendous statement, but our experience bears witness to it. In order not to be peculiar men are daily selling their souls.

What Daniel did was decidedly against "good form." To refuse the king's dainties was to be immediately cast into a lion's den, "and in this case," says Dr. Matheson, "the lions' mouths were not shut."

*The Habit of Abstinence.*—It is extremely important that early in life we begin to shape our lives into the right molds. It is important that we make this a habit of life—to choose the right and to shun the wrong. "Life is but a tissue of habits."

Let the leader here stress in his own way the vital importance of forming the habit of abstinence. Learn to say "no" and then stick to it; that's what counts.

"Which War Against the Soul." We are all familiar with the great floods which have been playing such havoc along the Mississippi and its tributaries. We have noticed how the men have labored under expert guidance to prevent the first tiny break, while gaping crevasses were allowed to pour their devastating floods over thousands of acres. The reason was that it was far easier to hold in check something as yet under control than to waste effort trying to check the uncontrollable torrent after it had broken the levee.

So the flood tide of temptations sweep in upon us and our only salvation lies in fighting it back, not permitting a single break, for when once started, the whole wall of self-restraint is swept away and we lie helpless in the grasp of the remorseless torrent.

## IF I WERE THE LEADER.

1. I would have my subject divided into the following topics: The Example of Daniel, Total Abstinence, the Only Sure Way, and the Reward of Abstinence, Character Building.

2. Daniel abstained from the temptations of the court and in the end was ten times greater

in wisdom and understanding than all the magicians and astrologers in the realm. Liquor deadens the senses. Its benumbing effect is the cause of its seeming to satisfy the cravings of the body.

If a person indulges only to a certain extent in the pleasures that are injurious to the moral character, it will finally lead on to a conscience that is hardened to the effects. We cannot realize how bad habits grow upon the life of a person until they have gotten hold of the whole nature. Then if there is the desire, it may be too late to withdraw from the terrible influence of the associates and companions of the evil world into which this person has been plunged.

As to the reward of abstinence—that is in the strong character that has been built after years of striving. Character is not formed or made by one effort, but by blocks upon blocks of total abstinence from the evils that go to ruin character. Every yielding to a temptation makes a person that much easier or willing to yield to another temptation. Every withstanding makes the next temptation easier to withstand and the character stronger.

A noble character, one that is free from blight and stain, is the greatest monument to the work of God, our Father, here on earth.

## PRACTICAL POINTS.

1. There are two specific reasons for total abstinence. First, we need to abstain from fleshly lusts for our own sakes. Abstinence fortifies the soul. Second, we need to abstain from fleshly lusts for the sake of others. Be an abstainer so that through your good works and example others may be led to glorify God!

2. When Paul and Daniel speak of abstinence they mean without a doubt total abstinence. Partial abstinence will neither fortify the soul nor cause others to glorify God. Abstinence is not abstinence if partial.

3. How many a youth needs to follow Daniel's example, who, when the first glass was offered to him of pure soul, refused, thereby strengthening himself, influencing others, and making himself honored by God and man.

## CENTRAL EPWORTH LEAGUE, HOT SPRINGS.

The Central Epworth League, at Hot Springs, is a splendid body of working young people, most of them earnest Christians, who love the League because of the opportunities it affords for spiritual development and practical religious service. The greater number are members of the church, because joining the League means soon joining the church.

The charm of this League is in the personal character of its individual members. Many of them are zealous Christian workers, one young man on his own volition, holding Sunday school at the city jail every Sunday afternoon, and others habitually engaged in some such helpful activity. When you have an organization of consecrated young people, you have a good League; and what church cannot have the same?

The President, Mr. Clarence Meux, is an up-to-date, energetic young business man, of excellent character, who takes the League work seriously to heart and puts his best into it.

All four departments are in fine hands, are well organized and continually busy. As the First Vice President has plenty of talented material with which to work, she is able to make the devotional meetings attractive and varied. Occasionally, instead of having folks on the lesson from the Leagues, some prominent man of the city is asked to give a short address. These innova-

tions are especially enjoyable and uplifting. This department is planning for some street meetings and other outdoor services during the summer. These have been tried before and found to be worth while.

The large appeal for charity and help meets a royal response from these young people, and the reports from the second department always show an abundance of unselfish service rendered, financially and otherwise, for the relief of the sick and needy.

Frequent socials, which are never "stiff," bring about a happy "fellowship of kindred minds," and the business meetings are just as interesting. They are full of enthusiasm and an eagerness for work, and are dominated by a spirit of religious devotion. Usually, while the Treasurer collects the dues, candy is passed, and after the benediction, there is always a lingering to chat.

This League is especially interested in Brother McKelvey's work at Cedar Glades. Indeed it could not be otherwise when kept constantly in touch with it through an aggressive pastor and an attractive little Fourth Vice President.

The strong influence of Brother Forney Hutchinson, his remarkable personality and his presence always in the League room, have had more to do with making these young people what they are, and their organization so effective, than any other agency. They are indeed blessed in having such a leader. Let us pray that as the good influences started here continue to widen and develop that all who are touched by them may be inspired to the highest ideals of Christian character and conduct.

## CONSTITUTION OF THE LITTLE ROCK CONFERENCE EPWORTH LEAGUE.

## Article I.—Name.

This organization shall be known as the Little Rock Conference Epworth League of the Methodist Episcopal Church, South.

## Article II.—Object.

The object of this organization shall be to promote the interests of the Epworth Leagues within the bounds of the Little Rock Conference, and, to this end, it shall hold an Annual Conference.

## Article III.—Membership.

Each chartered League within the bounds of the said Conference shall be a member of this organization.

## Article IV.—Officers.

The President shall preside at all meetings of the League, shall take general oversight of the work of this organization, and shall discharge all the duties usual to the office of President. The First, Second, Third, and Fourth Vice Presidents shall represent respectively the departments of spiritual work, charity and help, literary and social, and missionary work, and shall promote the interests of their respective departments within the bounds of the bounds of the Little Rock Conference. In the absence of the President these officers shall perform in the order named the duties of President. The Secretary-Treasurer shall conduct the correspondence of the organization, keep a correct record of its proceedings, collect all dues and pledges, except where otherwise directed, and hold and disburse all moneys of this organization by its direction. The "Epworth Era" Agent shall promote the circulation of the "Epworth Era," and the Junior Superintendent shall forward the Junior League within the territory of the Little Rock Conference. The District Secretaries shall have entire supervision of the League work within their respective districts.

## Article VI.—Selection of Officers.

The aforesaid officers, except the District Secretaries, shall be elected annually at the annual meeting upon nomination of an Electoral commission composed of one Leaguer from each Presiding Elder's district; and said member of the electoral commission to be named by the delegates in attendance from the district that he represents upon the electoral commission, or by the chair for any district that may not be represented in the Annual Meeting.

The District Secretaries shall be appointed annually by the President upon consultation with the Presiding Elders of the respective districts.

## Article VII.—Executive Committee.

The officers of this organization shall constitute its Executive Committee, which Committee shall be

charged with the duties of executing the will of the organization and promoting its interests in the interim of its sessions.

#### Article VIII.—Revenue.

Each local chapter shall pay to the Secretary-Treasurer of this organization Two Dollars (\$2.00) annually fee every twenty-five members or fraction thereof, provided that no Chapter shall pay less than Two Dollars (\$2.00); said tax to be paid within ninety days after the Annual Meeting. Each Junior League shall pay a tax on the basis of one-half the amount paid by the Senior Leagues.

#### Article IX.—Amendments.

This Constitution may be amended at the regular annual session by a three-fourths vote of the delegates present.

#### BY-LAWS.

1. The Annual Meeting of this organization shall be held at such place as the Leagues in Annual Conference may select, and at such time as the Executive Committee may appoint. When no selection is made, or a change becomes necessary, the Executive Committee shall have power to act.

2. Each Senior League shall be entitled to one delegate for every ten members, and one additional delegate for a two-thirds fraction thereof. No Chapter shall be deprived of one delegate. Each Junior Chapter shall be entitled to one delegate for every twenty-five members, and one additional for a two-thirds fraction thereof.

3. The Annual Conference shall require of each Department a report of its work, and as far as practicable, shall provide a school of methods for each department.

4. The District Secretaries shall be required to furnish the Conference Secretary with quarterly reports from each department of every Chapter in his district. He shall bring about the organization of new Leagues wherever practicable. He shall be charged with the responsibility of holding annually a district meeting within the bounds of his district.

5. General parliamentary usage shall control the deliberations of this organization.

6. The Executive Committee shall meet annually in the month of March at such time and place as the President shall designate, for the purpose of arranging the program for the Annual Meeting, and attending to such other business as may legitimately come before them. Special sessions may be called by the President whenever necessary.

7. These by-laws may be changed at any session by a two-thirds vote of the delegates present.

Cleveland Gabler, Chairman.  
Fred Simmons,  
Moffett Rhodes,  
Miss Winona Suddeth,  
Miss Willena Henry, Sec.

### A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. RIGGIN.

FOURTH CENTURY CONTINUED.

Augustine, bishop of Hippo, was accounted the greatest man of the age. A great scholar, a great thinker, all men sought his counsel. The reader will enjoy some extracts from his voluminous writings.

"Receive, my children, the Rule of Faith, which is called the symbol of creed. And when you have received it, write it in your heart. 'I believe in God, the Father Almighty.' God is almighty, and yet, though almighty, he cannot die, cannot be deceived, cannot lie. How many things he cannot do, and yet is almighty, yea therefore is almighty because he cannot do these things. It was he that made the heaven and the earth, the sea, and all that in them is, invisible and visible. Invisible, such as thrones, dominions, principalities, powers, archangels, angels; all our fellow-citizens, if we live right. He made the sun, the moon, the stars. With terrestrial animals he adorned the earth, filled the air with things that fly, the land with them that walk, the sea with them that swim. He made man after his own image and likeness in the mind. For in that is the image of God. But through sin in the first man we fell, and are all come into an inheritance of death. For this cause there was One sent without sin, who should bring unto life, by delivering them from sin, all that believe on him. But this only Son of God, the Father Almighty, let us see what he did for us: 'Born of the Holy Ghost' and the Virgin Mary. What next? Suffered under Pontius Pilate, was crucified, dead and buried. Who? What? For whom? God's only Son, our Lord. What? Was crucified, dead and buried. For whom? For ungodly sinners. What condescen-

sion! What grace! What shall I render unto the Lord for all his benefits toward me? He ascended into heaven. Believe. 'He sitteth at the right hand of God, the Father. From thence he shall come to judge the quick and the dead.'

"It follows in the creed, 'And in the Holy Ghost.' This Trinity, one God, one nature, one substance, one power. After commendation of the Trinity, it follows, 'The Holy Church.' God is pointed out and his temple. 'For the temple of God is holy,' says the apostle, 'which temple are ye.' This same is the holy Church, the one Church, the true Church, the Catholic Church. The gates of hell shall not prevail against it."

Augustine was by pre-eminence the doctrinal standard in this century, so by way of exhibiting the teaching of the Church meagerly indeed more must be given.

"But this part of the human race to which God has promised pardon and a share in his eternal kingdom; can they be restored through the merit of their own works? God forbid. For what good work can a lost man perform? Can they do anything by the free determination of their own will? Again, I say, God forbid. For it was by the evil use of his free-will that man destroyed both it and himself. For as a man who kills himself must, of course, be alive when he kills himself, but after he has killed himself ceases to live and cannot restore himself to life; so man when he sinned by his own free will, sin being victorious, the freedom of his will was lost. What kind of liberty can the bond slave possess, except when it pleases him to sin? For he is freely in bondage who does with pleasure the will of his master. Accordingly he who is the servant of sin is free to sin. He will not be free to do right, until, being freed from sin, he shall begin to be the servant of righteousness. And this is true liberty, for he has pleasure in the righteous deed; and it is at the same time a holy bondage, for he is obedient to the will of God. But whence comes this liberty to do right to the man sold under sin, except he be redeemed by him who said, 'If the Son shall make you free, ye shall be free indeed?' . . . And so the human race was lying under a just condemnation, and all men were the children of wrath. Of which wrath, also, the Lord Jesus says, 'he that believeth not the Son shall not see life, but the wrath of God abideth on him.' He does not say it will come, but it abideth on him. Wherefore the apostle says: 'We were by nature the children of wrath, even as others.' Now, as men were lying under this wrath by reason of their original sin, and as this original sin was the more heavy and deadly in proportion to the magnitude and number of the actual sins which were added to it, there was need for a mediator, that is for a reconciler, who, by offering one sacrifice, of which all the sacrifices of the law and the prophets were typical, should take away this wrath. Wherefore the apostle says: 'For if when we were yet sinners we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.' Now when God is said to be angry, we do not attribute to him such a disturbed feeling as exists in the mind of an angry man, but we call his just displeasure against sin 'anger,' a word transferred by analogy from human emotions. But our being reconciled to God through a Mediator and receiving the Holy Spirit, so that we who were enemies are made sons—this is the grace of God through Jesus Christ, our Lord.

"Now of this Mediator it would occupy too much space to say anything at all worthy of him. Who will explain in consistent words the single statement, that 'the Word was made flesh, and dwelt among us,' so that we may believe on the only Son of God the Father Almighty, born of the Holy Ghost and the Virgin Mary? Wherefore Christ Jesus, the Son of God, is both

God and man: God before all worlds, man in our world. God because the Word of God, for 'the Word was God.' And man because in his one person, the Word was joined with a body and a rational soul. Wherefore, so far as he is God, He and Father are one, so far as he is man, the Father is greater than he. . . . As Word he is equal to the Father; as man he is less than the Father. One Son of God, and at the same time Son of man; one Son of man, and at the same time Son of God; not two sons of God, God and man, but one Son of God God; God without beginning, man with a beginning, our Lord Jesus Christ. . . . Bringing with him no original sin, and by the grace of God joined and united in wonderful and unspeakable way with the Word, the only begotten of the Father, having no sin of his own; nevertheless on account of the likeness of sinful flesh in which he came, he was called sin, that he might be sacrificed to wash away sin. For sacrifices for sin were called sins. And he of whom all these sacrifices were types and shadows was himself truly made sin. Hence the apostle, 'We pray you in Christ's stead, be ye reconciled to God. He then being made sin, just as we are might righteousness (our righteousness being not our own but God's, not in ourselves but in him), he being made sin, not his own, but ours, not in himself, but in us, showed by the likeness of sinful flesh in which he was crucified, that though sin was not in him, yet that in a certain sense he died to sin, by dying in the flesh, which was the likeness of sin; and that although he himself had never lived the old life of sin, yet by his resurrection he typified our new life springing up out of the old death to sin.

"And this is the meaning of the great sacrament of baptism, which is solemnized among us, that all who attain to this grace should die to sin, as he is said to have died to sin, because he died in the flesh, which is the likeness of sin, and rising from the font regenerate, he arose from the grave, should begin a new life in the Spirit, whatever may be the age of the body. For from the infant newly born to the old man bent with age, as there is none shut out from baptism, so there is none who in baptism does not die to sin. But infants die only to original sin; those who are older die also to all the sins which their evil lives have added to the sin which they brought with them. . . . It is believed moreover by some that men who do not abandon the name of Christ, and who have been baptized in the Church by his baptism, and who have never cut off from the Church by any schism or heresy, though they should live in the grossest sin, and persevere in it to the last day of their lives, shall be saved by fire, that is that although they shall suffer a punishment by fire, lasting for a time proportionate to their crimes and misdeeds, they shall not be punished with everlasting fire. But those who believe this and yet are Catholics, seem to me to be led astray by a kind of benevolent feeling natural to humanity. . . . It is a matter that may be inquired into, and either ascertained or left doubtful, whether some believers shall pass through a kind of purgatorial fire, and in proportion as they have loved with more or less devotion, the goods that perish be less or more quickly delivered from it." (This is the earliest mention or suggestion of purgatory by any Christian writing extant.)

An old negro had heard much about the "provisions of the constitution;" he had listened till he thought he understood; when he concluded it was about time to avail himself of his new found knowledge. He said: "If dere is dem provisions in de constitution, I wants one of dem hams and some flour dis very night."

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ANNUAL MEETING OF THE BOARD OF  
CHURCH EXTENSION.

(Continued From Page 5.)

member desired to respond, knowing them to be worthy, and some situations really distressing where no aid could be given. The money was not available, and the problem was hard to distribute the amounts on hand, or in prospect during the year so that relief could be given where the situation was most acute or the need most pressing. If our people could have heard the statements from many of these places where aid is needed, but could not be granted, we are persuaded that a larger percentage of our Church Extension assessments would be reported paid.

A general policy as regards Church building work in the West and Northwest was adopted by the Board. This policy, in substance, provides: That all churches in that section seeking aid are to come within a cost limit of \$50,000.00; plans, specifications and bids on buildings must be submitted to and approved by the Executive Committee of the General Board or by the Corresponding Secretary and the Bishop in charge before any contract is let. A special of \$25,000.00 was authorized for the Fitzgerald Memorial Church, San Francisco, Cal., and the Pioneers' Memorial Church, Oakland, Cal., to be raised in the older Conferences.

The report of the Committee on Representative Church, Washington, D. C., showed gratifying progress in the work of securing funds for this enterprise. Up to and including May 8, then had been secured from all sources—notes, subscriptions, conference pledges, appropriations ordered by the Board and cash collections the sum of \$255,870.50, the amount secured during the past twelve months being \$58,012.74. This leaves less than twenty thousand dollars to raise before the minimum amount of \$275,000.00 will have been secured. As soon as this minimum figure is reached the communities can begin collections on the larger notes and subscriptions and the work of building can be inaugurated. Dr. George S. Sexton, is giving all of his time to this enterprise and the results show that he is meeting with gratifying success in the campaign for funds. The committee on this enterprise is composed of Bishops W. A. Candler, E. E. Hoss, and J. C. Kilgo, Dr. G. S. Sexton, and Dr. W. F. McMurry.

The Board was in session for three full days, and during that time all the interests committed to the body and all the work under its supervision had careful consideration. No General Board of our church has committed to it more important interests, and our Church Extension work has such vital relation to the general progress of the Church in all its enterprises, that to fail of our duty to this interest, must hinder the progress of all our work. Our missionary enterprises at home and in the foreign field could not go forward, and the Church would, of necessity, have failed to enter many fields where we are now strongly entrenched but for this Board. Every enterprise of the Church is receiving returns from investments of Church Extension money and the obligation is on the church to bring up in full the amount of its assessment for this interest.

Public meetings were held in our Fourth Avenue Church, Tuesday, Wednesday, and Thursday evening, addresses being delivered by members of the Board. Tuesday evening Dr. F. N. Parker was the speaker; Wednesday evening Dr. W. J. Young, Bishop H. C. Morrison, and Bishop James Atkins; Thursday evening Bishop J. C. Kilgo. On Friday evening the members of the Board and visitors were the guests of the Louisville Methodist pastors and official members of our churches of the city at a banquet at the Temple Church. While the change of place of meeting from Dallas to Louisville was on short notice,

our Louisville people gave the visitors a cordial welcome and cared well for all who came.

## BISHOP W. R. LAMBUTH IN AFRICA.

Kafulumba, Kasai District, Dec. 27, 1911.

*Mr. John R. Pepper, Memphis, Tenn.:*

MY DEAR BROTHER—I do wish I could take a snapshot at this moment for your benefit and that of your Sunday school. The day is very cloudy and my kodak will not work in this light. But here goes to give you the best conception possible of the situation.

At the closest estimate I have a great semicircle of 200 children within ten feet of me gazing with all their eyes and soul, too, for that matter, at me and my typewriter. You see I am writing under a big tree within 15 feet of our tent, which has been pitched over an hour. The audience is arranged in ranks, the youngest squatting on their haunches, and the older in the rear lines so they all can see. In clothing I must acknowledge they are somewhat deficient, but one must remember it is in the tropics and the heart of the Dark Continent, for Professor Gilbert and I are over 1,300 miles from the sea. We made 20 miles this morning, a good march from 6:00 until 12:00 considering the amount of camp equipage we are obliged to carry for a 600-mile tramp through an uncivilized country. The majority have a string around the waist with a cloth three inches wide hung over it to conceal their nakedness, but fully 75 are innocent of the string. Here is one little fellow with a brass bell tied to his waistband so his mother can find him, I expect, when he plays in the corn near by. A little girl of five years has three brass rods on her left wrist, two blue beads on the waistband, and a hemp cord around the neck—the last with a charm in the shape of a shell. The shell is often used as a fetish. I saw one the other day fastened to a bundle of straw with 20 or 30 arrows which had been shot into the bundle by the medicine man of the village. The prevailing religion is one of fear. They are haunted by spirits real or imaginary. Life is a burden and the women especially become so weary of it that they frequently commit suicide. One was found a few mornings ago with her neck over a loop of palm fibre. She was dead, and yet standing on her feet. Polygamy accounts for much of the jealousy and bitterness, and domestic slavery tells the rest of the story. I met a man this morning with a spear in one hand and a little musical instrument in the other driving two women to market with heavy loads on their heads. They had walked 50 miles. The story of the evangelist who is with me, and that of his wife, would thrill you. Both were carried off as slaves during childhood as the results of raids upon their native villages by other tribes.

Let me go back to the children—the straw shed or church in which they have Sunday school stands within 30 steps of our tent. It is about 60 feet long, 30 feet wide, and is held up by 50 poles rising from a dirt floor and supporting roof made of the fronds of the raphia palm. The pulpit is made of clay banked up inside of a wattle of sticks. The chair for the preacher is curiously wrought out of bamboo uprights and cross pieces of the same material split and fastened on with withes made of palm fiber. They say these children can repeat the Sermon on the Mount, the Lord's Prayer, the Ten Commandments, and at least 20 hymns. I am prepared to believe it, for I heard 500 do so at Luebo and Ibanje, two stations of the Southern Presbyterian Church. More wonderful than this was what we saw and heard yesterday on our way here. Pardon the interruption. The chief of the village sent a goat as a present. Of course it must be accepted, and a gift in return. I will give him a piece of American drilling worth \$1.50, enough to make his wife, or rather one of his wives, a dress. The goat we will share with our 60 men

in our caravan, each having a small piece—a great treat to them.

Yesterday we started about daylight. Before we left the village we had prayers with 120 who gathered at the blowing of the horn. The majority were children. About five miles out we were met by a score of natives, who shook hands with us and led us to their shed, where 75 were seated on bare poles on the ground, shivering in the cold fog, for most of them had nothing on above the waist, men, women and children. They had waited an hour for us. As we came up and stood at the entrance they began to sing without books "Showers of Blessing." Gilbert and I could hardly restrain our tears as we beheld them naked, cold and hungry, with upturned faces, singing a song which was at once a revelation of their need and of the outpouring which we are praying for upon this long-neglected field—so long neglected that it would seem to have been forsaken of God and man. That God has forsaken them is not true. There is but one Protestant church in all this Kasai and Sankuru River region, the Southern Presbyterian, but through an agency instituted by that church there has come the beginning of a religious awakening which must result in bringing multitudes to a saving knowledge of Jesus Christ.

Eight miles out we came to another village larger than the last. Here we found a well-made shed by the road side which will accommodate 300. It was almost full. The chief was there to give us a handshake, though he himself is not a believer. Again we had a hymn, a prayer and the Ten Commandments, after which I gave them a short talk through Dufanda, our head boy and interpreter, an earnest Christian, who sacrificed much to come with us. After telling them what Gilbert and I had come to Africa for, and how glad we were to see 200 by actual count gathered for morning prayer and to meet us. I told them in simple way the difference between the kingdom of God and the rule of Satan. In the village in which we had spent the night a great outcry was heard because the cook, while preparing breakfast, had discovered a copper-colored snake coiled up in a bush within ten feet of him and ready to strike. His back was green and his belly was yellow. This last was the sign of a poisonous viper, as they all knew. The fact, however, was concealed by the yellow being kept out of sight. Satan, I said, was like this snake. He kept himself and his nature out of sight until he was ready to strike his victim. That he got in his work was certain, for in that same village, as we were about to go to sleep, I was suddenly startled by the sound of blows followed by the cries of a woman who rushed out of a hut near by and ran into the high grass sobbing as though her heart would break. Satan had put it into the heart of a man to beat his wife whom he should have loved and cared for. The kingdom of God was on the contrary a kingdom of right living, of peace and of joy in the Holy Spirit whom the Father of us all had promised through Jesus Christ. The lesson went home, for I saw several men look significantly at one another, and then at the women. Before we turned to go I asked them to pray that we have the guidance of Nzambe (God) on our way, for we were going among cannibals and heathen who had never heard the gospel. They promised to remember us at 6:00 o'clock prayer every morning, and then they came thronging around us to shake hands. I told Gilbert we had gotten into a country of Methodists. After the entire crowd had bade us good-bye, a leper came forward and stretched out his hand. I did not have the heart to refuse him the touch of sympathy, for it was all that I could do. O that I might have had the power to heal! But I offered him what was better—Jesus, the Bread of Life and the Balm of Gilead.

Dec. 28, 1911.

At 4:00 o'clock yesterday afternoon the log



drum was beaten and 204 men, women and children came to evening prayers. Not a few of the women left the fires they had kindled in front of their huts and ran to take part in the singing of the hymn and in the repetition of the Scripture they had learned from the evangelist and his wife for fear of the grown people have yet learned to read. After prayer Gilbert delighted the children by teaching them leap-frog and the larger ones bull-pen. He simply won all hearts and the entire town, for all hands turned out. Even the chief forgot, for once, his dignity, and making some of his hangers-on double up, he tried the experiment of flying over their backs. The women were simply convulsed and I myself about collapsed at the delight of the old fellow when he discovered he could "spring like a leopard."

After supper I had the evangelist and his wife, our evangelist, Mudimbi, and our cook and two boys come to the tent for a half-hour of devotional service, in which I tried to strengthen their faith while they were reminded of the responsibility resting upon them to be faithful witnesses to the truth as it is in Jesus Christ. My heart burned within me as we prayed together and realized, Brother Gilbert and myself, what a privilege had been bestowed upon us to engage in pioneering the way for our beloved Methodism in the regions beyond. We are passing through a country infested by leopards, venomous snakes, elephants and buffaloes. We were warned by Doctor Morrison to be on the watch for the leopard, for they had been carrying off people from some of the villages in this section. But we went to bed and slept as peacefully in our tent as if we had been in Memphis. Thus far we have been wonderfully preserved, not yet having a touch of the dreaded African fever, from which few escape. It is not necessarily fatal, but we are not anxious to go through an attack. On the contrary we have been as well as in the United States. Personally I have not been so vigorous in years. I attribute it largely under the blessing of God to the inspiration of a great work, and to active exercise on the road, making as we do from 15 to 20 miles a day.

This morning 30 men, 24 women, 64 boys and 50 girls gathered in the shed at 6:30, in the midst of a cold, dense fog, for the usual morning prayer. So cold were some of the children that they crossed their arms over their little naked bodies to keep in the body heat. I had on my overcoat. They sang under the leadership of the evangelist's wife, "Crown Him Lord of All," and "From Greenland's Icy Mountains." The last sounded rather chilly, but the lusty singing soon overcame that impression. I could not see 20 feet outside of the shed, but my soul rejoiced within me at this great piece of evangelism, wrought out by the Southern Presbyterian missionaries in 21 years. A mere handful of white and colored workers have gathered about them, 8,000 earnest Christians, and out of this number 300 teachers and evangelists, who while they themselves are under training have daily instruction over 50,000 children and 200,000 grown people. What is more, this is capable of indefinite extension. The only limitation is the number and strength of the working force. Do you wonder that my soul stirred when I think of this being carried on for nine days' journey on foot in almost every direction from Luebo as the base or center, and by laymen. Not one ordained preacher as yet, and 200 of the force of 300 self-supporting. In other words, the villages in addition to building the sheds for school houses and churches support these men by building them houses and supplying cassava for bread, palm oil, yams, chickens, eggs, ants, grasshoppers and caterpillars.

What a challenge to the laymen of our Church! We have never fully utilized this great contingent at home. Here is an illustration of what can be done from the foreign field. These men are

not preachers. They do not pretend to be. They are Christian school teachers; they are expounders of the Word of God as they themselves have been taught; they organize cottage prayer meetings and establish and superintend Sunday schools. They know God. I rarely have heard such prayers. They have learned how to talk with God, and with a devoutness of spirit which is marvelous; they are leading the people in the way of truth and right-living. The work of these men and that of their missionary leaders is rooted and grounded in faith and in prayer. Think of 300 turning out every morning of the year to 6:00 o'clock prayer meeting! Think of a semicircle of cottage prayer meetings at Luebo every Wednesday night extending for two miles. I heard the singing from half a hundred different points while I was walking through the mission compound, or campus, on my way to conduct the missionary prayer service in English. Is there any wonder that we felt that night the presence of our Lord? I thank God for what I have seen and heard. The half had not been told me.

With the way blazed by these good Presbyterians who have treated us as though we were their own flesh and blood, with a soil marvelously prepared for the gospel seed, and with an eagerness which has three times since we have been at Luebo brought men nine days' journey to beg, actually to beg for Christian teachers, and one man was the son of a powerful chief. I am safe in saying we can have 5,000 converts in the first five years of our work. It can be done if we but wait upon God for the increase after we have done our best to reach the people by the methods which have already proven so successful.

It is true Gilbert and I are going to a tribe many miles east of the Presbyterian work—the Batetelas. They are cannibals. But what of that? Theirs is the greater need. I have long yearned to preach the gospel in the regions beyond where the need is the greatest, and where no other messenger has ever gone. If we can lead the way surely the church can follow. It will be our first mission to savages. Hitherto we have worked among civilized peoples. Now we have the opportunity to show whether or not we have the real missionary stuff in our church. I believe we have. We must have men. They will be forthcoming. I have no doubt of that. Several have already promised me to come. We must have money. Our laymen have that. Some one will say the church is burdened, and the mission treasury suffering from a deficit. Is the church burdened, and the mission treasury suffering from a deficit. Is the church burdened for souls? That is the question I want answered first. Can a church of two million Methodists hesitate at a miserable little deficit which can be wiped out in six months when the evangelization of a continent is trembling in the balance? It is unworthy of us to raise the cry of retrenchment. Who of our number will dare beat a retreat? We do not know how! It takes a big enterprise to inspire a great church to do its best. This is the greatest in which men can engage. It has been denied the angels, who would rejoice at the privilege of taking our place. They rejoiced that the Son of God was counted worthy to go on his mission of redemption. Away with our fears. Let us have faith in God.

I have gone carefully over the ground with Dr. Morrison, who is the greatest leader in all this south country, if not in all the Congo Valley. He says we will need four missionaries, one of them a medical man, to open work and to keep it up for the first three years. Including travel, outfit and houses, it will cost \$15,000 the first year, and \$2,000 each year thereafter. The houses will cost about \$1,000 each. But this item is included in the first amount. If the women undertake work, and they have already signified their purpose to enter, two missionaries will meet the need at first, and at a cost of \$5,000 including the

house. Their Council will underwrite this any day the Board of Missions is ready. I know their faith and zeal. They have never failed us.

Let me sum up: The field is wide open, the ground lies fallow, the work of the Presbyterians has yielded wonderful results; they offer their steamer, their homes, their hearts and hands, and have been praying for 20 years for us to come and work by their side; the last offer they make is that of two or three evangelists to start us. What more could we ask? The C. M. E. Church furnishes Professor Gilbert, a Providential man, and the Mission Conferences in Brazil have placed \$200 in my hands with which to meet the expenses of this preliminary survey, and are considering the proposition of supporting a missionary—their own proposition.

Who leads in this work? Who, if not the Son of God, who goes forth to war? He has always led the church when the preaching of his gospel was the high purpose of the hour. The hour for an advance into Africa has struck for Southern Methodism. Gilbert and I will push on until we reach the heart of the continent, if our lives are spared, and assure ourselves of the wisdom of the location to the east of the Presbyterians, several hundred miles' journey over land. Gilbert and I will then have done all we can, and must leave the rest to the church and to God.

Dec. 31, 1911.

This is finished in a village of a cannibal tribe. We took refuge here Saturday during a fearful storm, in which we marched an hour through a blinding rain. We were wet to the skin, and nearly everything we had got wet. The chief set apart a house (?) for us to stay in. I write out under the eaves. Too dark inside and smoky. The palm-thatched roof strikes me below the shoulders. Two officers (Belgians) and a missionary (Roman Catholic) killed and eaten within two days' journey to the south, but we go the other way—that is, to the east.

Again I thank God for the precious privilege of coming. Twenty men and women in this village expressed to me the desire this morning to become seekers after Christ. The Lord has indeed opened the heart of this people. May the Lord Jesus help every Southern Methodist to do his or her duty by lending a hand and having a share in the evangelization of Africa.

Yours in his name,

WALTER R. LAMBUTH.

N. B.—The foregoing letter, recently received from Bishop Lambuth, is to apostolic in spirit that I have taken the liberty of copying it that a large circle may have the benefit and blessing of it.—J. R. P.

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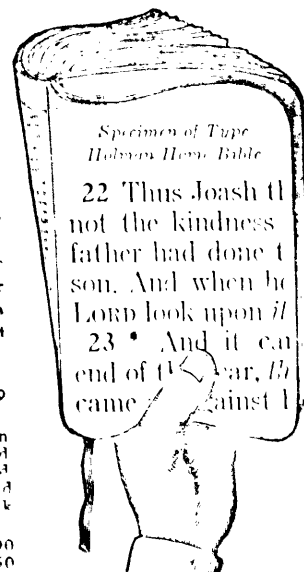
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## THE PORTIA REVIVAL.

With the echoes of our great meeting at Portia reverberating, and reverberating in my mind and heart, and a good chance to write, I will give to history some things about our meeting. It began on the 27th of April and closed on the 19th of May. Three weeks and one day over. Rev. S. F. Brown had things in good shape, and our first service was an ardent one, and indicated what was just ahead. In all the forty-six services we had no drag nor dullness, but good, live, spiritual exercises all the way through. There were, at a safe estimate, 100 converts. We used the old methods. For fear some modern people will not know what I mean by "the old methods," I will spell it out in plain English. We had "the mourner's bench." We reclaimed this time-honored way of doing things. It has been, and is yet, a poor old backslidden enterprise our church over, but it came into our fellowship renewed and fully reclaimed. Amen. Here is where our church is suffering by discarding some of our old time methods for new fangled things, that are superficial. We "called mourners;" they came, knelt, repented, wept over their sins; prayed, believed, and were saved and shouted the praise of God aloud. Amen. Me thinks I hear them now. I do feel what they felt. While the meeting continued for three weeks day and night, it did not reach its highest point of interest. I am sure of this, and it would have been carried on for another week without a cog jumping or belt slipping. Two physicians said to me, "Brother J., you did not give us a chance to vote on the meeting, we would have said on with the battle." But I thought I could see in the faces of some that we had better call off for awhile. I confess, modestly, I was as good, and better in every way, at the end of three weeks than when I began. Portia has many good people and a fine country around it, and many good citizens who are tillers of the soil. Not caring to mention by name, for the long list would be too long, I close by saying I will not be sorry when time comes around for me to go to Portia again. And that is set "when the watermelons come in." They have three hundred or more acres in melons, etc. Brother Brown is a good yokefellow, and is in good favor with his people. We may open up at Home soon.

Jas. F. Jernigan.

## EVERY STENOGRAPHER

Who sends name and address will receive interesting circular about new book for stenographers that opens up ways to better positions, higher salaries, etc. Holland Specialty Co., Wilburton, Okla.

## RECTOR, ARK.

The weather has been very cool and we have had some complaint among the farmers. But we are still growing and gaining in our Sunday school and church work. Also in the temperance and prohibition work. We have had a splendid day in Sunday school on the 19th. Our membership is getting better all the time. We are getting ready for a grand and glorious ingathering at our meeting which will be held in June by our great and good Rev. R. H. Pique, of Fulton, Ky. We have a nice clean white city free from saloons. We, like all other cities, have some who will break the law. But be ye sure they pay for it, as we are ever awake to the good of our homes, and our churches and schools. We have some here who say they would like to take the Western Methodist, but say they can't get it regular. But it is not so with the writer, for he has been taking it for ten years and can say that it has come on without money just as it has for the money. When the writer was not able and got four years in arrears the grand old

## WEST OKLAHOMA CONFERENCE, SEMI-ANNUAL TELLER'S REPORT.

DISTRICT.	Bishop's Fund	Conference Claimants	Foreign Missions	Home Missions	Conference Missions	Church Extension	Education	A. B. S.	Superannuate End't Fund	Birthday Offerings	Sunday School Specials	Missions Special Conf.	Delegates	Totals
Ardmore	\$ 17.00	\$ .00	\$ 56.00	\$ 20.00	\$ 30.00	\$ .00	\$ .00	\$ 4.00	\$ .00	\$ .00	\$ .00	\$ 12.50	\$ .00	\$ 139.50
Chickasha	69.30	22.00	109.35	5.00	28.00	1.00	6.95	2.00	2.00	2.00	2.00	2.00	2.00	222.60
Clinton	31.50	10.00	100.05	5.00	2.00	2.00	2.00	2.00	2.00	2.00	2.00	2.00	2.00	128.05
Guyton	65.75	39.00	212.00	1.27	109.00	115.00	6.00	8.00	7.83	59.26	5.00	5.00	5.00	50.80
Lawton	55.00	82.25	196.00	75.00	4.27	109.00	115.00	6.00	8.00	7.83	59.26	5.00	5.00	358.02
Mangum	11.00	33.00	43.00	13.00	248.00	14.00	29.00	2.00	2.00	2.00	40.00	20.00	6	1,117.34
Oklahoma City														489.00

Grand total, \$2,555.31.

Sent by request of Mission Board and some of the presiding elders.

Martha, Okla., May 15, 1912.

W. L. ANDERSON,  
West Oklahoma Conference Teller.

paper still came on, till our good field editor, Brother Weems, came and said now you give us \$5.00 and we will square up. Which we gladly did and have still been taking and only owe since February. But bless the good Western, we will stand by it while life lasts.

Yours truly,  
J. P. Dooley.

## BOOK BARGAIN.

I have two sets of the New International Encyclopedia, complete in seventeen volumes, bound in heavy cloth. The books would cost \$85.00 from the publisher. I have no use for but one set. I will sell one set for \$35.00. This is certainly a bargain for some preacher who needs such books. They are practically as good as new.

D. A. GREGG,  
Meeker, Okla.

## HOT SPRINGS METHODISM.

Present: C. O. Steel, C. W. Drake, S. K. Burnett, Forney Hutchinson and O. H. Keadle. After singing, "How Firm a Foundation," Hutchinson led in prayer and the following reports were made: Hutchinson reported 357 in his Sunday school, large congregation; commencement exercises for the High School at the morning hour with a very fine sermon by Rev. P. C. Fletcher, of Little Rock. Good congregation and good services at night, with three accessions to the church.

Drake reported a small attendance at his prayer meeting Wednesday night, at Malvern Avenue, but better attendance at the preaching hours Sunday morning and night than usual with better collections than at any previous Sunday. Sunday school about as usual.

Burnett reported a good League service Wednesday night in place of prayer meeting, 111 in Sunday school, good congregations at both hours Sunday and a fine sermon at the morning hour by Brother Steel.

Keadle reported a better Sunday school than usual at Tigert Memorial. Small congregation at the preaching hour in the morning, but good services, and one of the best congregations at the night service of the season.

O. H. K.

## OKLAHOMA CITY NOTES.

The pastors of the Methodist Episcopal Church, South, together with the Presiding Elder, in Oklahoma City meet in Preachers' Meeting at St. Lukes church every Tuesday at 1:30 p. m. At our last meeting a review of our work to date for this conference year showed substantial progress. On Dec. 3, 1911, a pretty day, we had in our five Sunday schools 582 pupils present. At that time we began a campaign for increase of membership in our Sunday schools and better work. On last Sunday, May 19, 1912, we had 1004 present in our Sunday schools in the city.

On May 19 all our pulpits were filled by representatives of the Southern Baptist Convention which was in session here in Oklahoma City for six days.

The General Conference committee is to be in Oklahoma City June 1-3 in the interest of the General Conference which is to meet here in May, 1914.

The committee announces the Methodist Assembly at Sulphur, Oklahoma, August 15-26. Sulphur is a great place for camping out and having a good time.

The Summer School of Theology is to meet at Oklahoma Wesleyan, June 4-14.

There will be a Sunday School and Epworth League Conference and Institute at St. John's Oklahoma City, June 7-9. Dr. and Mrs. Hamill will be present.

R. S. Satterfield.

## NOTICE.

To the preacher who borrowed my Volume No. 1 of Wesley's Sermons: Please return same to me at Mineral Springs, Ark., and greatly oblige your friend and brother,

J. H. Bradford.

## PREACHER'S INSTITUTE FOR EAST OKLAHOMA CONFERENCE.

The Board of Education of the East Oklahoma Conference with the co-operation of the Examining Committees will provide for the preachers of the Conference—especially the undergraduates—an excellent opportunity for profitable study and conference during the Assembly at Sulphur, August 15-25. Rev. C. L. Brooks has been elected Dean and has already arranged a very tempting program. The undergraduates of the conference will have an opportunity of studying League work, Sunday school work, and Missions under the direction of excellent leaders in the regular Assembly classes and will have the privilege of hearing the inspirational addresses of the Assembly and also the splendid program of the Preacher's Institute. You cannot afford to miss this feast of good things.

W. M. Wilson.

## MRS. JOHN DREW BETTER.

McLeansboro, Ill. "About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month, I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

## HARRISON DISTRICT CONFERENCE.

The forty-fifth session of the Harrison District Conference met in Harrison May 8, 1912, at 8:30 in the morning, with W. T. Martin, P. E., in the chair. The opening sermon was preached by Rev. J. L. Bryant of Eureka Springs, on the evening of the 7th at 8 o'clock, his text being John 4th

chapter and 35th verse. Harrison is centrally located, and as a result the attendance was good. Eighteen of the pastors were present, a goodly number of Sunday school superintendents, delegates, Epworth League representatives, and "women not a few." The conference was delighted to have as guests, Rev. J. H. O'Bryant of Rogers, our Conference Missionary Secretary, and Rev. F. S. H. Johnston, P. E., of Morrilton District, and also President of the Conference Board of Missions.

The finances of the district are far in advance of last year's report at this time. This is due largely to the energetic work of the P. E., who keeps in touch with every man in his district both minister and layman. The reports show marked increase in the Sunday school membership.

A tabulated report of the various charges as made and distributed by the P. E. shows 224 conversions, and a net gain in membership of 205.

The delegates to the next Annual Conference are, B. B. Hudgins, W. T. Ruble, H. W. Redus, and T. L. Bond.

The next Conference goes to Leslie. Everything about the Conference was good, and on the whole we feel that the district at large will be benefited.

John A. Womack, Secretary.

## WANTED.

If you will send me 20 names and addresses of good Christian men, married or single, who you think would be interested in getting a nice home of their own on easy terms, I will send you postage paid, a beautiful Gospel Text Calendar, printed in seven different colors and containing a Bible text for each day in the year.

Write names and addresses very distinctly.

Address

Rev. H. S. Hallman,  
21 Queen St. North,  
BERLIN, ONTARIO.

## THINGS TO BRING TO THE OKLAHOMA SUMMER SCHOOL OF THEOLOGY.

At the Summer School of Theology to be held at Oklahoma Wesleyan College, June 4th to the 14th, those attending should bring the following articles: A comfort or blanket, sheet, pillow case and towels.

The outlook for a large attendance is good.

W. A. Shelton, Dean.

To Feel Well  
To Look Well  
And Be Well

Keep your liver and bowels regulated. The best remedy is

## One Bond's Pill

at bed time. You will be delighted with the result.

Sold by all druggists, 25c.

## A GOOD DAY AT TECUMSEH, OKLA.

We had a very fine program on Epworth League Day May 5. R. M. Scott, president; Cliffie Page, Corrine Hardin, Blanche Rudy, Katie Dutton, Winnie Davis, Robert Shoemaker, and Virginia Smiley read very fine papers on the occasion. The music by the choir was just fine.

E. H. Creasy, P. C.

## THE EPWORTH LEAGUE—"WHAT IS IT?"

Twenty-three years ago today, the young people's societies of the Methodist Episcopal Church, South, united their societies and formed the Epworth League. It has grown, until today there are 3,906 chapters with 137,137 members.

The work of the Epworth League is four fold:

1. The First Department has to do with the development of the spiritual nature, by holding regularly devotional meetings once a week, in which a special topic of the Holy Scriptures is discussed, intermixed with prayer and song, all Leaguers taking active part in the service.

2. The Second Department is that of helping, and is called, "Charity and Help."

Our Savior came to this world and spent his life of thirty-three years, going about doing good. And if we would be his followers, we must help our needy neighbors.

3. The Third Department is that which looks after the social nature by having social gatherings to please and to entertain.

4. The Fourth Department is the Missionary Department. We young people need much education on this great subject. The church has been slow to recognize her duty towards those who are destitute of the gospel. You have, of course, heard Jesus referred to as "the Missionary to all mankind." This is a truthful saying and worthy of all acceptance that Jesus came into the world to save sinners.

Just think of the cost of Christ's Missionary service! When he came to earth he gave up his home just as the modern missionary does.

Then think of the Father's sacrifice. When God asks Christian parents to give their sons and daughters to the work, He asks only that which he himself has given. Christ's last command to his church was "Go ye into the world and preach the gospel to every living creature." This may be interpreted that we can all do good in some way.

So this Fourth Department has taken Christ as its model Missionary, and educates her young people to be missionary in spirit life and practice.

The membership of the League is made up of young people who are pure and upright in life. When we say young people, we do not have reference to years. If you are seventy-five years young, you can make a good Leaguer.

The qualifications which are necessary to make a good Leaguer are:

First, a desire to live a Christ-like life and to know more and more about Christ.

Second, to do good and help others.

Third, to live on the sunny side of life, finding no fault with this good world of ours, and its providence. But with a cheerful heart and a smiling face, make the world look bright and everyone glad with whom we come in contact.

Fourth, to cultivate a missionary spirit, and to learn all that is possible for us to learn about the great Missionary Movements of the church.

We close this essay by saying that the Epworth League has proven to be a strong arm of the church in all the departments of church work, and has become a fixture as an indispensable

help to the pastor and missionary movements. Finis.

Read by Miss Virginia Smiley.

## LAWTON DISTRICT CONFERENCE.

The Lawton District Conference was held at Grandfield, Okla., May 8-10, Rev. R. E. L. Morgan, P. E., presiding. The opening sermon was preached on Tuesday evening by Rev. H. A. Stroud of Tipton. The presiding elder had arranged a most excellent program and the discussions were intelligent and helpful. A fine spirit of harmony and brotherly love prevailed. The business of the conference went forward smoothly and steadily. Brother Morgan presided with becoming grace and dignity, as if he had been an old hand at the business, notwithstanding the fact that he had to manage four ex-presiding elders. Due attention was given to preaching, the following brethren occupying the pulpit: Rev. W. F. Dunkle, President W. H. Martin of Hargrove College, Dr. James A. Anderson and Rev. A. L. Scales, President W. A. Shelton of Oklahoma Wesleyan College, Doctors Martin and Anderson, and Rev. J. R. Abernathy, President of the Conference Epworth League Board, were welcome visitors, and addressed the conference on subjects in line with their respective fields of work.

The following brethren were granted license to preach:

Marion Ray Bryant, Arthur Lindsay Hunt, Ellis Columbus Keith, John Edmund Trull.

Rev. William H. Greer was recommended to the Annual Conference for admission on trial.

The following were elected delegates to the Annual Conference:

M. C. Shelton, W. R. Brown, Rev. Clyde Cocoa, W. C. Lukenbill; alternates: J. N. Oliver, Thomas Dorsey.

W. C. Lukenbill was elected District Lay Leader.

Tipton was selected as the next place of meeting.

A District Board of Church Extension was provided for and a subscription was taken to provide for a District Loan Fund.

I consider this one of the best District Conferences it has ever been my privilege to attend. The good people of Grandfield dispensed a most gracious hospitality. A spirit of good cheer and hopefulness pervaded the conference. Revival fires are already burning, and prayer was made for large ingatherings. The verdant fields give promise of abundant harvests. The faces of our people are set towards the future, and we can say with Wesley, "The best of all is, God is with us."

A. L. Scales, Secretary.

## OKLAHOMA METHODIST ASSEMBLY—EXCELLENT PROGRAM.

The Oklahoma Methodist Assembly is to be held in Sulphur, Oklahoma, August 15-25. That the program will be excellent is already assured. Dr. J. M. Culbreth, Dr. E. H. Rawlings, and Miss Mabel Head are to be with us and those who have heard them need no other assurance that the work of the Assembly will be worth while. Dr. Marion Nelson Waldrip of Fort Smith, Ark., will attend the Assembly, preach on Sunday and deliver one of his great lectures at an evening hour during the week. His work will justify the expense of the trip to any of our people. Dr. R. S. Hyer of the Southern Methodist University of Dallas, Texas, has accepted a place on the program of the East Oklahoma Preacher's Institute which is to be held in connection with and as a part of the Assembly. Senator Thomas P. Gore and Hon. D. H. Linchbaugh are both expected for special addresses. In addition to these several of the men of our own State will have a part on

## The Best Way? - Go To Your Doctor

No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles.

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

the program and will not fall below the general standard of excellence of the program. Other speakers will be announced later. It is a fine program. Let Epworth Leaguers, Sunday school workers, church workers, and pastors make their arrangements now to attend. This may be a meeting of very great value to our Church in the state if we can have the co-operation at this time of our people. The management of the Assembly has been distributed among several committees and it is confidently expected that everything necessary for the success of the meeting this year will be properly attended to by the committees in charge. We are still hoping that one of our Bishops can be with us, but we have not yet had a definite promise from him. Cooperation will help more than criticism, boosting will do more good than knocking. Where shall we find you? W. M. Wilson, President.

## CHANGE OF DATE OF ADA DISTRICT CONFERENCE.

The date of the Ada District Conference is hereby changed from June 27-30 to June 20-23. Bishop J. S. Key will hold the District Conference. The first session will commence Thursday, June 20, at 10:30 a. m. Don't forget the change of date. Rev. C. L. Brooks will preach the opening sermon Thursday evening. The committees are as follows:

License to Preach, J. D. Rogers, L. R. Jones and B. F. Stegall.

Admission and Readmission, T. F. Roberts, A. M. Dupree and B. L. Williams.

Deacons Orders, W. L. Blackburn, E. S. Harris and J. E. Vick.

Elders Orders, E. H. Creasy, M. C. Hays, and R. K. Triplett.

N. L. Linchbaugh, P. E.

## CLEVELAND'S FIRST NOMINATION.

A timely remiscence feature of the June Century will be "Cleveland's First Nomination and Election," by William Graham Rice, assistant Private Secretary to Cleveland as Governor—the authoritative inside story of the Democratic Convention at Chicago in 1884 and of the close contest of the fall—Cleveland's calmness and avoidance of sensation, the loyal friendship shown him throughout the struggle.

## CHAPEL, OKLA.

I am glad that God is still blessing our country. The ground looks like it was covered with a nice green carpet; the air is full of perfume from the flowers and the birds sing so sweet this morning my soul is happy. We had a great day last Sunday; had a house full of people; had good order. The people in this country are good to come to my services. We are starting in on our third quarter with bright hopes. We have two good prayer meetings on our charge. A good Sunday school at all points. We are planning for a great Children's Day the first Sunday in June. Our young people are taking a good part, so we believe the Lord will give us a great day. We have a big hearted set of people on this charge. We love our people here. Our P. E. has the right name—E. M. Sweet—and he is just as sweet as his name. We had a delightful quarterly conference and I was out four days with Brother Sweet and came back in much better spirits for the work. I am praying that God will give us a great revival this summer. Looking to that end, that God will hear the

prayers of these mothers and save our people, I am, Yours in Christ, John Haggard, P. C.

## ILI ISHT ANOMPA HOKE.

Dear Methodist: Holisso yamma anompa kanihmi kia fohki la chi hoke, ilappak oke. Ohoyo aholitopa hatukmat illit akaniashke, Aurelia J. Cobb ilappat April 4, 1886 fehna kash yakni ilappa ai ottaiyani tok, atuk osh May 14 opyaka pila 6:40 fehna yakni ilappa ai i filammii tuk oke.

Abekat isht amihinti tuk a hopaki fehna hosh iktano ont ai alhi kat hashi ushta ka ona tuk oke, yohmi hosh abanompa ai imma anompa ishtaiyopi anomponhli kat anompa lawa fehna ho anomponhli mat nayukpa ai ahliit im alutowa fehna tuk oke; ai illit sa kannia kia yahayat hash hielii na; anompa ilbasha ako anomponhliit ahopohla achukmat ittinaiaia achukmat hash hielashke, achi mat, innakfi ako hoyo cha im anomponhli mat Iksha ako ish ibafohka cha anompa ilbasha yako ish anomponhli hosh alla ya achukmalit ish hofanti chashke, yohmikmat Chihowa im apchlichka ish ehukowa hi a nitak at chi mai asha hoke, achi tok. Anonti an Chihowa hat am ai ahni hokma oka okehaya ya ishkola achi hoke, achi tok yohmi mat filimat sapesa mat he hacha, achi ma yammak achi hoke, im achi li ma yukpa ai ahli, ittiyalbi isht yukpa ai ahliit ont issa mat aba isht taiowa 46 kashapa amona takkali ka talohowa tuk oke. "An Chisas at aba yakni talaia ka ia hatok; anukcheto li hokato yammak o a biekashke," achi tok. Talowa yammak ash inli ho anompa ha ilap inlit ikbi cha isht talowat: "An chukka ya ia lishke, himmak ma salla he keyu, An chukka ya ia lishke, himmak ma salla chi keyu" achi ho talowat ont ahlopulli mat ithana achukma biekka tuk at ont ik ithano kat minit 30 fokka tuk oke, ik ithano kia yukpa kat noti at haiyaka achukmat ont ihisat mahayat ont kania tuk oke, immi hatuk okat anompa ha achukmalit ikbi tuk kah hash ahna hinla kia asha hoke. Yohmi kia hash pihisa tuk okmat anompa hat toba hi a ishahli chi yimma hinla tuk sayimmi hoke. Ome yakahanchi lishke, Chihowa yat an chukachaffa ya ishi ka nana kat achintoshke. Anonti achakalint anukfili li kat an chukachaffa ya ishi kat achukma ai ahli hacha ai ahni li hoke, aba yakni ya ont chukoyowa ka pit pihisa li tuk a am ittilawi hoke. An Chihowa hat holitopa, holitopashke, anompa ilbasha hash anomponhlikmat hassathaiya nashke.

Hachittibapishi ilbasha,

L. W. Cobb.

## COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 31st day of March, A. D. 1910, in a certain cause (No. 11230) then pending therein between E. E. Moss as Trustee et al, complainant, and J. S. Jones et al, defendant, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Courthouse, in which said Court is held, in the County of Pulaski within the hours prescribed by law for judicial sales, on Saturday, the 15th day of June, A. D. 1912, the following described real estate, to-wit: Lots five (5) and six (6) Block one hundred and ninety six (196) in the city of Little Rock, Ark., in Pulaski County, Arkansas.

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

Given under my hand this 20th day of May, A. D. 1912.

F. A. GARRETT, Commissioner in Chancery.



### FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

#### Eufaula.

The McAlester District Conference convened in Eufaula May 7, with nearly every charge represented. Rev. S. H. Babcock, the worthy presiding elder, in the chair. I leave it to Rev. L. B. Ellis, the secretary, to report the proceedings. Every courtesy was granted your Field Editor. We had a pleasant and profitable time. I was delightfully entertained with Rev. G. W. Martin in the elegant home of Judge W. T. Feares, whose wife was the daughter of Dr. Tom Carter, of Ozark, Ark. They have three fine sons, and a lovely little daughter. Rev. J. A. Dozier had gone to Mineral, Texas, for his health and Rev. T. S. Stratton has been appointed to take charge of the church. He has made a fine impression and hopes to bring up a good report to Holdenville next fall. He is accepted as an excellent preacher, and a valuable man. He has a real nice family. I did fairly well for the Western Methodist. Judge Feares, and Brother Neal Wimmer subscriber. J. W. McCune is making a good sheriff. The county is in better condition morally than it has been since statehood. There are three banks, five or six blocks of business houses, four churches, large brick public school house and a prosperous Indian school. We have good property in church and parsonage.

#### Checotah.

Fifteen miles north of Eufaula is Checotah. This is one of the prosperous towns of middle Oklahoma. The past year several brick business houses have been erected. The town has an appearance of thrift and prosperity. There are several blocks of business houses. A large ice and light plant. Three banks, two splendid public school houses, and an excellent school. We have desirable property in church and parsonage. Rev. R. T. Blackburn is pastor for the second year. He was at Morris assisting Rev. F. C. Carpenter in a meeting. Brother and Sister Blackburn have lost their only daughter, a most lovely young lady, so bright, and cheerful, excellent in music and a devout Christian. Their only son has been under the surgeon's knife, but was hoping to be home in a few days. They have the love and sympathy of the whole community. Rev. Orlando Shay had just returned from Nashville, Tenn. We had a delightful ride to his farm. He makes a fine Presiding Elder of the Indian districts. His brethren speak of him in the highest terms. A pleasant night was spent in the home of Dr. B. J. Vance. They are true and faithful and have two lovely daughters. We have a nice list of subscribers in Checotah.

#### Oktaha.

This is a small town south of Muskogee. They have a bank and several stores, a real nice two story brick

## Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With

**JELL-O ICE CREAM Powder**

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish, and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N.Y., if you will write them.

Grocers sell Jell-O Ice Cream Powder, 10 cents a package. Five kinds.

school house. We have a church and some good members. Rev. J. M. Ball is pastor here and at Wainwright. I heard nothing but good things of him. He lives at Wainwright, so I did not meet him. Dr. Foster, who married Miss Gertrude Cantrell drove me around to see our subscribers. It was a real pleasure to enjoy the hospitality of their home. They are an intelligent and happy couple.

#### Webber's Falls.

Situated on the bank of the Arkansas river, opposite Gore is Webber's Falls. A full block of brick stores have been built the past year. The railroad from Warner has given the town quite a boom. The rich river land will ever make this a good business point. We have a nice brick church, and some excellent members. Rev. R. O. Triplett, a transfer from St. Joe, Mo., is pastor here and at

#### Warner.

He has a good wife and sweet little daughter. He has made a fine impression at both towns. He is capable of doing much and we shall expect to hear of success from him. Warner has two railroads. Has several stores, bank, and one of the Agricultural schools. We have no church, but hope to build. Warner ought to make a good town.

#### Stigler.

Sunday was spent at Stigler, with Rev. A. M. Brannon and his good people. This is the county seat of Haskell county. Situated on the Midland Valley Railroad. Population about 2,000. There are three banks, four or five blocks of business houses, large two story brick school house, four churches, and many lovely homes. We have neat parsonage and excellent concrete block church. The Sunday school fills it every Sunday. Brother John Holloway is the efficient superintendent. He is a Hendrix College trained man. They are fine leaders wherever they go. Sunday was Mother's Day. Brother Brannon preached a most appropriate sermon that was well received. Many hearts were touched as they thought of their dear brother. Beautiful flowers were worn in honor of Mother. The house was well filled, both morning and evening. Brother Brannon is one of the finest persons with young people I have ever seen. He is a success at whatever he undertakes. He is blessed with an excellent wife and Ethel, a very sweet, little daughter. They were extra good to me, as was Brother George Sims and family, who have a very bright son that is a young doctor. It was a real pleasure to meet Brother L. F. A. Holloman, Rev. L. S. Byrd, a worthy local preacher and many other friends. With Brother Brannon's aid we shaped up the good list of old and secured twelve new subscribers to the good Western Methodist, viz., C. W. Stratton, Judge F. H. Fannin, B. F. Dalton, W. L. Boys, F. E. Parke, W. P. Fanester, J. R. Kniseley, Mrs. S. C. Mallard, Mrs. T. B. Turner, Pedro Henderson, W. S. Munn, J. S. Stigler, for whom the town is named. Stigler is one of the best towns in eastern Oklahoma. Methodism is strong and all the departments of the church is well organized and at work. The singing was especially delightful.

#### 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.

#### BRAGGS, OKLA.

Last Sunday morning at the eleven o'clock services a large congregation was gathered and at the close of the services the opportunity was given for membership, and six came forward and offered themselves, a father and mother and the oldest son and daughter.

## 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.

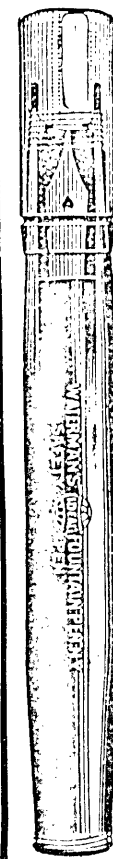
I shall be glad to put any community in touch with candidates suited to the positions to be filled. Inquire by numbers of

Searcy, Ark.

**J. M. WILLIAMS, Pres.**

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ter. They also brought three little fellows and dedicated them to the Lord in baptism. There were two others united with the church and also an infant baptized. We are taking them into the church here at Braggs by the family. Our prayer meeting is one of the strong holds we have. We commenced with one who would lead in prayer, and now I think there is about forty.

The Sunday school is growing nicely. We enroll new scholars every Sunday. Everything has been lovely so far; and now we are fixing the church on the inside. The contract was let yesterday and the men are at work today. There will be a nice place for the field editor or any of the brethren at Braggs when they feel like stopping with us. Last Sunday night we had C. W. Hickey with us and he spoke to a full house on the temperance cause and at the close asked for those who favored State-wide enforcement of the prohibition law, and it was almost unanimous.

The only sorrow that has befallen us at Braggs is the loss of our Sister Williams, who departed this life the twenty-third of April. Not only the church mourns her loss but the town. Everything closed up all day long and attended the funeral. May God bless the bereaved ones.

W. M. Grose, P. C.

### THIS WILL INTEREST MANY.

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

### CLINTON DISTRICT CONFERENCE.

Clinton District Conference will convene at Elk City, Okla., Tuesday, June 18, 1912. The first session of the conference will be held at 3 p. m., Tuesday. Opening sermon, Tuesday, at 11 a. m., by Rev. Robert Hodgson, of Cordell, Okla.

Woman's Missionary Society and Epworth League Day Wednesday. Thursday will be layman's day. Representatives of all the sectional interests of the church will have a place on the program of the conference. The following committees are appointed:

Admission—W. W. Robinson, G. W. Day and W. P. Meador.  
License to Preach—W. J. Stewart, T. S. Johnson and James Arvin.  
Deacon's Orders—G. L. Taylor, J. G. Blackwood and H. L. Mauldin.  
Elders Orders—Robert Hodgson, E. A. Townsend and Jessie Crumpton.

The preachers in the district, the recording stewards, the Sunday School Superintendents, the District Stewards, the Church Leaders and four delegates from each pastoral charge are those who compose the membership of the District Conference.

I trust that each member will be

present at the coming session of our District Conference.

Fraternally,  
Moss Weaver, P. E.

### FT. SMITH DISTRICT EPWORTH LEAGUE CONFERENCE.

Will you please say in your paper that the Ft. Smith District Epworth League Conference will be held at Huntington, Ark., June 24, 25. The program will be published later.

J. F. E. Bates.

### 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, Ark.

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## CALIFORNIA LETTER.

Dear Methodist: I closed a meeting at Le Grand, California last evening, which resulted in 26 additions to the church and a great movement forward in family religion. Rev. J. L. Hensen, one of our Oklahoma boys, is pastor and has a strong hold on this excellent people and is doing a great work in California. He is a strong preacher, a wise preacher and an untiring worker among the people. He has made an enviable record in the Pacific conference and promises to be a leader in his conference. He is just the kind of man that California needs and the kind that Oklahoma can't give up. Wife and I were entertained in his hospitable home and it has been most delightful to share the hospitality of him and his elect wife. This is a fine people and I feel more like I had been among a genuine Southern people than I have for years.

The church will hear from Brother Hensen as the years come and go and may the blessings of the great Head of the church rest richly on him and his wife and their baby girl, that is the joy of the home.

I preached twice for Dr. McCausland at Seattle and we have a brave and true set of people there and Dr. McCausland is a wise leader and if the Board of Missions grants the request of his official board and he is continued there he will build a great house of worship for our Methodism in the magnificent city of largest possibilities. He has a lot located and is planning for his church and I unhesitatingly say the Board of Church Extension and admissions can not do better than stand by this leader of men and push to early completion a church commensurate with the demands of our work in Seattle.

I met Dr. Mowre, the presiding elder, of Williamette District, at Portland and he showed me very great kindness and we went through that great house he built at this center for God. It's a great workshop and massively built of native stone and elegantly furnished and we have a great congregation at that place and under the leadership of Dr. Bennett the work is going forward and we are forging to the fore in this City of Roses.

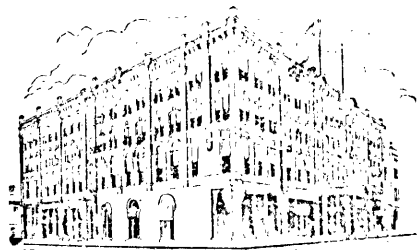
I have preached 60 times while I was resting and am ready for more. I preached thirty-seven times in this meeting and am fresh as a rose this morning. My ear is still heavy, but I have no trouble making the people hear me. I miss my people and long to be back in the work. I hope to be at my post of duty next November and ready for work.

Cordially,  
W. M. P. Rippey.

Livingston, Montana.

## MUSKOGEE DISTRICT CONFERENCE NOTICE.

The Muskogee District Conference will convene in Checotah, Tuesday, May 28, at 2 p. m. Tuesday evening will be devoted to the Epworth League.



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Wednesday morning to the Sunday school. During Wednesday afternoon the Laymen's work will be considered, and Wednesday evening the Cause of Missions will have right of way with the District Conference of the Woman's Missionary joining the program of the evening. Miss Daisy Davies of Georgia will probably be in attendance at the Conference and one of the speakers Wednesday evening. Bishop E. E. Hoss has promised to be right with us during the Conference if he is not called away by some other work that may require his attention. Bishop Hoss will be heartily welcomed by the members of the conferences, by the people of Checotah and by the visitors in attendance.

The following committees have been appointed:

License, Admission, Readmission and Orders, J. C. Floyd, T. O. Shanks and C. H. McGhee.

Missions—O. E. Godard, A. N. Averyt, and J. M. Ball.

District Evangelism—R. T. Blackburn, G. H. Lemon, J. M. Hively, S. E. Mayfield, and A. M. Brannon.

Education—S. F. Goddard, G. W. Gable, N. F. Hancock, W. D. Sasser.

Quarterly Conference Journals—C. A. Holloway, J. P. White, W. N. Martin and S. F. Garland.

Sunday Schools—A. E. Bonnell, J. B. Holleman, W. H. Davis, R. O. Triplett, and O. T. Baumgarner.

Epworth League—F. C. Carpenter, A. N. Averyt, Jr., and C. E. Beard.

Laymen's Movement—H. L. Sanders, M. L. Williams, J. L. Havice, I. D. Hitchcock, and W. W. Mills.

Financial Methods—M. L. Cotton, E. M. Hill, E. L. Powell, W. A. Thompson.

Local Preachers—J. F. Thompson, G. W. Damon and G. W. Bruce.

The latter committee is appointed in accordance with Paragraph 76 of the Discipline (1910), and the local preachers are requested to report to this committee in person or by letter.

The Women's Missionary Societies of the District will begin their Conference in Checotah Wednesday afternoon.

It is very much desired that every society of the district have representatives present.

All of the members of the District Conference are expected to be in attendance. Visitors will receive a cordial welcome. Come and be with us.  
W. M. Wilson, P. E.

## BINGEN CIRCUIT.

Our second quarterly conference convened May the eleventh and twelfth at Orchard View. We had a good report. Brother Hilliard preached three good sermons and Brother J. T. Rogers preached two fine sermons Sunday. We count ourselves fortunate in having him to help us in our revival meeting the second Sunday in September. We are praying and planning for a great meeting. Have received 41 into the church since the first of January. We were delighted to have Rev. John F. Taylor, of Paraloma, give us his lecture Monday at Bingen. Brother Taylor has a real message and ought to be heard. May the Lord bless Brother Taylor and his message to the children.  
J. H. Callaway.

## McALESTER DISTRICT CONFERENCE.

The McAlester District Conference, for 1912, met in the little city of Eufaula, Okla., May 7, and closed May 9. Rev. S. H. Babcock, presiding. "Marse Sid," as the preachers of the District call him, because they love him, had the work of the conference well in hand, and without seeming hurry, the work went off smoothly and the business sessions were pleasant and interesting. W. A. Lewis was elected Secretary at the organization, Tuesday afternoon. Very few of the

## Methodist Benevolent Association

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preachers and delegates were present at this session, most of them coming in on the 8 p. m. train that night. At the opening of the morning session, Wednesday, Brother Lewis resigned as secretary, having committee work to do, and Rev. L. B. Ellis was elected secretary. Most all the pastors were present, a few being kept away by sickness and revival meetings. There was a fair representation of the lay delegates present. The opening sermon was preached, or rather an assault with intent to preach was made by Rev. L. B. Ellis, after reaching the church from a belated train, at 8:45, with a "dim religious light" casting its uncertain, dim shadows over a congregation, who looked like spectral witnesses of a spiritualistic seance, and I am sure if some one had said "boo," they would have been startled. The preacher felt more like saying "boo" than trying to preach. But to render that situation less favorable to worship, the dim lights grew more dim, until every visitor, fixed his attention, not upon the speaker or his utterances, but upon wondering if the lights were really going "plum out."

I feel like exhorting right here, urging our churches to arrange to have their houses well lighted, there is no excuse, except carelessness, for a church failing to have the church house well lighted. The worship of the God of Light, can not be well done in uncertain shadows. I learned later that the dimness of the electric lights, was occasioned by the picture show using the current, they, using so much more than the church, drew most of the "juice" away from the church. This was, to my mind, an electrical demonstration of the fact that the picture show is drawing light and power from our churches, the children of this world are wiser than the children of Light. Some of our churches worship in dimly lighted houses, with meager crowds, while the shows of the world are brilliantly lighted, with full houses, frequently in the one there are shadows and dullness, and in the other brilliancy and interesting activity. The moral is not far to seek.

The business of the conference was dispatched largely through written reports from the pastors, made upon printed blanks furnished by the enterprising presiding elder, which drew from each pastor, in answer to blank questions, all that the conference needed to know about his work, and secured conciseness and definiteness. Twenty-two pastoral charges reported, according to these reports in the McAlester District are preaching every Sunday to 2,140 people, amount paid on churches and parsonages, \$1,700, Conversions 265, additions 290, Epworth Leagues 10, with 247 members, women's societies 12, members 362, amount raised by women societies \$1,690, number of Sunday schools 31, per cent of salaries paid .40.

A District Church Extension Committee was appointed as follows, S. H. Babcock, J. H. Wharton, D. H. Linebaugh, L. B. Ellis and A. G. White.

A Licensing Committee was appointed as follows, S. H. Babcock, Frank Naylor, L. B. Ellis, W. A. Lewis.

The following young men were licensed to preach, Arthur M. Burgess, John L. Burrow, Arthur P. Sloan, and Edmona B. McKenna.

Recommended to the Annual Conference for admission on trial, Arthur Paul Sloan, Edmona Bostick McKenna, John Clarence Parsons, who was also recommended for Deacons' Orders. Delegates to Annual Conference, Rev. J. I. Murry, J. H. Whorton, S. V. Homan and D. H. Linebaugh. Coalgate

was selected as next place for holding District Conference.

The afternoon of Thursday was given to the good women of the district. They had a very interesting and profitable conference. Several boxes were pledged to needy preachers, and large things planned for the remainder of the year. The good women of Eufaula closed the ladies' meeting by serving ice cream and cake to all present. We men wished we had mixed the women all along through the conference.

The preaching was done during the conference by L. B. Ellis, Dr. S. F. Goddard, J. E. Carpenter, Brother Clark and S. H. Babcock, preaching services at 11 a. m., 4 p. m., and at night.

One pastor has received during the year, 6 months of which is past, \$15.00 and another \$14.00. The preachers made up a purse among themselves and bought one of these young men a suit of clothes, and some other needed things. One of these young men has a family to support.

I know of no field where sacrifice is more real, and heroism is more genuine than on some charges in this conference. The Board of Missions should not overlook the need of this growing country, as now we must lay deep and well the foundation, if our church shall be what she should be in this coming, great state. A little money invested here now will come back an hundred fold, when this state develops and becomes a base of supply. Other churches are doing more work in the rural districts than our church. I am the only Methodist preacher in Coal county, with a large foreign element, and farming communities, we are doing almost nothing in this country outside of Coalgate, while other churches are preaching in school houses, and sowing their doctrine and laying a foundation for the future. We will some day try to enter this field, but we will be opposed by another constituency, and doctrines are being inculcated which we will have to root out, before we can sow any seed.

D. J. Weems was among us, and we heard him gladly. He is doing a great work for the Western Methodist and for the church.

The usual resolutions were passed, especially of sympathy for our church at McCurtain, on account of the mine disaster, and tender expressions of sympathy were expressed with our Pastor there, he having lost a son in the explosion.

L. B. Ellis, Sec.  
Coalgate, Okla., May 14, 1912.

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# PROGRAM WOMAN'S MISSIONARY CONFERENCE, ARKANSAS CONFERENCE.

Booneville, Ark., June 11-14.  
Tuesday Evening.

8:00—Devotional Services and Sermon, Rev. W. T. Thompson, followed by celebration of Lord's Supper.

Wednesday.

9:00 a. m.—Devotional, Mrs. Ori Jamison.

9:20 a. m.—Organization, Announcement of Committees, President's Address, Reports of Corresponding Secretary, Treasurer and District Secretary.

11:30 a. m.—Noon Bible Study, Miss Ellinor S. Millar, Chicago.

2:00 p. m.—Devotional, Mrs. Henry Moseley.

2:20 p. m.—Reports continued.

MUSIC.

3:00 p. m.—Report Drill, Miss Nellie Denton.

3:10 p. m.—Report of First Vice President and Institute, Mrs. P. C. Barksdale.

8:00 p. m.—Devotional, Rev. F. E. Dodson; Council Meeting, Mrs. Tolleson, Miss Denton.

Thursday.

9:00 a. m.—Devotional, Mrs. W. T. Thompson.

9:20 a. m.—Business Session.

10:00 a. m.—Young Peoples' Institute and Report of Second Vice President, Miss Clara Williams.

10:30 a. m.—Report of Press Superintendent and Drill on Literature, Miss L. G. Rollston.

11:00 a. m.—Book Shelf, Mrs. J. C. Holcombe.

11:30 a. m.—Bible Study, Miss E. S. Millar.

2:00 p. m.—Devotional, Danville Auxiliary.

2:20 p. m.—Business. Reports of committees.

3:00 p. m.—Report of Third Vice President and Institute on Christian Stewardship, Mrs. J. H. Zellner.

3:30 Mission Study, Mrs. J. C. Holcombe.

8:00 p. m.—Devotional, Rev. W. B. Wolfe. Address, Miss E. S. Millar.

Friday.

9:00 a. m.—Devotional, Rev. J. R. Ashmore.

9:20 a. m.—Reports of Committees.

10:00 a. m.—District Secretaries' Half Hour.

10:30 a. m.—Report of Fourth Vice President and Institute on Social Service and Local Work, Mrs. P. W. Furry, leader.

11:30 a. m.—Bible Study, Miss E. S. Millar.

2:00 p. m.—Devotional, Rev. J. C. Weaver.

2:20 a. m.—Forward Movement, Mrs. H. Hanesworth, Mrs. M. Montague and others.

3:00 p. m.—Reports, Election of Officers, Selection of Place of Next Meeting, Benediction.

Delegates will please send in names right away to Mrs. J. C. Dickson, Booneville, Ark. Let every organization send one representative. The by-laws say that each President of every auxiliary shall be ex-officio a member of the Annual Session.

No statistical reports shall be read in the conference session, except the time be given to the discussion of District Secretaries' summary, but the plans for better work.

Mrs. F. M. Tolleson,  
Miss Nellie Denton,  
Corresponding Secretaries.

## JONESBORO DISTRICT CONFERENCE.

The Jonesboro District Conference will convene in Harrisburg May 29 at 2 p. m. as you have seen in the Methodist. All those going from the north, east and west side of the district passing through Nettleton, will find entertainment at the Nettleton Hotel at half price. The proprietor, Mr. Harper, has kindly agreed to entertain all delegates over night for half price, as well as meals. This arrangement has been made for the convenience of those who get into Nettleton too late for the north-bound train on the Iron Mountain R. R. which leaves Nettleton at 9:30 a. m. If you cannot reach Nettleton in time to catch this train to Harrisburg you would better come to Nettleton the evening before so you can get to Harrisburg for roll call on the evening of May 29.

W. L. Oliver, P. E.

## POSITION WANTED.

A young man, a graduate from Hendrix College, also Vanderbilt, wishes a summer school. If in need of a first class teacher address R. O. B., care Western Methodist, Little Rock, Ark.

## PINE BLUFF DISTRICT CONFERENCE.

The Pine Bluff District Conference is a thing of the past. All the preachers were present except two detained by serious illness in their families. The lay delegation was large considering the lateness of the planting season. From the effectiveness of Brother Lindsey in the chair one would scarcely suspect that it was his maiden effort. Few presiding elders have encountered as many difficulties as have fallen to his lot this year. Yet despite them all the outlook is fair. The reports from the charges indicated that the preachers have not fallen asleep at their posts.

The hospitality of our people was unbounded and their interest in the sessions deep, which is another proof that small towns is the logical place to convene district conferences. Brother Menard will send you a full report.

M. W. Manville, P. C.

## A CHANCE TO MAKE MONEY.

I am making a fortune selling Pure Fruit Candy. Every brainy girl or woman in America can do likewise; so if you want more money than you ever possessed write me and I will start you in business. I am glad to help other girls, who like myself need money. People say "the candy is the best they ever tasted," therein lies the beauty of the business—the candy is so good it is all eaten immediately and more ordered. You don't have to canvass—you sell right from your own home. I made \$12.00 the first day; so can you. Isabelle Inez, 410 D Negley Ave., Pittsburg, Pa.

## PRESCOTT DISTRICT CONFERENCE.

Prescott District Conference convenes at Hope, July 3 and closes July 5, with the night service. All parties can leave on morning train Saturday, 6. Sermon at 8 p. m., July 3, by M. K. Rogers.

The Missionary Societies will render a strong program Thursday on Missions and Mission territory in bounds of Prescott District.

Friday will be given to Sunday schools, Leagues and Laymen's work. J. O. A. Bush will prepare program for Laymen.

## Committees.

License to preach—T. P. Clark, W. D. Sharp, J. T. Rodgers.

For Orders and Admission J. W. Harrell, S. A. Hill, J. Z. Burleson.

Committee under paragraph 75, A. M. Shaw, J. H. Bradford, M. K. Irvin.

Local preachers will please take notice and comply with Paragraph 174 of Discipline 1910.

W. C. Hilliard, P. E.

## OKLAHOMA CITY METHODISM.

Preachers' Meeting for May 14, 1912 met in pastor's study at St. Luke's church with the following brethren present: Sensabaugh, Goodrich, Satterfield, Salter, Horton and Peterson.

After prayer led by Brother Peterson the following reports were made:

Goodrich reports big prayer meeting

attendance and good service. Preached Baccalaureate sermon to High School class at Norman Sunday morning at 11 o'clock. Brother Abernathy filled his pulpit in his absence. Good services both morning and evening. Thirty-eight new pupils at Sunday school; an increase of 150 per cent in attendance at Sunday school during the year. Three accessions to the church.

Satterfield reports good prayer meeting but not up to regular attendance. Good services both morning and evening. Observed Mother's Day at the evening service. Sunday school attendance usual average; a gain in the Sunday school for the year of about twenty-five per cent.

Salter reports a good prayer meeting, Dr. Sensabaugh conducting the prayer service. Good Sunday school, a gain of 260 per cent in attendance for the year. Good Sunday services.

Horton reports good day Sunday. Ten new pupils at Sunday school; attendance a little off; an increase in Sunday school attendance of 99 per cent for the year. Good service both morning and evening, especially was the morning service good. Epworth League service good.

Sensabaugh reports good day at Arcadia. Brother Clance has held two meetings and has received 52 new members.

W. A. Shelton, president of Oklahoma Wesleyan College came in and gave an encouraging report of the school. He also mentioned the Summer School of Theology to be held in June.

Secretary.

## CHANGE OF DATE, MISSIONARY MEETING ARKANSAS CONFERENCE.

You will please announce through your columns that the Missionary Conference will be held in Booneville, June 11-14 instead of July. All delegates are requested to send names to Mrs. J. C. Dickson. Cor. Sec.

## REMEMBER THE ORPHANS.

Recently a lawyer at Texarkana informed me by long distance telephone, that a member of the Masonic Fraternity at that place desired to remember the Masonic Orphan's Home in his will, and he wished to know of me, the legal wording of that part of the will.

I was glad to hear that the orphans of Masons were being thought of. I wondered if there were not many Methodists in Arkansas who would be as good to OUR orphan children, as that Mason was of the children of his brother Masons, if their minds were called to the subject. Why not?

Since my last report, I have received \$5.00 from Harry L. Kelley of Holly Grove, as a special contribution to the Orphanage.

George Thornburgh, Pres.

## CAMDEN DISTRICT CONFERENCE CHANGED.

Please change the date of Camden District Conference from June 26 to July 10, the evening sermon evening before. This change is made necessary to prevent a conflict with Epworth League Conference.

Thos. H. Ware.

## EFFECT OF ONE BOTTLE.

Crandall, Tex. "After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though the doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting Cardui is the ideal medicinal tonic for weak, sick women. Try it.

HOLMAN INDIA PAPER

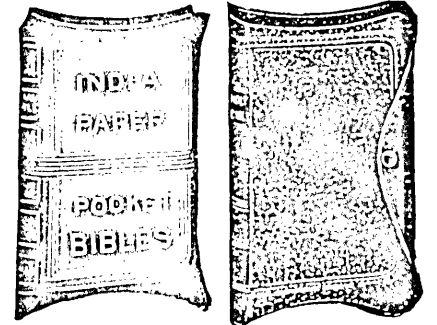
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Specimen of Type.

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Specimen of Type.

19 ¶ And Ba'ly-lon, the glory kingdoms, the beauty of the Chaldees' excellency, shall be as wh

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Specimen of Type.

19 ¶ And Ba'ly-lon, the glory kingdoms, the beauty of the Chaldees' excellency, shall be as wh

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## QUARTERLY CONFERENCE.

## LITTLE ROCK CONFERENCE.

## LITTLE ROCK DISTRICT.

## (Third Round—In Part.)

Carlisle Mission at Rogers's	May 25, 26
Carlisle Station	May 26, 27
Des Arc, P. M.	May 29
Hickory Plains at Cross Roads	June 1, 2
Austin Ct., at Mt. Tabor	June 8, 9
Bryant Ct., at White Rock	June 15, 16
DeValls Bluff at Hazen at D. B.	June 19
Benton Ct., at Mt. Carmel	June 22, 23
Capitol View, P. M.	June 26
Bauxite Ct., at Cross Roads	June 29, 30
England Station, P. M.	July 3
Marmelle Mission, at Martindale	July 6, 7
Tomberlin Ct.	July 6, 7
Oak Hill Circuit	July 6, 7
Lomoke Station, P. M.	July 10
Mablevale Ct., at Mablevale	July 13, 14

ALONZO MONK, P. E.

## CAMDEN DISTRICT.

## (Third Round.)

Buena Vista Ct.	June 1, 2
Camden Station	June 3
Waldo Ct.	June 8, 9
Magnolia Station	June 9, 10
Stephens Station	June 11
Kingsland Ct.	June 15, 16
Hampton Ct.	June 18
Thornton Ct.	June 20
Hearden Ct.	June 21
Fordyce Mission	June 22, 23
Fordyce Station	June 23, 24
El Dorado Station	June 29, 30
El Dorado Ct.	July 6, 7
Juneteenth City Station	June 13, 14
Strong Ct.	July 20, 21
Atlanta Ct.	July 27, 28
Wesson Station	August 3, 4
Huttig Ct.	August 10, 11
Chidester Ct.	August 17, 18

THOS. H. WARE, P. E.

## TEXARKANA DISTRICT.

## (Third Round.)

Paraloma Ct., at Ben Lomond	May 25, 26
Ashdown	June 1, 2
Stamps	June 8, 9
Richmond Ct., at Wade's Chapel	June 15, 16
Cherry Hill Ct., at Dallas	June 22, 23
Mena	June 29, 30
Lewisville Ct., at Bradley	July 6, 7
Texarkana Ct., at Pleasant Hill	July 10
Vandervoort Miss., at Old Potter	July 13, 14
Palms Ct.	July 20, 21
Lockesburg Ct.	July 27, 28
Bright Star Ct., at Concord	August 3, 4
Horatio Ct., at Chapel Hill	August 10, 11
Empire Mission	August 17, 18
Foreman Ct., at Walla	August 24, 25
College Hill	Sept. 1
Fairview	Sept. 8

J. A. HENDERSON, P. E.

## MONTECILLO DISTRICT.

## (Third Round.)

Arkansas City	June 9, 10
Mt. Pleasant Ct.	June 15, 16
Lake Village	June 23, 24
Portland	June 29, 30
Snyder Ct.	July 6, 7
Monticello	July 14, 15
Eudora	July 20, 21
Watson	July 27, 28
Hamburg Ct.	August 3, 4
Hermitage Ct.	Aug. 10, 11
Parkdale	August 17, 18
Hamburg Station	August 24, 25
Johnsville Ct.	August 31
Lacey Ct.	Sept. 7, 8

R. W. McKAY, P. E.

## PRESCOTT DISTRICT.

## (Third Round.)

Prescott Sta.	June 2, 3
Amity, at Rosboro	June 6
Caddo Gap, at County Line	June 8, 9
Mt. Ida, at Oden	June 15, 16
Gordon, at Harmony	June 22, 23
Hopie Sta.	June 29, 30
Prescott Ct., at Holly Grove	July 6, 7
Emmet, at DeAnn	July 7, 8
Delight, at Delight	July 11
Okolona, at Trinity	July 13, 14
Mineral Springs, at Schaal	July 20, 21
Nashville	July 21, 22
Washington, at Sardis	July 27, 28
Columbus, at Saratoga	Aug. 3, 4
Murfreesboro	Aug. 10, 11
Bingen, at Harmony	Aug. 17, 18
Sweet Home	Aug. 24, 25
Hope Mis.	Aug. 31, Sept. 1
Center Point	Sept. 3
Harmony	Sept. 7, 8

W. C. HILLIARD, P. E.

## ARKANSAS CONFERENCE.

## BOONEVILLE DISTRICT.

## (Third Round.)

Belleville and Ola	May 25, 26
Booneville Station	May 26, 27
Magazine and Havana, at Wesley's Chapel	June 1, 2
Paris Station	June 2, 3
Danville Station	June 7
Dardanelle Station	June 8, 9
Dardanelle Ct., at Field's Chapel	June 9, 10
Booneville Ct., at Lyle's Chapel	June 15, 16
Branch Ct., at Lowe's Creek	June 16, 17
Paris Circuit at Parks	June 22, 23
Waldron Station	June 23, 24
Waldron Circuit	June 24
Bigelow Station	June 29, 30
Adona Circuit at Casa	June 30, 31
Perry Circuit at Perryville	July 1
Blue Mountain Ct., at S. Home	July 6, 7
Plainview Circuit at Salem	July 12
Gravelly Circuit at Bluffton	July 13, 14
Prairie View Circuit at Elchison's Chapel	July 20, 21
Scranton Circuit at McKendree	July 21, 22
Walnut Tree Circuit at Camilla	July 27, 28

District Conference will convene at Plainview, July 9-10-11-12. Committees on License and Admission: F. E. Dodson, W. R. Wolf, J. R. Ashmore and J. R. Huff. Deacons and Elders Orders: H. Hanesworth, J. C. Weaver, and J. M. McNally. Opening sermon Tuesday night, July 9, by H. Hanesworth.

W. T. THOMPSON, P. E.

## FT. SMITH DISTRICT.

## (Third Round.)

Hartford and Midland, at Hartford	May 25, 26
Van Buren Ct., at Bethel	June 1, 2

Dyer, at Newberry	June 8, 9
Alma and Kibler, at Kibler	June 15, 16
Ft. Smith Ct., at Oak Grove	May 22, 23
Greenwood	June 23, 24
Charleston, at Grand Prairie	June 26
Mulberry, at Shiloh	June 29, 30
Central	July 7, 8
Huntington and Mansfield, at Abbott	July 13, 14
Dodson Ave.	July 17
Midland Heights	July 21, 22
First Church	July 23
Beech Grove, at Mineral Springs	July 25, 26
Ozark Mission, at Grenade's	July 27, 28
Ozark Station	July 28, 29
Van Buren Station	Aug. 4, 5

J. M. HUGHEY, P. E.

## MORRILLTON DISTRICT.

## (Third Round.)

Holland Ct., at Pleasant Valley	May 25, 26
Lanty Ct., at Lanty	June 1, 2
Russellville Station	June 8, 9
Clarksville Ct., at Antioch	June 15, 16
Clarksville Station	June 16 (night)
Quitman Ct., at Pleasant Hill	June 22, 23
Pottsville Ct., at Bell Chapel	June 29, 30
Atkins Station	June 30 (night)
Quitman Station	July 6, 7
Dover Ct., at Howard School House	July 13, 14
Damascus Ct., at Steel Chapel	July 23, 24
Conway Ct., at Mayflower	July 24
Morrilton Ct., at Sardis	July 27, 28
Springfield Ct., at Shady Grove	Aug. 3, 4
Conway Station	Aug. 4 (night)
Lamar Ct., at Mt. Olive	Aug. 10, 11

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

## FAYETTEVILLE DISTRICT.

## (Third Round.)

Goshen Ct., at Zion	May 25, 26
Ein Springs Ct., at Thornberry	June 1, 2
Centerion Ct., at Hobron	June 8, 9
Winslow Ct., at Sulphur City	June 22, 23
Springtown, at Springtown	June 29, 30
War Eagle, at Pace's Chapel	July 6, 7
Rogers Sta.	July 7, 8
Huntsville Ct., at McConnell's	July 20, 21
Pea Ridge, at New Home	July 27, 28
Bentonville Sta.	July 28, 29
Springdale Sta.	Aug. 3, 4
Viney Grove	Aug. 6, 7
Lincoln Ct., at White Rock	Aug. 10, 11
Prairie Grove	Aug. 11, 12
Parkdale and Farmington at P.	Aug. 13, 14
Fayetteville Sta.	Aug. 18, 19

J. B. STEVENSON, P. E.

## HARRISON DISTRICT.

## (Third Round.)

Alpena Ct., at Zion Hill	May 25, 26
Green Forest Sta.	June 1, 2
Berryville Ct., at Pleasant Cove	June 8, 9
Berryville Sta.	June 15, 16
Harrison Sta.	June 17, 18
Kingston Ct., at Shiloh	June 22, 23
Osage Ct., at Rule	June 29, 30
Marshall Station	July 5
Demard Ct., at Hidden	July 6, 7
Leslie Station	July 8, 9
Clinton Ct., at Clinton	July 13, 14
Yellville Ct., at Ware's Chapel	July 20, 21
Mountain Home Ct., at M. H.	July 22, 23
Cotter Ct., at Gassville	July 23, 24
Lead Hill Ct., at Eros	July 27, 28
Yellville Station	July 28, 29
Eureka Springs Station	July 31

## WHITE RIVER CONFERENCE.

## HELENA DISTRICT.

## (Third Round.)

Haynes and Madison at Widener	June 2
Forest City Station	June 9
Wheatley and Hunter at Wheatley	June 9, 10
Colt Ct., at Smith's Chapel	June 15, 16
La Grange Ct., at Oak Forest	June 22, 23
Marianna Station	June 23, 24
Helena Station	June 30
Mellwood Ct., at Mellwood	June 30
Brinkley Station	July 6, 7
Hickory Ridge at Fisher	July 7, 8
Holly Grove and Marvel at M.	July 13, 14
Clarendon Station	July 14, 15
Cotton Plant Station at Ebenezer	July 20, 21
Hawell and Devex at Grays	July 27, 28
Hamlin Ct., at Ellis' Chapel	Aug. 3, 4
Wayne Station	Aug. 4, 5
Parkin Station	Aug. 10, 11
McCrory at Fake's Chapel	Aug. 17, 18
Council Ct.	Aug. 24, 25

J. K. FARNIS, P. E.

## PARAGOULD DISTRICT.

## (Second Round.)

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.

## WEST OKLAHOMA CONFERENCE.

## CLINTON DISTRICT.

## (Third Round.)

Carter, at Ural	May 25, 26
Elk City	May 26, 27
Dovey, at Berlin	June 1, 2
Sayre	June 2, 3
Carmargo, at Carmargo	8:30 p. m. June 7
Ellis	June 8, 9
Ioland, at Ioland	June 9, 10
Delhi, at Center Point	June 15, 16
Clinton	June 16, 17
Toxola, at Pioneer	June 22, 23
Brick	June 23, 24
Port, at Pleasant Grove	June 29, 30
Sentinel	June 30, July 1
Carpenter Mission, at W. Hill	July 5
Hammon, at Sand Stone	July 6, 7
Butler, at Butler	July 7, 8
Burnah, at Center Point	8 p. m. July 8
Thomas Mission, at Liberty	8 p. m. July 9
Custer City, at Custer City	July 13, 14
Cordell	July 14, 15
Dill City, at Boggy	8 p. m. July 19
Pass, at Page	July 20, 21
Weatherford	July 21, 22
Woodward	July 27, 28
Tanger	July 28, 29
Muford, 8:30 p. m.	July 30
I will preach at Liddy	8 p. m. May 19
District Conference at Elk City, Okla.	June 11-13
Conference will open at 2 p. m. June 11	
Opening sermon Tuesday, 11 a. m. June 11	
by Robt. Hodgson. Representatives of	

the different Annual Conference Boards will be given a place on the program at the Conference.

MOSS WEAVER, P. E.

## OKLAHOMA CITY DISTRICT.

## (Third Round.)

Blanchard, at Harris	June 2, 3
Noble, at Willow V.	June 15, 16
Lexington	June 16, 17
Moore, at Bethel	June 19
Stratford and Byars	June 22, 23
Purcell	June 23, 24
Paul's Valley	June 29, 30
Capital Hill	June 30, July 1
Paoli, at Wayne	July 6, 7
St. John's	July 7, 8
Epworth	July 10
Norman	July 13, 14
St. Luke's	July 14, 15
El Reno	July 19
Piedmont	July 20, 21
Franklin, at Stella	July 27, 28
St. James	July 28, 29
Guthrie	August 3, 4
Perry	August 4, 5
Geary	August 10, 11
Arcadia	August 17, 18
Sunday School and League Conference, St. John's, June 7	

O. F. SENSABAUGH, P. E.

## ARDMORE DISTRICT.

## (Third Round.)

Davis at Hoover	June 1, 2
Sulphur, First Church	June 2
Leon at Cannon's Chapel	June 8, 9
Hickory at Fletcher	June 15, 16
Woodford at Paulville	June 22, 23
Thackerville at Martin's Chapel	June 29, 30
Ardmore Miss., at Mt. Washington	July 6, 7
Cornish at Laco	July 13, 14
Berwyn at Dougherty	July 20, 21
Lone Grove at Hewitt	July 27, 28
Marietta	Aug. 4
Ardmore, Broadway	Aug. 4
Ardmore, Carter Avenue	Aug. 21
Our slogan—Assessments in full and one thousand additions.	

W. U. WITT, P. E.

## MANGUM DISTRICT.

## (Third Round.)

Olustee	June 1, 2
Granite	June 7, 8
Lone Wolf	June 8, 9
Duke	June 15, 16
Martha Station	June 22, 23
Vinson Ct., at Union Grove	June 29, 30
Brinkman & Deer Creek at McKizick	July 6, 7
Pleasant Hill & Gould at P. H.	July 13, 14
Carnegie & Bois at Bois	July 20, 21
Cloud Chief Ct., at Sapington Ch	July 27, 28
Mt. View & Gotoh at Gotoh	July 28, 29
Dryden & Red Hill at Dryden	Aug. 3, 4
Hollis Station	Aug. 4, 5
Rocky Station	Aug. 10, 11
Hobart Station	Aug. 11, 12
Mangum Ct., at Center Point	Aug. 17, 18
Eldorado Station	Aug. 24, 25
Mangum Station	Aug. 27
Prairie Hill Ct.	Aug. 31-Sept. 1

C. F. MITCHELL, P. E.

## LAWTON DISTRICT.

## (Third Round.)

Hastings Ct., at Cache Valley	June 1, 2
Hastings Station	May 25, 26
Tipton Ct., at Valley View	June 8, 9
Elmer Ct., at Carmel	June 15, 16
Grandfield Ct., at Ft. Auger	June 22, 23
Indian Work, at Anadarko	June 29, 30
Lawton Station	June 28, 30
Snyder	July 6, 7
Headrick, at Navajoe	July 13, 14
Temple	July 20, 21
Randlett Ct., at Rabbit Creek	July 27, 28
Mountain Park	August 3, 4
Davidson, at Chateau	August 10, 11
Walter Ct., at Emerson	August 17, 18
Manitou Ct., at Deep Red	August 24, 25

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

## EAST OKLAHOMA CONFERENCE.

## CREEK-CHEROKEE DISTRICT.

## (Third Round.)

Euchee Ct., at Picket's Chapel	May 17, 18
Sapulpa Ct., at Sapulpa Chapel	May 18, 19
Saline Ct., at Omega	May 24, 26
Broken Arrow at Broken Arrow	June 8, 9
Wewoka Ct., at Lumbie Tulsa	July 6, 7
Seminole Ct., at Hitchita	July 13, 14
Honey Creek Ct., at Little Cusseta	July 19
Okmulgee Ct., at Big Cusseta	July 22
District Conference will convene at Little Cusseta, July 18 at 8 a. m. Opening sermon by W. G. Gregory, July 17, at 8 p. m.	

ORLANDO SHAY, P. E.

## CHOCTAW-CHICKASAW DISTRICT.

## (Third Round.)

Sanbois Ct., at Middle Sanbois	June 1, 2
Antlers Ct., at Big Lick	June 15, 16
Rufe Ct., at Frazier's Chapel	June 22, 23
Kullituklo Ct., at Bokchito	June 23, 24
Hugo Ct., at Ellis Chapel	June 28, 29
Bennington Ct., at White Sand	June 29, 30
Bethel Ct., at Towali	July 28
Atoka Ct., at Pine Hill	Aug. 9, 10
La Flore Ct., at Good Springs	Aug. 16, 17
Chickasaw at Vertumus Chapel	Aug. 24, 25
Washita Ct., at Burris Chapel	Aug. 25, 26
District Conference will convene at Towali, July 24-28. Opening sermon will be preached by A. S. Williams, July 23 at 8 p. m.	

ORLANDO SHAY, P. E.

## VINITA DISTRICT.

## (Third Round in part.)

Pryor	May 25, 26
Chouteau	May 26, 27
Afton	June 2, 3
Fairland Ct., at Wyandotte	June 3, 4
District Conference at Claremore, July 1-4	

## 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.)

Pine Bluff, Ark., March 18, 1912.

Dear Miss Katherine and Cousins: Will you allow another little Arkansas girl to join your happy band? I have never written to the Methodist but I enjoy reading the children's letters very much. Papa has been taking the dear old Methodist for a long time. I live in the country and enjoy living here too. I like to hear the little birds sing so sweetly and see them as they flit about in the tree tops. For pets I have a little calf, a cat, and a little blue-eyed brother. I have three brothers and one sister living and a sweet little sister dead. How many of the cousins like to go to school? I do for one. I am in the seventh grade. Our school was out last Friday. I like to go to Sunday school and church. Our pastor is Brother Traylor. Every one likes him fine. Come again Ruth Carr with another good story. I enjoy reading your stories very much. In spite of the Prison Walls was indeed a fine story. My age is between twelve and 15. I will send a card to the one that guesses it. Virginia Kelly I guess the answer to your question (What is the name of

Abraham's father) to be Terah. Am I right? And I guess the answer to Julian Priddy's riddle to be a well. I will close by asking a riddle: As I walked over London bridge, I met a crowd of people; I picked up neither flesh nor bone and kept it till it walked alone. If I see this in print I will write again.

Your new cousin,  
Marie Wilson.

\* \* \*

Rison, Ark., March 15, 1912.

Dear Miss Katherine and Cousins: Will you let another little girl join your happy band? My papa takes the Western Methodist and I like to read the children's page fine. I will answer Rita Corbitt's riddle. It is No. Am I right or wrong? The one that guesses my age will receive a pretty post card from me. It is between seven and eleven. I have a little brother nearly seven months old. His name is Hollis. We all think very much of him. I go to school every day and I sit with Lucile Davis. My teacher's name is Miss Tennis May. I like her very much. I have three sisters. Their names are Leah, Cornelia, and Sudmas. My sister Leah has three little brown-eyed rabbits. She raised them from baby rabbits. I will answer Julian Priddy's riddle. It is a well. Am I right? Well I will close for this is my first letter, hoping Mr. Wastebasket is busy read-

ing his papers and won't notice my letter.

Your new cousin,  
Herndon Holmes.

\* \* \*

Magnolia, Ark., March 9, 1912.

Dear Miss Katherine and Cousins: Will you admit another little Arkansas girl into your happy band? I have never written before. Papa takes the Methodist and I like to read the children's page. What do you cousins do this bad weather? I go to school in Magnolia. I go to Sunday school every Sunday. I live two miles from the church and have not missed but one Sunday this winter. Brother Harvey is the pastor of our church, and we all like him fine. Now I will bring my letter to a close, hoping to see this in print soon.

Your new cousin,  
Thelma Dickson.

\* \* \*

Mangum, Okla., March 14, 1912.

Dear Miss Katherine and Cousins: Will you let another little Oklahoma girl join your happy band? How many of you cousins like to go to school? I do. I like my teacher fine; her name is Mrs. Mary Bradshaw. How many of you cousins go to Sunday school? I go every Sunday I can. My age is between six and twelve. The one who guesses it will receive a post card. This is my first time to write and I will close by asking a riddle: Some are white, some are black, some are

the color of brown tobacco. Love to all.

From your new cousin,  
Lillian Gertrude Westbrook.

\* \* \*

Casa, Ark., March 15, 1912.

Hello Miss Katherine and Cousins: How are you all? We haven't had anything but rain this winter. I guess Beulah Knight's age to be nine, ten, or eleven. If anyone can beat that come ahead. Come on Arkansas boys and girls and don't let the Oklahoma boys and girls beat us. Let's show them that we can write as well as they can. Well, for pets I have a colt, a pig and four kittens. I go to the M. E. Church, South. Cousins, Mr. Wastebasket got one letter of mine. Well I see Mrs. Wastebasket going up the street so I will close before she comes back.

Yours truly,  
Otis Cole.

\* \* \*

Frederick, Okla., March 16, 1912.

Dear Western Methodist and Cousins: I guess the cousins have forgotten me since I wrote to our page. I am a member of the Methodist church. I am eleven years old and in the fifth grade. My school teacher is Miss Grace Burnett. My Sunday school teacher is Mrs. Axtel. I like her fine. Our pastor's name is Brother Scales. For pets I have a dog and a calf. The dog's name is Brownie; the calf's name is Kink. My papa has gone to Prague, Okla., to attend the burial of his sister, Mrs. B. M. Mitchell.

From your cousin,  
Humphrey Pyeatt.

\* \* \*

Newport, Okla., March 4, 1912.

Dear Miss Katherine and Cousins: Will you let another Oklahoma boy join your band? I enjoy reading the children's page. My father takes the Western Methodist. I go to Sunday school every Sunday. I am twelve years old and belong to the Methodist church. I have not missed but three Sundays in two years. Our pastor is Brother Barton. I like him fine. Sunday school is out now. I just get to go to school two months and I am in the sixth grade. I will close by asking a question and asking a riddle. What were the names of the first disciples? My riddle is: "I am on love and love is on me, I see love in yonder tree."

Your new cousin,  
Wesley Gibson.

\* \* \*

Carlisle, Ark., Rfd. 2, Mar. 3, 1912.

Hello Miss Katherine and Cousins: How are you all this cold day? I am at school. It is very cold today. Jerry Wolf, have you the book, Risen From the Ranks? If you have I want it. I have the first of the series, Bound to Rise, and I would like to exchange with you. So I will close by asking a riddle: There was a man who had no eyes, he went abroad to see the skies. He saw a tree with apples on it; he took no apples off yet left no apples on it.

\* \* \*

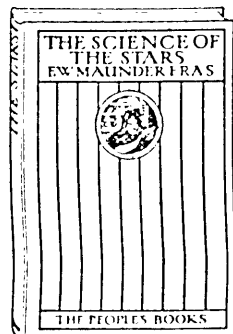
tNewport, Okla., March 5, 1912.

Dear Miss Katherine and Cousins: Will you let an Oklahoma boy join your happy band? My papa takes the Western Methodist and I enjoy reading the children's page. I will let you guess my age: it is between thirteen and sixteen. I go to Sunday school every Sunday I can. Our pastor is Brother Barton and I like him fine. Well I will close by asking a question: What book in the Bible doesn't contain the word God, Jesus, or Christ?

Your new cousin,  
Jull Gibson.

## BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.



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