

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

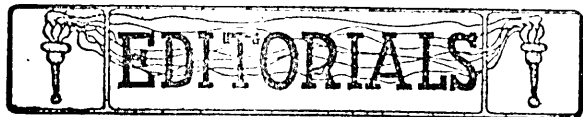
Successor to Western Christian Advocate.

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

VOL. XXXI.

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No. 21



GARNISHING THE SEPULCHERS OF THE PROPHETS.

Jesus himself pointed out the fact that the real opposers of truth are the men who contend for the old forms and statements of truth. Those who would kill the living prophet devoutly adorn the sepulchers of the old prophets whom their fathers killed. They say, If we had lived in the days of our fathers we would not have been partakers in their iniquity. It was a fond delusion. The very fact that they were wedded to the past blinded them to God's advancing revelation. It proved them like their fathers. The fathers were wedded to the past. It was for that reason they condemned and killed the prophets of their own day. It has always been orthodox to believe that men of old spake as they were moved by the Holy Ghost, and heterodox to believe that any such men are now living. "You have heard that it hath been said by them of old time, but I say unto you," was the form of Jesus' appeal to lead men forward. The people were astonished. But Jesus also indicated the condition of progress in accepting the old truth, having learned the old lesson. He was not come to destroy the law or the prophets—no, not in one jot or tittle. Truth is truth forever. But the "thoughts of men" are widened by the process of the suns. The terms of the law contained principles which were to find fuller expression than any commandments. Love to God and love to man comprehends all. Whatever leads us in life and experience to better expression and deeper realization of this love fulfills and expounds the law and the prophets.

"The old-time religion" is now the cry of many. "The Church is wrong and going wrong." If the religion of today is more benevolent, if it is more concerned for the common rights and general welfare of men; if it has a stronger hand to assail public vices and to demand civic righteousness; if it is more concerned for heathen and were intent to carry the banner of the cross to every land, we shall believe that it is better than the old-time religion. We shall not cry "Turn back!" but we will believe God is leading us on, and try to remember that it is only God who can truly lead us on.

In our humanitarian schemes we must recognize the fatherhood of God. We must expect the guidance of divine truth and grace. We must feel that we are called of God, his servants and coworkers with him. It is vital faith in God and in his guidance and help which differentiates religion from all human schemes for human salvation.

BASIS OF RIGHT.

It is a very old question: Is a thing right because God wills it or does God will it because it is right?

We suggest that the supposed alternative is not a true alternative. A thing may be right because God wills it, and yet God must will it because it is right. When we say that God must will it because it is right, we mean that in the nature of

things the thing is right and that not even God is superior to the nature of moral principle.

Now, this might mean that we assume there is a moral system existing within itself, independent of all moral beings, God included. This position may well be questioned, and we would flatly deny it.

But when we say that a thing is right because it is right, because of the nature of things, and that God must so will it because it is right in the nature of things, we do not necessarily mean that there is a moral system, or any moral principle, for that matter, independent of God. It depends upon the content of the phrase "nature of things." The nature of God himself is really a part of the nature of things. If we include his nature in our conception of the nature of things, then manifestly God must act according to the nature of things. The first of all the forms of necessity is the necessity of nature. God himself is not above such necessity. He must act according to his nature. In this view of the case, it is perfectly true to say both that a thing is right because God wills it and that God wills a thing because it is right.

A WORD TO THE TEMPTED.

There must be some stopping place for every man who encounters temptation. He must stop before he gets into sin or he must stop after he gets in. Either this or utter ruin. There is no other alternative. The questions to be determined in the case of every temptation are, first, whether a man will stop at all or whether he has his own consent to be utterly ruined, and, secondly, if he intends to stop, where shall he stop. As to consent to utter ruin, no man contemplates that, and so we may set that alternative out of the case. It remains to determine where we shall stop when we encounter temptation.

Suppose we indulge in the sin to which we are tempted, what will be the satisfaction coming out of it? There will result for the moment most likely great satisfaction, and therein is the seductive power of evil, is its whole power of seduction, the satisfaction, the pleasure, it may be the exquisite pleasure, of the moment. Let us fully recognize this. But what then? It will infallibly be found that a fire has been kindled within us, and not a fire whose warmth and glow we enjoy, bringing sweetness and light into the life, as do the results of well-doing, but a fire that consumes and a fire whose tongues of flame while they are licking out upon our vitals in all directions are also calling for more fuel, calling to be fed, fed with the same fuel of wrong that started them. It is infallibly true. The end of the matter must be either a fight to regain ourself, our manhood, a fight into which we go with all the loss of power that has already come to us, or the end will be that the tongues of flame will consume us at the last. To arrive at a point where any carnal indulgence will bring a stable equilibrium of peace and contentment and happiness, that is in the very nature of things impossible. Only virtue and righteousness can do that. God never made a human being who could be happy on any other plan. There is an appalling certainty attending upon the course of evil in every human life. No man or woman ever did or ever can escape the full penalty of any sin. If the penalty does not come without, it will infallibly come within.

We need a new definition of happiness. The current conception of happiness is that it is a state free from burden and from care, attended with some glow light or joyous sensation. Perhaps the predominant element in this conception is the negative element, freedom from burden and care. We are persuaded that no intelligent and earnest being is happy in this respect, nor ought to be nor can be. Moreover, the more elevated the less capacity has any man, woman, child, or angel for happiness of this sort. To educate a human being will not make him happy in this sense; it will make him more and more unhappy. The Almighty himself is in this sense far from happy—he has cares that cover the Universe, his heart carries burdens for all creatures. There is a far deeper joy in responsibility, in bearing a load of care for the good of others. This is the true happiness, and this is the type of the divine joy. "Who for the joy that was set before him, endured the cross, despising the shame."

The literature that goes into the homes of our people is the daily food upon which the minds and hearts of the people feed. We can demonstrate in the presence of any congregation that the church is allowing the world, the flesh, and the devil to furnish three-fourths of this food. To any man who doubts this, we submit this challenge: Ask any congregation for a show of hands on the whole number of secular papers taken, the whole number of religious papers taken, the amount of money spent during the year for each; ask for a show of hands as to the number of books bought during the year, and as to the number of religious books bought. We will dare to say that if John Wesley were to come again among us, one of the things about which he would make a great stir would be the circulation of religious books and papers. We absolutely must find some way to do it!

It takes at least four-fifths of all there is in any man to take care of himself while he is harboring an evil passion. The probability is that he will fail even after investing four-fifths of all the power he possesses; nay, the certainty is that he will ultimately fail, if he does not put out of his heart the evil passion. But while he keeps his evil within him, he has only one-fifth of his strength to put into honest work. That is to say, He that cherishes an evil purpose is only one-fifth of a man while his purpose lasts, and will be no man at all when his purpose is carried out.

When we hesitate to ask large things for the church we do not get our hesitancy from Jesus Christ, to say the least of it. "Go and sell all thou hast, give to the poor, and come and follow me." "If any man come after me and does not put me above his father and mother, . . . yea, and above his own life also, he cannot be my disciple." Does this look like Jesus hesitated to make large demands of any man in behalf of his kingdom?

Stubbornness and vanity may possibly clothe themselves in the garb of conscientiousness and consecration. Conscientiousness and consecration are always humble, and that is the sign that distinguishes them from the counterfeit forms.

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
Guyon 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, Central Avenue,
Batesville, 9 a. m.....July 16
Ada District, Maud.....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?

"All goes well."—Rev. D. V. York, El Dorado,
Okla.

Rev. J. M. Hughey preached the commence-
ment sermon for the High School, Fort Smith,
Sunday.

The date for the Memphis Conference has been
changed from November 6 to November 13. The
place, Brownsville, Tenn.

Up to the date of the District Conference of
the Chickasha District last week there had been
236 accessions to the church.

We note with great pleasure the success of
Rev. M. A. Allen at Hooker, Okla. He is one of
the brethren we have on the firing line.

The literary address for the Clary Training
School was delivered by Mr. Harvey T. Harrison,
son of our Rev. W. R. Harrison, on May 21.

We had a most excellent home in Lindsay,
while at the Chickasha District Conference, with
the Perrys, good Methodists formerly of Texas.

Rev. J. R. Ennis, of the White River Confer-
ence, now living at Winslow, Ark., holds himself
in readiness to help brethren in their revival work
this summer.

Rev. A. J. Lamar, D.D., of Nashville, Tenn.,
will preach the commencement sermon for Okla-
homa Wesleyan College at 11:00 a. m. next Sun-
day, June 2.

Among the four recommended for admission
from Chickasha District are Rev. M. J. Ivie and
A. B. Carson, both supplying work and both
staunch men.

Mr. B. C. Clark, of Purcell, lay leader for the
West Oklahoma Conference, is making an effi-
cient leader. It means much for a layman to go
out to inspire laymen.

We see it announced that Rev. George R.
Stuart, the famous evangelist, will apply to the
Holston Conference this fall for readmission into
the traveling connection.

Rev. W. C. Watson, our pastor at Warren,
preached the commencement sermon for the Clary
Training School at Fordyce on Sunday, May 19,
to a large and representative congregation.

Rev. W. C. Fleetwood, Ryan, West Oklahoma
Conference, Chickasha District, is having the
best year of his life in that charge, and is so far
leading the district in finances for this year.

From a number of sources we have learned that
the good women of the West Oklahoma Confer-
ence had a great time in their missionary meeting
at Mangum. The meeting lasted till Tuesday of
the week following the date of meeting.

Rev. J. F. Roberts, Paul's Valley, Okla., is do-
ing mighty well in that growing town, situated
in one of the finest valleys of the world. He
especially holds the good will of men in his com-
munity, and earns it by being a man among men.

Dr. R. J. Deets made the statement on the floor
of the Chickasha District Conference that no man
had ever preached to better audiences in Duncan
than Rev. C. T. Davis is now preaching to, and
that no man had so quickly won his way into the
hearts of that people.

Prof. Stark Young, head of the department of
General Literature, University of Texas, who is
a nephew of the Misses Stark, who we believe
educated him so well, and who have themselves
wrought so well in Galloway College, is fast
winning recognition as a Southern poet.

We are sorry to note that Rev. Fred Little, as
will be seen from a card from Rev. M. M. Smith,
the presiding elder, has found it necessary to give
up his charge, Paragould Station, on account of
ill health. He is spending a while in Texas hop-
ing for benefit from the change of climate.

Tulip Street Methodist Church, Nashville,
Tenn., Rev. W. B. Ricks, pastor, has ordered 300
copies of the Midland Methodist (their Confer-
ence organ) for one year, so every family in their
church may have the church paper. Eternity
alone can reveal the amount of good this will do.

Dr. W. H. Martin, President of Hargrove Col-
lege, reports a fine closing of that institution, and
looks for a prosperous ongoing of Hargrove Col-
lege. This institution is so far our only school
for boys in Oklahoma. Dr. Martin is a gentle-
man of rare force and fine character, and he is
entitled to support.

We are glad to welcome Dr. W. B. Palmore
home after his eventful trip around the world.
He has crossed the ocean sixteen times. He was
to have sailed on the ill-fated Titanic, but an
hour after he had arranged for the voyage he
hurt his shoulder so badly he had to abandon the
trip. The ship he started across the ocean on the
first time sank and he escaped in a life boat.

The death of the good wife of Rev. B. M. Bur-
row, on the 14th, brings a shock of sorrow to
many hearts. She was the daughter of Dr.
J. O. A. Sullivan, Waldron, Ark., at whose home
she died. Just ten days less than one year had
she and Brother Burrow been married. A lovely
Christian woman she was, and many hearts are
sad. Dr. F. S. H. Johnston was called to the
funeral.

"I put on the every-member canvass before the
church ever adopted the plan; I have never yet
gone to Conference with a penny due on any
claim ordered by the Annual Conference; if my
men did not get the money, I got it." Rev. C. S.
Walker at District Conference. Who can beat
this record? Brother Walker is much in de-
mand as a preacher on special occasions in and
about Chickasha.

Rev. W. M. P. Rippey, concerning whom we
have recently had many kindly private inquiries,
is still sojourning at Livingston, Mont. He is
preaching much, is delighted with the country, is
improved in health, and expects to be back in
Oklahoma ready for work this fall. These facts
we get from a recent private letter from him. He
promises a letter or two from Montana—which
we shall be glad to put before our readers.

Of the fraternal address by Rev. Dr. Frank M.
Thomas, of the Methodist Episcopal Church,
South, Bishop Hamilton said: "We have been
waiting and listening for nearly fifty years for
this Christian message from our sister church in
the South. The true peace commissioner has at
length arrived. He shall take back with him the
whole heart of the Methodist Episcopal Church.
Never were our churches so near together as
now."—*Northwestern Christian Advocate*.

Rev. H. B. Ellis, West Oklahoma Conference,
who does not always agree with the views of the
Western Methodist, and who does not hesitate
when he disagrees to speak his mind, for which
we admire him, has more than once held the ban-
ner for circulating the paper in his pastoral
charge. He has this year raised the subscription
list in his charge from six to twenty-five. We
can afford to allow any man so loyal as is here
indicated to hold his opinion, if he wants to hold
it. What the church needs, more than it needs
to change the opinions of brethren, is activity,
earnest and intelligent and persistent activity in
spreading the literature of the church. Litera-
ture is daily food for the people.

Dr. F. M. Thomas, our fraternal messenger to
the General Conference of the Methodist Epis-
copal Church, was accorded an enthusiastic hear-
ing. He delivered a great speech. We are in
hearty accord with his plea for the unification of
American Methodism, as our readers will know,
and we are proud of the ability with which he
presented that plea. Methodism can never be in
its present divided State what it ought to be either
to America or to the world. We are constrained
to say that the perhaps unconscious fling at the
ignorance of Arkansas contained in this great
speech does not enhance its value in these parts.
We are getting tired of the cheap, and ignorant,
wit about Arkansas, one of the best States in this
Union.

The General Conference of the Methodist
Episcopal Church, now in session in Minneapolis,
elected eight Bishops and two Missionary Bish-
ops, as follows: Homer C. Stuntz, New York;
T. S. Henderson, Brooklyn; W. O. Shepard, Chi-
cago; N. Luccock, Kansas City, Kan.; F. J. Mc-
Connell, President DePauw University, Green-
castle, Ind.; F. D. Leete, Detroit, Mich.; R. J.
Cooke, New York; W. P. Thirkield, President
Howard University, a negro institution at Wash-
ington, D. C. Missionary Bishops, John Wesley
Robinson, Lucknow, India; W. P. Eveland, Presi-
dent Seminary, Williamsport, Pa. They were all
consecrated last Sunday. Bishops Warren, Moore,
and Neely were by vote of the Conference placed
on the retired list.

SOMETHING TO PONDER.

A very encouraging exhibit was made a few
years ago in the Century Magazine by Dr. Dor-
land as to the ages at which the world's great
men have wrought their greatest works. With
a view to accuracy he pursued a strictly scientific
method. He made a list of four hundred men
who, in his judgment, were the leaders of his
race in all the fields of endeavor, such as "states-
men, painters, warriors, poets, writers of history,
fiction, and other prose productions." He sub-
mitted this list to a number of leading scholars,
and it was revised once and again until the list
agreed with the consensus of scholars as to what
four hundred men constituted the world's fore-
most workers. This done to the satisfaction of
the majority, Dr. Dorland placed opposite these
names the foremost achievement of each and the
age at which each man had performed his greatest
work. The list was arranged according to decades
of age, and it was found that thirty-five per cent
of the world's greatest achievements were wrought
by men between sixty and seventy, twenty-three
per cent between seventy and eighty, and six per

cent above eighty. This means that sixty-four per cent of the world's greatest achievements have been made by men above sixty years of age. The most fertile period was that between fifty and sixty, wherein twenty-five per cent fell, and only ten per cent came between forty and fifty. This leaves but one per cent to fall below the forty years' line, and this was made up of those classes of work which call for physical force and what may be called natural nerve.—*Christian Advocate*.

OUR SUMMER INSTITUTES.

We desire to call the special attention of our preachers to the summer institutes, one at Henderson-Brown College, one at Oklahoma Wesleyan. We desire to suggest that a better vacation for a pastor cannot be had. It will be a break in the monotony of daily life; it will be refreshing to mind, body and spirit. There will be some expense. It would be a nice thing for a congregation to send its minister. The cost at Oklahoma Wesleyan will be the railroad fare and ten dollars for expenses while at the institute. It will be worth while in view of the demands of Christian Education for our preachers to come in close touch with our institutions of learning. When they know these better, they will help them more.

SOUTHERN BAPTIST CONVENTION.

It was a great privilege to attend for a few hours last week the Southern Baptist Convention in session at Oklahoma City. No man who loves God can afford to be indifferent to the great Baptist Church of the South. To meet with their great representative body, made up of about 2,000 messengers, attended by some 8,000 or 10,000 other Baptists, as visitors; to hear their reports; to listen to their great men; to listen to their wonderful singing; to feel the pulsation of their mighty spiritual and ecclesiastical life—all this ought to be an inspiration to any heart that loves the kingdom of our God. A great church stood the forces that make its life playing through the spot-light. It was great to behold it.

The Convention organized by the election of the following officers: Dr. E. C. Dorgan, of Macon, Ga., was re-elected President. The four Vice Presidents are Dr. J. P. Green, of Liberty, Mo., President of William Jewell College.; Charles A. Smith, Lieutenant Governor of South Carolina; Dr. J. Pike Powers, of Tennessee, and Dr. Carter Helm Jones, of Oklahoma City. Dr. Lansing Burrows, of Americus, Ga., and Dr. O. T. Gregory, of Allentown, Pa., were re-elected Secretaries. George W. Madden, of Kentucky, was again elected Treasurer, and William P. Harvey, also of Kentucky, was re-elected Auditor.

We heard the report of Dr. Willingham, Secretary of the Foreign Board of Missions, which shows an advance over the past year of \$70,000 and \$33,000 of the debt of \$90,000 with which the year began has been paid. There are now on the foreign field, counting foreign and native workers, 850 workers, 245 being foreign missionaries.

There are in theological seminaries 245 men in training for the ministry. This does not include men in high schools and colleges other than seminaries.

Secretary Willingham sounded out a truly optimistic note. He declared there never was, since Christ ascended from Olivet, such an opportunity for foreign missions. Despite wars, famines, floods, despite all obstacles, it has been the greatest year the Southern Baptists ever saw on the foreign field.

The total receipts for the foreign work for the year 1911-1912 are \$580,408.17, of which Arkansas paid \$10,417.07 and Oklahoma \$3,174.92.

The women of the Southern Baptist Conven-

tion raised between \$150,000 and \$160,000, and for all purposes they raised \$267,836.

On the foreign field last year there were 4,300 baptisms, the largest number ever reported.

This report was an inspiration. Secretary Willingham is himself an inspiration. The hand of God is clearly upon him.

On the night of the opening day the Convention sermon was preached by Rev. Dr. Cozey, of South Carolina. The sermon was heard by a vast throng, and it was a worthy deliverance, on the greatness of the cross. The spirit of the Highest was upon the assembly.

We congratulate our Baptist brethren, whom we much love and honor.

We heard read the report of the committee appointed to consider the call issued by the Protestant Episcopal Church for a World Conference on Faith and Order. The report, which was received, the committee being continued, was a thoroughly brotherly document, expressing a willingness to confer on matters of faith and order, and expressing also a genuine interest in Christian union. But it was also a very manly document, affirming in plain terms the adherence of the Baptist Church to the distinctive tenets of the denomination, and its judgment that these tenets are based upon the Holy Scriptures, and therefore there can be no parley over them. We like this frankness, whatever may be thought of the validity of the judgment expressed.

JAMES A. ANDERSON.

THE LAW OF THE SPIRIT.

CHAPTER II.—CONTINUED.

PENTECOST.

Without this conception of Christ, of which we spoke in our last article, and without the life of the Spirit, even the apostles were not prepared for their work. Notice the narrow limits of their first preaching commission, when Jesus sent them out, two and two. As it respected the working of miracles, as Doctor Bruce has pointed out in his very excellent volume, "The Training of the Twelve," they had an unlimited commission. They were given power over all diseases, that they might heal all manner of sicknesses; power over devils; power enough within the domain of nature and within the domain of wicked spirits. But as it regarded their teaching commission, it was very narrow: As ye go, preach, saying, "Repent ye, for the kingdom of heaven is at hand." What that kingdom was they had no commission to tell. Jesus did not want such notions as they entertained about it at that time spread abroad. It would have been just so much work that would have to be undone, and it would have been to lend his sanction to false notions in the bargain. Even after his death and his resurrection, when he gave them their full and final commission, he explicitly instructed them not to enter upon the exercise of it till they should be endued with power from on high. He held them, confined them, at Jerusalem till this could be done for them. Then they were to become witnesses for him in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth.

Was this because they were not honest? He knew that they were honest. Was it because he could not trust them morally? He knew that they were upright men. Was it because they were lacking in zeal for him? They had left all to follow him. No, it was because no set of men ever lived, however honest, however moral, however zealous for the church, who could carry out the purpose of the Son of God in the church by mere honesty and morality and zeal. But were not these men religious, were they not converted, as we say? Religious is a very relative term, and converted is also a relative term. They knew but little about conversion as yet, as we understand conversion. But if the inquiry is intended to mean, Were they at this time in a state of ac-

ceptance with God, we shall answer it in plain language by saying they were. You cannot attentively read the fourteenth, fifteenth, sixteenth and seventeenth chapters of John and believe anything else. He had chosen them out of the world, they were not of the world, they were clean through the word he had spoken unto them. But the type of their piety we have already indicated. It was not then, is not now, a type that God can use for much. Men may be honest, moral, zealous for the church, belonging to the church, giving their money and even their lives for the church, and it may still be true that they are of little worth to the church. There may still be things about them that weigh down the church.

Let us consider what Pentecost accomplished for these men. And, first, it destroyed, root and branch, the old conception which they had of the kingdom of God, bringing in a new conception. Nothing was possible till this was done. They now saw the kingdom of God as a vast spiritual agency, and not as an earthly sovereignty. They now knew what was the meaning of Christ's death, the meaning of his resurrection and ascension. They now knew what he meant in his talk about the coming of the Spirit. They now understood that their relation to the kingdom was not that of princes sitting upon thrones, but that of evangelists of spiritual life to the world. They were now ready to serve, to suffer, to die. They no more had a superstitious dread of God, for his presence within them was the sweetest peace they had ever known. Cowardice was gone, and with great boldness they testified the truth to all men. Ambition was done with among them, and every man was ready to be the servant of all. The spirit of bigotry, if not the fact of bigotry, was also gone. In came a life of heavenly sweetness and power, communion with God and fellowship with all his saints.

In the second place, Pentecost furnished for them, as for us, the type for all Christian life. Peter declared as much on the spot. It was the beginning of the fulfillment of Joel's prophecy concerning what should happen in the last days. God would pour out his Spirit, not upon the apostles merely, nor yet upon the one hundred and twenty that were there, but upon all flesh. The promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call. It was to all sexes, all ages of men and women. So ran the exposition of Peter on that day. Nothing can be further from the truth than to suppose that this experience was an evanescent experience, for the apostles and for them alone, or for them and the disciples that were with them on that occasion, or for God's chosen few in all ages. It was intended as the type of the normal life of the members of the body of Christ. So far as the symbols that attended it are concerned, and so far as any miraculous appearances or gifts connected with the occasion are concerned, they went by with the apostolic age, like all similar gifts. Some of them appear never to have been repeated after the day of Pentecost, the cloven tongues and sound of wind, for instances. Some of them were repeated, as the speaking with tongues. These were outward and incidental. But the coming of the Spirit was the material and abiding fact. He came upon the one hundred and twenty. He came upon the household of Cornelius, and this was the fact that stamped the work there as being, in the mind of Peter, the preacher, of the true type. Twenty years later, when Paul came to Ephesus, he found a body of men and women, of good standing so far as moral conduct was concerned, perhaps zealous for the gospel as they knew it, having all the qualifications of Christians except this, that they had not received the Holy Ghost. He immediately instructed them more fully, baptized them in the name of Jesus, and they re-

(Continued on Page 7.)

Tragedies of Travel

TRAGEDIES OF THE SEPOY REBELLION!

BY DR. W. B. PALMORE.

XLV.

Under the heading, "Tragedies of Travel," we recently wrote of a tragedy in Paris, in which our right shoulder was dislocated and also broken! Just one hour before this happened we had arranged to sail to America on the Titanic's first or maiden trip from Southampton, April 10! Had it not been for this much lamented accident in Paris, France, our body would doubtless today be two miles below the icebergs of the North Atlantic ocean! We still believe that "all things work together for good to those who love God."

The brave and heroic men of the Titanic who willingly surrendered their lives to save the women and children, recall the heroism of the Lucknow, when 1,700 British and Indian soldiers defended 560 women and children for 113 days, holding at bay, in rain and torrid sunshine, night and day, a force varying from 50,000 to 100,000 well-armed, well-equipped and well-fed Sepoys, who during all the days and nights poured in a murderous fire! During this siege the English garrison was reduced to starvation allowances of coarsest food. Many were finally clothed in rags, while decimating diseases added their horror to the situation! When the brave Havelock and Sir Colin Campbell with his Highlanders, on the memorable 18th of November broke the siege, there were only 350 Englishmen and 133 East India men, including the sick and wounded, left alive! As the band was playing "Nearer, My God, to Thee" and the Titanic was plunging headforemost to the bottom of the sea, Captain Smith, from the bridge, issued his last command to his dying men—

"BE BRITISH!"

No one can so fully appreciate what these words mean, as those who have studied the fields and facts of British heroism during the Sepoy Rebellion.

Many years ago, it is said, a transport carrying English soldiers was rapidly sinking on the Indian Ocean. The soldiers were in line on the upper deck, when the vessel took its last plunge. The officer in command shouted his last order: "Fire, my brave men, a parting salute to old England!" When the smoke had all cleared away the only visible remains or reminders of the ship were a few floating spars! It is not surprising that men of such mold, such courage, and such devotion to their flag and country should have built an empire whose drum-beat never ceases its roll around the world, and on which the sun never ceases to shine!

Thermopylae commemorates no greater heroism on the part of the Greeks than was endured and displayed by the heroic British in the old Residency of Lucknow, who here starved, fought, bled and died to preserve the dominion of the British Empire in this land of monuments and memories, of braided light and gloom.

Sir Henry Lawrence at the very meridian of his splendid manhood fell in the early days of the siege. A marble tablet marks the place in the room where he met his tragic fate. On his grave stone are the following words, dictated by himself:

"Here lies Henry Lawrence, who tried to do his duty. Born 28th of June, 1806; died 4th of July, 1857."

Gen. Henry Havelock, the Stonewall Jackson of the British army, who died after the siege, is buried five miles away, at Alum Bagh, in the palace garden of the king. He married a daughter

of Doctor Marshman, the great missionary, whose body rests with those of Doctors Carey and Ward at Serampore. We photographed this tomb of Havelock 25 years ago, and made a special visit to it on this our second visit to Lucknow. We consider him one of the bravest and noblest Christian heroes that ever led an army to battle.

How much the brave women contributed to the success of this marvelous defence, eternity only will reveal. We were thrilled on reading the following inscription on a marble tablet in one of the rooms:

"SUSANNA PALMER

was killed in this room by a cannon ball on the 1st of July, 1857, in her nineteenth year." There is a large and deep basement under the old residence, which was occupied by the women, where they arranged ammunition, loaded the guns and bore them up the long flight of 45 stone steps to the men who did the shooting. Instead of being entirely an incumbrance, they were no doubt a great inspiration and help to the brave men. We spent several hours on the grounds, and were much pleased to meet and converse with one of the old battle-scarred heroes of the siege, who bears the marks of time as well as battles. The British government is very wise and diplomatic in highly honoring and rewarding such heroes.

The great fort at Delhi, with its magazine, and vast amounts of stores, arms and ammunition, was defended for some time by a small force against great numbers of rebels, and when at last it was found that they could hold out no longer, a match was applied to the magazine and the whole was blown up, thousands of the assailants perishing with the defenders! At Delhi and other places a few Europeans escaped to the jungles, where they wandered for months, some perishing and a small number surviving almost miraculously. English mothers, wives and daughters, whose husbands, fathers and sons had been killed, were exposed for months not only to death, but to that which was worse than death! Many of these in the disguise of native dress, were hidden and shielded in the homes of former native servants, who proved themselves as noble-hearted as many of the colored servants of our Southland, in their fidelity and devotion to the families of their former masters, during the civil war in America.

At Cawnpore, one of the blackest pages in all tragedies of human history, was written by the black-hearted, inhuman monster,

NANA SAHIB,

Sir Hugh Wheeler was in command of the small English force at Cawnpore, and having no fortress to which he could retire, hastily threw up breastworks on the open plain, which had been his parade ground. He gathered within this fortification his little handful of troops, about 250, with as many civilians and native servants, and some hundreds of women and children, the families resident in the city and neighborhood. The defense was wholly inadequate, and a murderous fire was poured in upon them night and day by the Sepoys, which with the terrible June sun pouring upon them, made their situation intolerable. Many died and some went mad. The garrison held out for several weeks, until Nana Sahib sent to them a flag of truce, proposing that if they would surrender and give up the treasure which they had been guarding, boats would be furnished them and they should be escorted safely to Allahabad, where they could join their friends in the fort.

They accepted the terms of capitulation, and the next morning the whole company marched eagerly to the river; but just as they were embarking on the boats a destructive fire of grape and canister were opened on them from a masked

battery. Some of the boats were sunk and many were killed. The survivors were seized, the men instantly sabered, and the women and children, to the number of more than 200, hurried off to a small building in Cawnpore, where they were imprisoned for weeks, and exposed to the brutality of the Sepoy troops! One morning a rumor reached the rebel camps that a rescuing force was marching on it from Allahabad, and orders were at once given that they should all be put to death! A detachment of Sepoys was ordered to shoot the innocent and defenceless captives, through the doors and windows of their prison house. But there was enough of chivalry and humanity left even in these native soldiers to cause them to shrink from such an atrocity. They fired at the ceiling and Nana Sahib ordered Moslem butchers from the Bazaars, who went in among the women and children, with swords and long knives, cutting and slashing them like a flock of defenceless sheep. The next morning the dead and dying, with a few survivors, were thrown into an open well, some 50 feet deep, which had been used for purposes of irrigation. When Havelock and his rescuing force arrived the room, ankle deep in blood, and with fragments of dresses, large locks of hair, broken combs, three or four Bibles and prayer books, and little children's shoes, told only too well the horrible story! The well near by held the mangled remains of those they had marched so far and fought so bravely to save. A white cross on a square pedestal of black marble now stands here, on which is inscribed:

"In Memoriam. On this spot stood the house of massacre, July 15, 1857."

A beautiful park with lovely trees and flowers, now surrounds the scene of this horrible massacre. At the highest point in the center of the park, are the walls of a sacred enclosure. At the center is the famous well, over which stands a marble angel with drooping wings, holding palm leaves, emblematical of martyrdom and victory. The angel stands upon a pedestal of Chenar stone, bearing this inscription:

"Sacred to the perpetual memory of a great company of Christian people, chiefly women and children, cruelly massacred near this spot by the rebel Nana Sahib, and thrown, the dying with the dead, into the well beneath, on the 15th day of July, 1857."

Over the bronze gate of the enclosure around the well the following words are inscribed:

"These are they which came out of great tribulation."

Near this monument is a tree, from a limb of which many of the cruel Sepoys were afterwards hung by the British. Some iconoclastic visitors, in the absence of the guard, sawed this limb off and carried it away. It has been said that they were

AMERICANS!

But we can hardly believe this of our own countrymen.

A handsome memorial church commemorates the ground or place on which General Wheeler made his desperate defence. Around the chancel are the memorial tablets with the names of all who perished in the siege and massacre, while over the altar is this inscription:

"To the glory of God and in memory of more than a thousand Christian people, who met their deaths hard by between the 6th of June and the 15th of July, 1857, these tablets are placed in this memorial church of All-Souls, Cawnpore."

Such a rebellion could hardly be possible in India now. England knows now how to play the Hindoos against the Mohammedans. England then had but little more than 20,000 British troops in her East Indian army. The Sepoys were overwhelmingly preponderant, and in possession of the artillery and other keys of power. Now it is very different. It was then almost impossible

to mobilize her army in the excessive heat. Now she has tens of thousands of miles of railways and can mobilize her entire army in ten days from one extreme of the land to the other. The entire land is now compassed with wireless telegraphy, but every station is within the walls of a great fort with no possibility of natives having any control whatever. She has so developed and organized her Himalayan Highlanders, the Sikhs and Gourkas, as to be as valuable as the Scotch Highlanders of the olden time. The Gourkas are a little taller than the Japanese, whom they resemble, and are really better fighters. They march to the thrilling music of the Scotch bagpipe, and have the swing of conquest in their movements.

WILLIAM MICHAEL WATSON.

Rev. W. M. Watson, an old, honored and greatly loved member of the White River Conference, is no more among us. He was born in Lauderdale County, Tennessee, January 20, 1839, and was taken to his home in heaven from his home in Gainesville, Ark., at 2:00 a. m., May 17, 1912. Between these dates, birth and death, covering a period of 73 years and a few months, we have the life of our dear brother. The work that he did, and the affliction he suffered will not all be written. He suffered with asthma for many long years.

Brother Watson found Christ as a present and personal Savior at a prayer meeting in a private home at Old Scatterville, near Rector, in Greene (now Clay) County, Arkansas, in the year 1856, having come to Arkansas in 1863.

He at first joined the Baptist Church and was licensed to preach and ordained in that church. He was received into the Methodist Church as an ordained elder at a quarterly conference at Oak Grove, Gainesville Circuit, January 13, 1866. Having been soundly converted, he is now thoroughly converted to the doctrines and polity of Methodism, and to the day of his death the Church had no more loyal son or faithful servant.

September 30, 1867, Brother Watson was recommended to the Arkansas Conference for admission on trial, and was received.

I have the following dates of charges served:

Gainesville Circuit, 1868-9-70. At the close of this year the White River Conference was organized, and he became one of the charter members.

1871-2-3-4 he served charges, but I have no way to know what charges, and the burning of our annual conference journal makes it impossible for me to get the desired information.

Gainesville Circuit, 1875-6-7.

Then there is from 1878 to 1883 six years, that he answered to roll-call and received his appointment and cheerfully went to his work, but I have no record of what works.

Gainesville Circuit, 1884-5-6.

Sulphur Rock Circuit, 1887.

Marion Circuit, 1888.

Gainesville Circuit, 1889-90.

Lorado Circuit, 1891.

Shiloh Circuit, 1892-3-4-5.

Paragould Circuit, 1896-7-8-9.

Trinity Ct., 1900-1-2.

Boydsville Circuit, 1903.

Lorado Circuit, 1904.

Pocahontas, 1905.

Paragould Circuit, 1906.

Gainesville Circuit, 1907-8.

At this time his health failing, he took a superannuate relation, but the latter part of the year he served the Knobel charge.

Knobel Circuit, 1910-11.

At our conference last winter at Blytheville Brother Watson reluctantly requested that his name be referred to the Committee on Conference Relation for the superannuated relation. He said, "When spring opens I want a little work if

I can get it." But after conference his condition grew worse, until the end came.

It will be seen that Brother Watson served several works for a number of years, specially Gainesville Circuit. He never wore out; where he served most he was loved most. The people who had heard him preach for years never tired of hearing him, being a very humble man and naturally timid, he never sought position or special recognition, but there were but few men that were better preachers or more attractive in the pulpit than W. M. Watson. All over this country he will be missed.

Brother Watson was twice married: First, to Miss Amanda Granade, sister of the late Rev. H. M. Granade, December 5, 1861; the second time to Miss Laura J. Rhodes, December 22, 1881. To the first union there were born six children, to the second eight. He leaves a wife and nine children to mourn their loss.

The funeral services were at the Old church in Gainesville Sunday, May 19. Rev. J. E. Buchanan conducted the service, and the writer of this sketch preached the sermon. Rev. A. C. Griffin, E. C. Castleberry, H. E. May, and T. B. Williamson spoke lovingly and tenderly of their association with Brother Watson.

At the close of the service at the church the Masons took charge and buried him with the honors of the order of which he was a member. The congregation was very large and from all over the country.

With our dear good brother it was light at even time.

M. M. SMITH.

J. M. WILLIAMS' BUGLE CALL FOR OUR YOUNG WOMEN!

Our church papers and pulpits are proclaiming in no uncertain sound the imperative need of an awakened sense of sin, and a toning up of the moral sense of the people in general.

Another has said, "A restoration of ethical ideals is imperatively needed. Let conscience go down and nothing is safe; let it go up and every interest of society is secure." And how shall the moral sense be quickened and made responsive to the skies? I am not writing to find fault with our public schools and State universities. Within the limitations set for them by their heterogeneous constituency they are doing excellent work indeed. But after all our eulogies have been spoken, the fact remains that they do not touch the deeper places of the moral nature.

Their work does not as a rule include anything positive in the way of religion, and all history shows that morality without religion can have neither root nor life.

Our system of public education deals with conscience rather by indirection than by intention, by negative influence rather than positive inspiration, deals with it on the side and incidentally, instead of making its development the main consideration. What I insist upon is that conscience can not be kept awake and made sensitive and quick to perform its functions unless the nurture and training of it be entered upon as a serious business, and to undertake this without invoking the aid of religion is absurd.

I am one of those who believe that there can be no conscience or any vitality or vigor that does not feed at the breast of religion. When ancient Rome laughed at her gods and suffered her altar fires to go out, her morality became worm-eaten with corruption and she collapsed beneath the weight of her own vices. Hence Israel, especially our branch of it in Arkansas, ought to give more heed to the cause of Christian education, especially for young women. This is really one of the most imperative duties of the hour. Both the growth of the Church and the stability of the State demand it. Our Christian colleges should be made vastly more efficient and attractive indeed, the most attractive places; for it is here

our daughters spend the most plastic period of life, and everything possible should be done to make beautiful, cheerful and inviting their environment that the best results may be obtained. In the words of an expert, "The alleged narrowness of our sectarian schools has little foundation. They are as a rule our broadest institutions of learning. They teach Christianity additionally to what is taught in the other schools." Added to this formal education in the church school for women is education in the dormitory by means of social intercourse, mental friction, and moral collision—a sort of educational message which is of great advantage. Such a school is a kind of preparatory world, having a comparatively large share of good, and a comparatively smaller share of evil.

Man in the lover stage finds the sentimental phase of women exceedingly agreeable; but when the girl sweetheart has developed into the mother of half-grown sons, sentimental counsels do not make their conceptions of life higher. But the big boy wants a mother who not only loves him and understands the emotions that sweep over him, but who knows the practical, not the emotional, side of life. If she can assist him with his mathematical and scientific studies, that much more potent is her instructions in morals; and if she can translate Virgil and discuss civil government, so much sweeter are the old ballads she softly sings in the twilight as the brood comes home. Strengthen your women, and you have strengthened your men. Uplift your homes and you have uplifted the church and nation."

The writer had never known this so clearly, until he had seen, evening after evening, around his own home circle, the mother of his own children, the product of a Christian college, literally teaching school, as she not only taught them their lessons in the various subjects, but other and higher principles.

Mr. Williams is making no unreasonable demands when he asks that Arkansas Methodism better equip Galloway College. Having served upon the board of trust for nearly five years, and having first hand knowledge of Galloway's needs and his splendid work for her, my heart has been made sick when I have seen their great need and realized her great possibilities if the need was met. I was thus impelled to make this appeal, though feeble as it is, to our rugged Arkansas Methodism to come to the help of this great man, who is all but making brick without straw, and the queenly institution of our church, which has sent out, and so much desires to send out as waves of light our fair daughters equipped in head and heart to bless our Church and State, as well as unborn generations.

W. C. WATSON.

Warren, Ark., May 7, 1912.

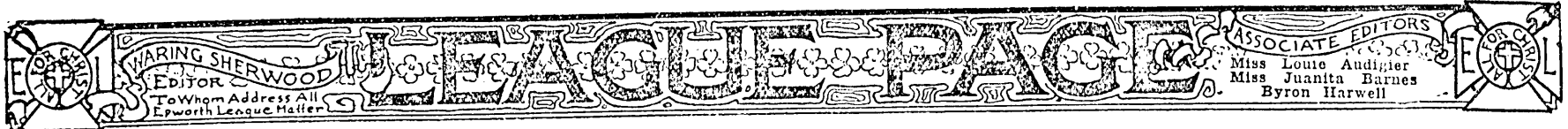
A VALUABLE BOOK.

While in the office of the Western Methodist a few weeks ago Dr. Anderson handed me a small volume written by J. M. Johnson, "A Hand Book on Infant Baptism." I read this with real pleasure and when I had finished the reading I wished that all Christendom could read and understand. There is no greater need in the Church today than to fully comprehend the statement of Jesus when he said "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Brother Johnson has given us a splendid little book that is in the reach of all. I believe it will be a blessing to all who may read it.

Being an Alabamian he gave me a copy of the Sunday School Year Book for the Alabama Conference. I was indeed glad to know of the good work being done by my brethren of Alabama. To say that it was edited by Dr. H. M. Hamill and the record of the work of earnest Sunday School workers is enough said.

W. M. SPAIN.

Lindsay, Okla.



JUNE 9.
THE WISDOM OF FAITH.
Dan. 2:14-18; 27-30; Acts 13:1-3.

SUGGESTED PROGRAM.

Silence.
Leader's Invocation.
Solo.
Scripture readings, three members.
Leader's remarks; announcements.
Song service:
"Jesus Calls us O'er the Tumult," No. 545.
"Jesus, I My Cross Have Taken," No. 458.
Prayer.
Special music.
Talks:
Faith Makes One Courageous; Example of Daniel.
Faith is Long-Suffering.
Faith is Always Rewarded.
Hymn No. 334, "My Faith Looks Up to Thee."
Testimony meeting.
(Instruct ushers to let no one enter after opening till the song service. The opening should be impressive. Stress Testimony Meeting.)

THE TOPIC.

By Hugh D. Hart.

The Bible is a prism which displays human virtue in all its varied hues. Each color is shown by some great character. Paul was an example of courage; Peter represented impulsive love; Job was the type in which patience was most strikingly seen; Ruth exhibited the characteristic of loyalty; Solomon was great because of his wisdom; Camson was famed for his physical strength; David was renowned because of his valor; Joseph was a man of ideal chastity; Daniel was so strong in the endurance of his faith that his name is a synonym of that splendid virtue. What all these characters combined possessed was embodied in Christ alone.

Perhaps the most interesting Scriptural character, excluding of course the Master himself, was that man Daniel. Faith was the virtue that crystallized in his character with such perfection, that it gave him a wisdom so superb in its practical effects, that he was able to instruct a general how best to furnish rations to his men; he was able to tell a king what his complicated visions meant; he was able to put on, as it were, a garb of supernaturalism, and walk unscathed in the ardent flames of consuming fire, or stand in placid safety before the most ferocious of all the beasts. It is strange that there are people today who regard faith as an evidence of mental inferiority; there are those who confuse the meaning of faith with that of credulity; they think faith is a sign of weakness.

Did you know that it takes a wise man to be a true exemplar of faith? An intellectual weakling can forge ahead with blind obstinacy; a moral hempstring can lamely pursue an end when his credulity has been played upon; but a man must know—must feel—must be inspired with wisdom of the truth, before he can have faith in the truth he seeks. The banker who lends the funds of the institution which he holds in trust for the depositors must know that the security given is ample in all respects; he must feel that the moral hazard of the borrower is the very minimum; he must have wisdom full and complete, of all matters surrounding the transaction; then he negotiates the loan, without a tremor of fear as to its successful outcome. Bankers don't loan money because some shark has played upon their credulity; they don't loan money with eyes closed, and a blatant display of obstinacy, and a "trusting to luck;" they first must be imbued with wisdom; faith follows as a matter of course.

Daniel was a man whom God inspired with wisdom; faith was the first fruit of that wisdom; here then is the practical application of the truth that wisdom is inevitably followed by faith. If

you want faith get wisdom; infidelity is born of ignorance of the Scriptures, it is not the product of familiarity with them. Study the Bible; in it is the wisdom that breeds faith. General Lew Wallace, whose name is interwoven with the warp and woof of christendom by his contribution to its literature of that matchless book of "Ben-Hur," began the study of the Scriptures as an infidel, and the purpose of his investigation was to obtain arguments from the Bible itself, with which he might strengthen his infidelity; he sought for wisdom as an aid to infidelity; its pathway led to enduring faith instead. The wisdom of faith then is that wisdom which breeds faith—it is the parent founder of that dynasty of Christian virtues, one of whose formost rulers is faith.

THE GIST OF THE LESSON.

Faith is long-suffering. It takes time to accomplish anything of great consequence. In our work in the League sometimes we get impatient to be doing more or to be making a greater showing perhaps than we are doing, but if we will only be patient and do our best at the present the reward of our work will be seen in time to come. On the other hand, we must not be content to run aimlessly along on the policy that we will come out all right in the end. No organization should be satisfied if at the end of the year it has not more members and is not doing a greater work than it was at the beginning. It takes faith in our organization and ourselves to accomplish much, but it also takes work. James says (in James 2:14): "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"

The faith we have in our God and in his power to help humanity will be shown in the work that we do. If our faith is sincere we will stick to our work through thick and thin. If our faith is weak we are ready to shirk or pull from the harness as soon as the organization begins to get into tight places. Virtue is revealed by our faith and that in turn by our works.

Faith is always rewarded. Stick to it and work and your endeavor will come out all right in the end. Sometimes, though, we work for the earthly reward and lose sight of the greatest and best gain of all, that of the reward of a heavenly home. How much better it would be when our work on earth is finished to hear it said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

PRACTICAL POINTS.

1. "Daniel answered before the king and said, The secret which the king has commanded can neither enchanters, magicians, nor soothsayers show unto the king." Nothing makes a man so wise as the wisdom of faith. Unwavering faith in God imparts to man the wisdom of God.

2. Entireness, illimitableness, is indispensable to faith. When we believe we must believe wholly and without reserve; wherefore, the only perfect and satisfying object of faith is God. A faith that sets bounds to itself, that will believe so much and no more, that will trust thus far and no further, is none.

3. The natural homage which such a creature as man bears to an infinitely wise and good God is a firm reliance on him for the blessings and conveniences of life, and an habitual trust in him for deliverance out of all such dangers and difficulties as befall us. The man who always lives in this disposition of mind, when he reflects upon

his own weakness and imperfection, comforts himself with the contemplation of those divine attributes which are employed for his safety and welfare. He finds his want of foresight made up by the omniscience of him who is his support. He is not sensible of his own want of strength when he knows that his Helper is almighty. In short, the person who has a firm trust in the Supreme Being is powerful in his power, wise by his wisdom, happy by his happiness.—Addison.

BETTER BUSINESS MEETINGS.

I.

BYRON HARWELL.

(With this issue begins a series of articles written by Byron Harwell, Hendrix College, in which many topics of vital interest to all lovers of League work will be treated. These articles will appear on the League Page every other week. Mr. Harwell will be remembered by and known to the readers of the Pages as the writer of "Hymns We Love."—Ed.)

With great reluctance I begin this series of articles on Epworth League endeavor, being merely an erring, struggling private in the ranks of Epworth Leaguers, with unsolved problems and imperfections in my own League that should be solved before I assume the role of advisor in League affairs. While I shall draw from my little experience in League work as much as possible, I can lay but little claim to originality, for there has been so much written on League work that were I to write only those things which are original with me, these studies would be brief and poor, indeed. I can but say with the inspired writer, "I will not be negligent to put you always in remembrance of these things, though ye know them . . . to stir you up by putting you in remembrance." (II Peter 1:12, 13.)

In beginning this task, an immediate problem presents itself, that of choosing from the numerous vital topics the one which, by virtue of its importance, should be placed first. With but little hesitation I choose that mainspring of every League,

THE BUSINESS MEETING.

A good definition for a League business meeting is, A meeting in which all members take an interest, which all attend, unless they have some excuse which they can offer their Master, and in which the business shall be done in a prompt, orderly, brotherly way, according to the rules of parliamentary law and the law of the Golden Rule.

It is no small part of a Leaguer's practical education to know how to conduct a business meeting with orderliness and dispatch; to know what motions are in order and what are not; in short, to know how to properly accomplish the business of a society without being slavishly tied down to rules of order, or exalting them out of due measure. Most men and many women in a country like ours will sometimes be called upon to preside or take a leading part in a business meeting for church or society or town or State, and there is no better way to learn how to do it than in the League business meeting.

Those of us who have been presidents know, and those who are yet to be presidents of Leagues will learn, the embarrassment that one feels in attempting to preside at his first business meeting. An inexperienced president is likely to make the mistake of trying to be "dignified" instead of conducting his meeting in a matter-of-fact, concise, businesslike way; or he may go

to the other extreme of throwing aside all form and make a jest of everything. During the next few months there will be a great many new Leagues organized, under the working of the Louisville District Plan, and a great many inexperienced young people will be elected presidents of these Leagues. Many of them have never had anything to do with a debating society, nor studied parliamentary rules, consequently, when a motion is made, will not know what to do next. If the readers of the Page who have had long experience in League work and are versed in parliamentary law will excuse it, allow me to imagine a monthly business meeting in session. At this meeting the members are present in good numbers, we will suppose. The president is in the chair, and the secretary is at his side, taking notes of the meeting. After singing and prayer and Bible reading, with which every business meeting, as well as every other meeting, should open, the president, after seeing that everyone is conveniently and comfortably seated, should say, "We will now listen to the reading of the minutes of the last meeting." After the reading, "If no errors appear in these records, they will stand approved." The president, after making his report, in which he gives the status of the League as compared with the previous month, making suggestions for improvement, and commending any special effort, files his report with the secretary, and says, "We will now hear the reports of the other officers, beginning with the First Vice President." After each officer has handed his report in, filing it with the secretary, the president calls for reports of special committees. The chairman of the flower committee (a flower committee should be elected monthly, to assist in this phase of the work of the second vice president) reads her report to the effect that the committee has secured contributions of flowers from several friends each Sunday of flowers for the preaching services and League rooms; after the services were over, the flowers were sent to a shut-in, or some one needing a bit of sunshine; in carrying out this custom a box has been placed in a conspicuous position so that the names of those in the League or congregation to whom flowers would be acceptable, may be dropped. The president, after expressing his appreciation of the interest that has been taken in this work the past month, appoints a new committee. Then comes the election to membership of those recommended by the council. The names are read by the secretary; if the candidates are present, they are asked to accompany the usher from the room. The president should then say, "Fellow-Leaguers, you have heard these names; what is your pleasure with regard to them?" A member, rising, "I move that they be accepted as members of this League." Another member, promptly, "I second the motion." President: "All in favor of accepting the persons whose names were read as members of this League, will indicate it by saying 'Aye.' Those opposed will say 'No.' It is a unanimous vote, and these members are elected." He then calls for unfinished business, new business, and then follows a discussion in which all partake freely. "For good of the League." The meeting closes with familiar verse of song and League benediction.

From these very simple suggestions, which perhaps are needless in nine-tenths of the Leagues, the presidents of the other tenth will see how easily the little business of an Epworth League may be conducted. No one need shrink from the office of president because of inexperience. Though a careful study of Roberts' "Rules of Order" would be helpful to a president, all the parliamentary law necessary will be found in the Epworth League Hand-Book, to be had of Smith & Lamar, for 10 cents. The president should insist on written reports from each head of department. The business meeting should be held at a stated time, monthly. Of course no

chapter will hold a business meeting on Sunday, and only under stress or extraordinary circumstances should secular items of business intrude into the devotional meeting.

The question of a quorum should be settled at the first business meeting of the chapter. A large quorum requirement usually serves to no better purpose than to cripple the business of the chapter; where the requirement is too rigid, those who come once or twice only to find that they have made their journey in vain, will not likely come again, and may be alienated from the work of the League. Do not expect the crowds to attend the business of the kingdom; Jesus entrusted his plans to only twelve, and often stole off with but three to talk about these affairs. Yet in many instances these meetings may be made sociable. Thirty minutes or an hour at the beginning or at the close of the meeting may be used by the third vice president in attractive social features to advantage.

MORRILTON DISTRICT LEAGUERS BUSY.

Editor League Page: We have read and studied the "Louisville District Plan" from your Page and the Epworth Era, and think it so adaptable to our needs that we have lost little time in giving it a trial.

Last Sunday (May 19), upon invitation of the pastor and young people of Salem Methodist Church, located about two miles west of Conway, an organizing team went out from the Conway League, and, after presenting the work and importance of the League, effected an organization with the following officers: President, J. P. Akridge; First Vice President, J. S. Whitten; Second Vice President, Miss Bennie Reeves; Third Vice President, Miss Gertrude Diffie; Fourth Vice President, Miss Edna Joslin; Secretary, Mrs. Harve Weir; Treasurer, Miss Minnie Wilkerson; Era Agent, Max Marble; Organizer, Miss Orilla Robertson; Chorister, Mr. Willis Watkins. About 24 charter members were enrolled, and the prospects for a flourishing League at Salem Chapel are flattering.

BYRON HARWELL,
District President.

THE LAW OF THE SPIRIT.

(Continued From Page 3.)

ceived the Holy Ghost. These experiences are all essentially alike. "The Holy Ghost fell on them as on us in the beginning," was Peter's way of describing what had happened at the house of Cornelius. The eighth chapter of the Epistle to the Romans, describing the state of a true Christian, describes every essential feature of this pentecostal experience. It speaks of an absence of any sense of condemnation; of freedom from the law of sin and death through the power of the Spirit; of minding the things of the Spirit; of having the life of the Spirit; being led by the Spirit; having the witness of the Spirit; of the Spirit helping our infirmities, inspiring our prayers; and the chapter closes with a real pentecostal shout of triumph over everything that may oppose us, whether angels or principalities or powers, or life or death, or things present or things to come—through all and over all God will bring us out more than conquerors, through him that loved us, and gave himself for us. "Be filled with the Spirit," is an exhortation to all Christians. No church is a true church that has it not; no Christian who is without it is of the normal type. Pentecost is the norm.

In the third place, Pentecost committed the church forever to a sole reliance upon this life of the Spirit as its solitary source of power. The church of Christ is not expected to grow in the world as Buddhism or Brahmanism or Confucianism has grown. These all have their excellencies

which have commended them to millions of men, and they have made head in the world through the use of such human virtues and such human instrumentalities as they had. We are not expected to grow as Pythianism or Masonry have grown in modern times. They have a sort of corporate life, and even an animus, but their life and their animus is of a merely human sort. We are not expected to grow as a crystal or a sandbar will grow in a stream. That is not growth at all, but mere accretion. And all supposed growth that comes to a church from any purely human power, social power, aesthetic power, and such like earthly forms of power, is not growth at all; it is as purely accretion as is the accretion of a sandbar. Nor can we grow out of our morality, nor by our eloquence, our music. If our morality is born of a divine life within us it is the righteousness of God; otherwise it is as filthy rags in his sight. If our pulpit eloquence is inspired by this life within us, the more eloquent the better; otherwise it is worse than sounding brass and clanging cymbal. If our music is instinct with the life of the Spirit, then the more beautiful and the more correct the better; otherwise, it is a thing hateful to God when brought into his sanctuary. All instrumentalities must become the vehicles of his power. To attempt to substitute them for the Holy Ghost, or any power that is in them for his power, is a direct usurpation of the high prerogative of God's Spirit. And any church that thinks it is succeeding by such means may be making a show before men, may be very popular, but it represents just so much work that will have to be done over again, if it is ever really done at all, and it represents, alas! just so much delusion for the souls of men!

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, Alamo, Mex. Feb. 5, 1913
Central Mexico Mission, San Luis Potosi, Mex. Feb. 12, 1913
Northwest Mexican 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., 1913

4. Bishop H. C. Morrison.

North Mississippi, Greenwood, Miss. Nov. 20
Mississippi, Hazlehurst, 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, Beeville, 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. Oct. 20
North Carolina, Fayetteville, N. C. Nov. 27
North 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
Korean Mission, Songdo, 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

11. Bishop R. G. Waterhouse.

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

12. Bishop E. D. Monzon.

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

13. Bishop J. H. McCoy.

Western Virginia, Sutton, W. Va. Aug. 28
Kentucky, Danville, Ky. Sept. 4
Illinois, Waverly, Ill. Sept. 18
Louisville, Morgantown, Ky. Sept. 25
Fall Meeting College of Bishops, Greenwood, S. C. Oct. 31

TWENTY-FIFTH ANNIVERSARY OF THIRD STREET CHURCH, HOT SPRINGS.

(Through a mis-shipment of the accompanying cuts on the part of the engravers, this matter has been much delayed.—Ed.)

The Third Street Methodist Church of Hot Springs, Ark., observed her twenty-fifth anniversary the second week in February, with a home-coming of former pastors.

On Monday night, February 12, Rev. W. F. Evans preached the opening sermon. Though not a former pastor, he has many warm friends in Hot Springs.

On Tuesday a reception was given at the beautiful new home of Mr. and Mrs. J. R. Loyd. In the receiving line were Mr. and Mrs. Loyd, Rev. and Mrs. J. R. Dickerson, of Hot Springs, Rev. W. A. Steel of El Dorado, Rev. W. R. Harrison of Stamps, Rev. B. A. Few of Little Rock, Rev. J. A. Parker of Fordyce, and Rev. Moffet Rhodes of DeQueen. There were about 200 guests present. After many joyous greetings a short program was rendered by the Epworth League. Mr. J. S. Ramey gave, in his usual pleasing style, a short address of welcome. The Rev. Steel responded, after which Miss Helen Dixon read. The Third Street Church Male Quartette gave two selections and responded generously with encores.

After the program Mrs. Loyd, assisted by several ladies of the church, extended delightful hospitality in the dining room. It was late in the evening before the guests could break away, and the pleasure of that evening shall ever live in the memory of the pastors and their many friends.

At 11:00 o'clock Wednesday morning Rev. W. R. Harrison preached on "Power in Prayer," and closed with a prayer that convinced his hearers that he was in touch with the source of that power.

The anniversary sermon was preached by Rev. W. A. Steel on Wednesday night. It was a gospel sermon, concluded with an interesting survey of the church from his pastorate, when the members carried their own lanterns to light the crude building in which they worshipped, to the church's present strength and prominence. His reminiscences were sweet, though saddened by the thought that many of the members who shared the joys and struggles of that time had gone to their reward. The meeting was an old-fashioned spiritual one, and reminded one of the old times when "Oh, How I Love Jesus" rang through the groves at a camp meeting.

On Thursday morning Rev. B. A. Few preached a splendid missionary sermon. At this hour a history of the Woman's Missionary Societies of the local church was read by Mrs. May Witt.

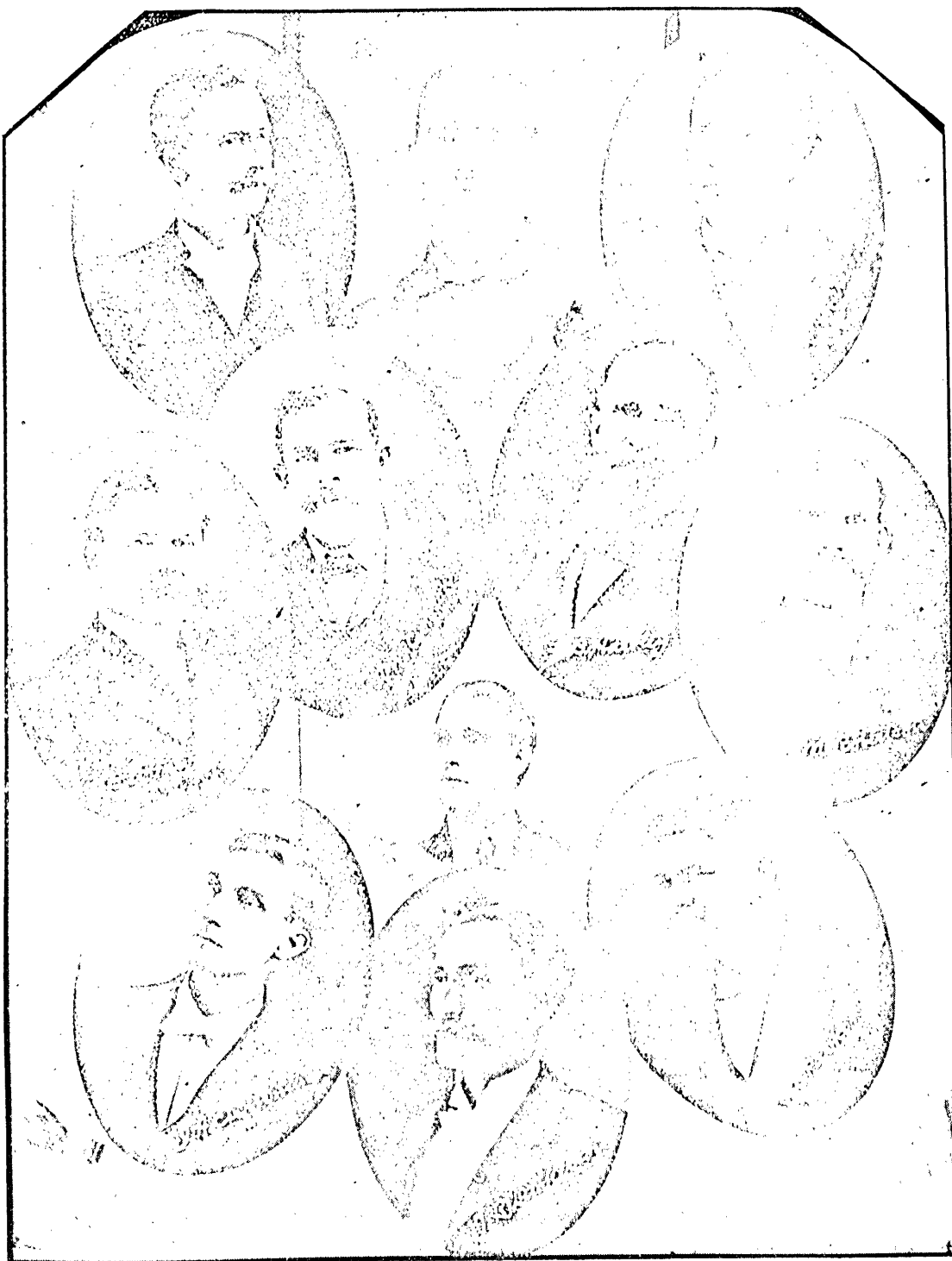
Thursday evening Rev. Moffet Rhodes' strong sermon to the young people was responded to by the consecration of several young men.

Friday was Laymen's Day. Papers and addresses were given by W. A. Woodcock, A. R. Covington, J. S. Reamey and Jessie D. Campbell. Rev. T. O. Scott, presiding elder, also gave a short address.

On Saturday morning Rev. J. A. Parker preached one of the best sermons of the week. That evening a paper on the history of the Sunday school of Third Street Church was read by Mrs. C. L. Bowen. It traced in an interesting way the development of the Sunday school from its infancy to its present flourishing state. This was followed by a program given by the Sunday school under the supervision of Miss Beulah Loyd.

The Sunday services were a fitting climax for the week. At 11:00 o'clock Bishop James H. McCoy preached to a crowded house. About \$9,000.00 were raised on a new church fund.

In the afternoon memorial services were conducted in memory of Rev. L. B. Hawley, a for-



PASTOR AND FORMER PASTORS OF THIRD STREET CHURCH, HOT SPRINGS.

mer pastor, and his son, Rev. James Hawley, a former presiding elder. Tributes to these brethren and other departed members were given by friends. This service was conducted by Rev. W. R. Harrison.

At night Bishop McCoy preached to another crowded house.

Everything planned was a success. Rev. J. R. Dickerson, under whose management its success was made possible, deserves much credit.

The Home-Coming Week shall always be a bright spot in the memory of the members, and it marks the beginning of greater things.

All the pastors were present except the deceased Brother Hawley and the Rev. Crowson, Rev. W. A. Freeman, J. H. Cummins and A. M. Robertson.

Messages of love and of regret on account of not being able to attend were received from Brother Crowson and Brother Freeman.

A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. RIGGIN.

The Fourth Century Continued.

The following extract is from Athanasius, the great bishop of Alexandria:

"For when did prophet or vision cease from Israel? Not until Christ came—the Holy of Holies. For it is a sign and an important proof of the Word of God, that Jerusalem no longer stands, nor is any prophet raised up, or vision re-

vealed. For what need was there any longer for any to signify Him when He that was signified had already come? When did men begin to desert the worship of idols save since God the true Word of God has come among men? Or when have the oracles among the Greeks and everywhere ceased and become empty, save when the Savior has manifested Himself upon earth? Or when did those who are called immortal gods by the poets begin to be convicted of being mere mortal men save since the Lord effected His conquest of death in His resurrection? Or when did the deceitfulness and mastery of demons fall into contempt save when the power of God the Lord appeared on earth? Or when did the art and schools of magic begin to be trodden under foot save when the manifestation of the Word took place among men? And, in a word, when did the wisdom of the Greeks become foolish save when the true wisdom of God manifested itself upon earth? For formerly the whole world and every place was led astray by the worshiping of idols, and men regarded nothing else but the idols as gods; but now all the world, over, men are deserting the superstition of idols and taking refuge in Christ, and worshiping Him as God, and by His name coming to know that Father also whom formerly they knew not. And whereas beforetime every place was full of the deceit of the oracles; and the oracles at Delphi, and Dodona, and Boeotia, and Lycea, and Libya, and Egypt, and those of the Cabiri and the Pyth-

ness were held in repute by men's imaginations, now, since Christ is preached, there is none among them to divine anymore."

This is a curious extract from Rufinus:

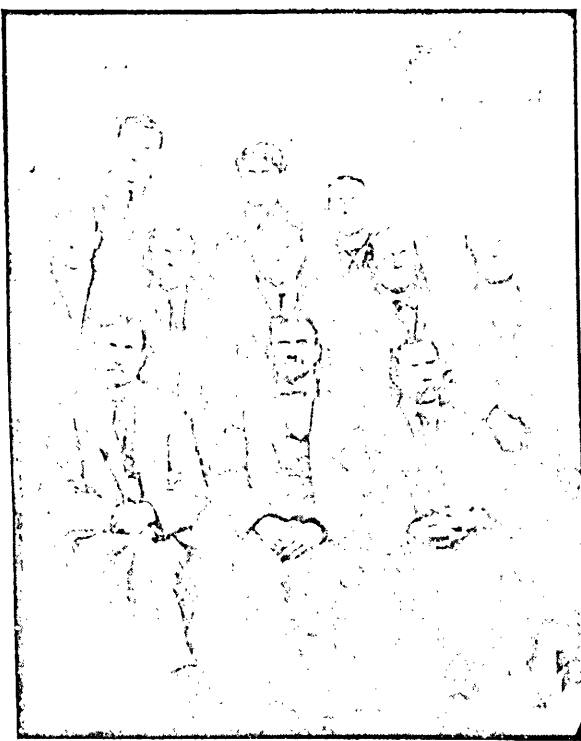
"Our forefathers have handed down to us the tradition that after the Lord's ascension, when through the coming of the Holy Ghost, tongues of fire and settled upon each of the apostles that they might speak diverse languages, so that no race however barbarous, might be inaccessible to them and beyond their reach; they were commanded by their Lord to go severally to the several nations to preach the word of God. Being on the eve of departing from one another, they first agreed upon a standard of their future preaching, lest haply when separated, they might in any instance, vary in the statements which they should make to those whom they should invite to believe in Christ. Being all therefore met together, and being filled with the Holy Ghost, they composed this brief formulary of their future preaching, each contributing his several sentence to the one common summary; and thus ordained that the rule there formed should be given to them that believe. And for this reason, the tradition continues, the Creed is not written on paper or parchment, but is retained in the hearts of the faithful, that it may be certain that no one has learned it by reading, as is sometimes the case with unbelievers, but by tradition from the apostles."

The following is a letter from the great Jerome to Heliodorus, bishop of Altinum, condoling the death of his nephew,—only a few passages, not one tenth of the letter can be given:

"Nepotian who was mine and yours and ours—or rather who was Christ's and because Christ's all the more ours—has forsaken us his elders so that we are smitten with pangs of regret and overcome with grief past bearing. We supposed him our heir, yet now his corpse is all that is ours. * * * Where is he, the impeller of my work, whose voice was sweeter than a swan's last song? My mind is dazed, my hand trembles, a mist covers my eyes, stammering seizes my tongue. Whatever my words they seem as good as unspoken since he no longer hears them. My very pen seems to feel his loss, my very wax tablet looks dull. What shall I do then? Shall I join my tears to yours? No, I will be glad and rejoice that 'speedily he was taken away lest wickedness should alter his understanding' for his soul pleased the Lord. 'But though I am loath to give way and combat my feelings tears flow down my cheeks, and in spite of the teachings of virtue and the hope of the resurrection a passion of regret crushes my too yielding mind.' * * * To Thee, O Savior Christ, do we give thanks that when Thou wast slain, Thou didst slay our mighty adversary. Before Thy coming was there any being more miserable than man? Before the resurrection of Christ God was known in Judah only, and His name was great in Israel alone. Where in those days were the inhabitants of the globe from India to Britain, from the frozen zone of the North to the burning heat of the Atlantic? Where were the countless peoples of the world? They were crushed like fishes and locusts, like flies and gnats. For apart from the knowledge of his Creator every man is but a brute. But now the voices and writings of all nations proclaim the passion and resurrection of Christ. The immortality of the soul and its continuance after the dissolution of the body—truths of which Pythagoras dreamed, which Democritus refused to believe, and which Socrates discussed in prison—are now the familiar themes of Indian and of Persian, of Goth and of Egyptian. The fierce Bessians and the throng of skin clad savages who used to offer human sacrifices in honor of the dead have broken out of their harsh discord into the sweet music of the cross and Christ is the cry of the whole world."

"We know that our Nepotian is with Christ and that he has joined the choir of the saints. What here on earth, with us, he groped after and sought for, there he sees nigh at hand, so that he can say: 'As we have heard so have we seen in the city of the Lord of hosts, in the city of our God.' Still we cannot bear the feeling of his absence, and grieve if not for him, for ourselves."

"But why do I try to heal a sorrow which has already, I suppose been assuaged by time and reason? Why do I not unfold to you the miseries of our rulers and the calamities of our time? He who has lost the light of life is not to be pitied so much as he is to be congratulated who has escaped so great evils. I shudder when I think of the catastrophes of our time. For twenty years the blood of Romans has been shed daily between Constantinople and the Julian Alps. Scythia, Thrace, Macedonia, Dardania, Dacia, Thessaly, Achaia, Espirus, Dalmatia—each and all of these have been sacked and plundered by Goths and Sarmatians, Quades and Alans, Huns and Vandals. How many of God's matrons and virgins have been made the sport of these brutes! Bishops have been made captive and those in minor



OFFICIAL BOARD, THIRD STREET CHURCH, HOT SPRINGS.

order have been put to death. Churches have been overthrown, horses have been stalled by the altars of Christ. * * * The Roman world is falling; yet we hold up our heads instead of bowing them. What courage, think you, have the Corinthians now, or the Athenians, or the Lacedemonians, or any of the Greeks over whom the Barbarians bear sway? The East, it is true, seemed to be free from all such evils. But lo! in the year just gone by the wolves were let loose upon us from the remotest fastnesses of Caucasus, and in a short time overran these great provinces. What a number of monasteries they captured! How many rivers they caused to run red with blood! They laid siege to Antioch and invested other cities on the Halys, the Cydnus, the Orontes, and the Euphrates. They carried off troops of captives. Arabia, Phenicia, Palestine, and Egypt, in their terror, fancied themselves already enslaved. * * * And indeed it is not my purpose to write a history; I only wish to shed a few tears over your sorrow and mine. Nepotian is happy who neither sees these things nor hears them. We are unhappy for either we suffer ourselves or see our brethren suffer."

A KINDLY CRITICISM.

Dear Brother Anderson: In the Methodist of the 18th ultimo you give us a good editorial on "Preaching the Truth," but it appears to me you

made the mistake in the editorial of warning us preachers against preaching the truth under all circumstances that may be taken by some of us as a loophole through which we may seek to escape from our plain duty in most cases. If I am not mistaken the Master and Paul, as well as the Old Testament prophets, laid an immense amount of emphasis on preaching the truth and speaking the truth one to another, under almost every conceivable condition. You remember, the Great Teacher said, "What you hear in the ear in closets shall be proclaimed upon the housetops," and the advice was given to the disciples as I understand it for their instruction as preachers of the gospel, for he adds: "Be not afraid of them that kill the body and after that have no more that they can do; but I warn you whom ye shall fear: fear him who hath power to kill both body and soul." The Master, you remember, went so far as to break the most binding law of (so-called) good society when he rebuked the Pharisee at his own table for a lack of hospitality which was excelled by the woman who came in and kissed his feet and wet them with her tears while she wiped them with the hairs of her head. Paul wrote to Titus "to reprove the Cretans sharply, for they were always liars, evil beasts, idle gluttons, which was just about as strong as he could well put it. Paul contended with Barnabas, and showed up before the crowd after the Lord had shown him miraculously, in a vision, that the Gentiles were as good as the Jews."

I think we are in much greater danger of withholding the truth in these days than we are of speaking the truth too plainly. Since we have been declaring the truth to our members as to their responsibility in supporting by voting and by complicity, in other ways, the traffic in intoxicating liquors, though they at first were not ready for it, we prepared them for it by declaring a truth that was very unpalatable at first. Every reformer "has to set his face like a flint," and declare things to an ignorant and prejudiced constituency sometimes who are ready to stone him, but like Stephen he must fire away until the last stone has shattered the life out of him, if necessary. The Magna Charta of our liberties was started that way. Patrick Henry delivered us the truths of the rights of the people in that way. As Martin Luther and John Wesley had done, and as the prohibition speakers, the peace evangelists are doing today against a gainsaying people.

J. G. Holland tells us in his inimitable description of a true man, that "He is one who can stand before a demagogue and scorn his treacherous flatteries without winking, tall men who live above the fog in public life and private thinking."

Yours kindly,

H. BRADFORD.

Mutual, Okla.

(Our brother is correct as to the principle here presented; so also is the editorial correct. It comes to this, that there is a time when the truth ought to be spoken, just as there is a time when not all that is true should be spoken. The true test is whether the utterance of anything at the time will contribute to good. —EDITOR.)

"You believe in a union church building and in a union Sunday school; did you ever see 'two cats' tied by the tails and thrown over a clothes-line? there you have union in earnest." Rev. G. R. Wright, of West Oklahoma Conference.

If we could only develop our churches, if we could put all the forces in the church to work, we should have no trouble to get all the work done we need to get done.

West Oklahoma Conference Woman's Missionary Society.

Mrs. C. S. Walker, Press Supt.,
Chickasha, Okla.

WEST OKLAHOMA CONFERENCE WOMAN'S MISSIONARY SOCIETY.

I come to you today with a message—not of praise for the work accomplished in the past, for we have fallen far short of what we might have been and done—but with a message of encouragement for the future. There is no limit to the heights we may attain as individuals in our Christian lives—there is no limit to the scope of work we may undertake and accomplish as a Conference Society.

I want us today to get upon the hill-top, look out upon the fields—fields white unto the harvest—and get a vision of what it means to be a worker in the vineyard of the Lord.

Our first ten months work as a Conference Society has not been altogether encouraging; but, when we consider the conditions in the country at large and in our own part of the country in particular, we know that even holding our own in times of calamity and stress has meant a growth. This growth cannot be shown in figures this year, but it means that our women have grown stronger in the light, more intelligent in the work, more loving and faithful in service, and more than ever before willing to have a part in bringing to pass the Kingdom of Christ in the whole world. So, while the work of the Missionary Society has grown stronger in some churches, has lagged in others, and has even been dropped in a few, I feel that a Missionary conscience is being cultivated and growing stronger in our women, and that we are ready to step out onto a broader plain. Let us expect great things of the Lord—to do that, we must be willing to do great things for Him.

The work during the past year was hindered by several necessary changes in District Secretaries. All districts are now well organized, and all Secretaries doing good work. We may rejoice over that fact, for we all know that the District Secretary is the key to the missionary situation. I hope to see the time come, even in Oklahoma, the land of changes, when we can secure District Secretaries to serve indefinitely, as each year's service makes them only more efficient.

Not only should the District Secretary, but every auxiliary president or auxiliary officer, should feel hers a divine commission; and that, though her part may be small, she is doing her work for the redemption of the world. Just as much as I believe our real ministers are divinely called to preach, do I believe that our women, and men too, all over our church today are divinely called to certain lines of service. Do we become tired and overburdened, and feel that we can stand the stress and strain no longer? Stop a moment and consider how you would feel if no responsibility were placed on you—how you would feel if neither God nor man called on you for service! Remember the greater the responsibility, the greater the privileges. Let us not be weary in well-doing; for in due season we shall reap if we faint not.

During the past year only twenty auxiliaries are reported as observing the Week of Prayer services. I am sure the omission of those services of information and inspiration in the other sixty-five auxiliaries have made the reports weaker along all lines than they would have been. The literature being late in reaching our Conference, and the fact that some of our districts were without Secretaries, probably ac-

counts for the small number joining the great body of women of Southern Methodism in this week of prayer. Omit any other service, if necessary, but do not allow anything to keep you from the observance this year. Postponed meetings are rarely a success; but, if, for any reason, it is impossible to hold meetings at designated time, have them later. In connection with the Week of Prayer services, either preceding or following, I would urge each auxiliary to inaugurate a systematic membership campaign, when every woman in the church or interested in the church should be asked to join in this line of work—Woman's work for woman. We are surprised when we think on the fact that only about one-tenth of the women of our church are even members of the Missionary Society. Are we altogether blameless in this matter? We cannot be so long as we leave any of the women of the church ignorant of the work being done by the one-tenth, and of the call to do service for the Lord.

Increasing the membership in our auxiliaries is one way of strengthening the work. Organizing new auxiliaries is another. That is primarily the work of the District Secretary, but not exclusively so. The Council recommends that each strong auxiliary take for its charge a weak society within reach, and strengthen and help it in every way possible. I wish the plan might be put in force in our Conference, and that our stronger auxiliaries might feel called to organize and help maintain societies in the poorer districts contiguous to them.

While the development of the women themselves is the greatest work of the Missionary Society—the development of Christian character—the Lord's work cannot be carried on without funds, and there can not be Christian development without the sense of Christian Stewardship. We need to learn to give as individuals—to give as auxiliaries—and to give largely. The real missionary work of the woman's society is kept up by dues and pledges. Considering the number of members, the Foreign Society has always paid much more liberally to the connectional work than has the Home Mission Society. Do we love the heathen in the foreign lands more than in our own land, do we heed less the call of the widow, the orphan, the fallen, the ignorant, and the degraded at home than that of the unfortunate in the foreign land, or do we have more love for the Lord and His world as members of the Foreign Department than as members of the Home Department! Statistics tell us it costs less to save a soul in heathen lands than in Christian America. The Home Mission call is greater today than ever before, but not as great as it will be in all the years to come. Members of the West Oklahoma Conference, let us awake to our responsibilities and privileges, and measure up, in some degree, at least, to the standard set for us in the work of saving America and the World for Christ.

We need to develop our Foreign Department. Perhaps the Lord has excused us from this part of His work until now—certainly we have excused ourselves. But the time is now ripe for this line of work. Our own country is pretty well developed, we have good churches, parsonages, schools, etc. Even if these things are not all paid for, we are able to pay for them. We demand all evidences of modern civilization—shall the Lord's work alone be neglected! We need it for our own good. Just now, when we are feeling that we have been close-pressed, that many difficulties have been passed or are to be encountered, that we are trusting in the Lord to prosper us as in times past, can we do better than to show our trust, faith and love in Him by undertaking a greater work for Him?

Two years ago our call was "A Home Mission Society in every pastoral charge." Last year the call was "Every woman in the church a member of the Missionary Society." Neither has been attained. May we continue the calls—A Missionary Society with two departments in every pastoral charge and every woman in the church a member of the Missionary Society. The bugle call sent out by the Missionary forces of our church for 1912 was our offerings." Then the call for a greater prayer life comes from the Council—a call that should reach the uttermost parts of our church. Surely if we as a united body, would respond to that call, the others would be possible of attainment. All over our Conference, we have been organizing prayer circles, the members pledging themselves to pray daily for Missionary objects and for a real awakening in our church which will lead to an adequate Missionary policy and greater spiritual power. May we continue this prayer circle until it shall have embraced every praying woman of our church.

In the past, the Conference one-half of dues has been used to assist in parsonage building. The last General Conference made parsonage building a part of the work of the Board of Church Extension. By action of the Council, at the last meeting, the Conference Society is limited in the use of the one-half of dues. The conviction has been growing in the minds of the women of this body that there is a need for a Conference enterprise of our own. May we give much thought and prayer to the subject and not decide on anything until we are sure we have reached the proper solution.

Years ago the Indian Mission Conference raised \$180 for a deaconess scholarship. Not having a candidate from our own Conference, the money was loaned to another Conference. It is now available, and one-half of it, or \$90, comes to us. We can supplement with our one-half of dues, and make a scholarship, or we can raise it to \$2,000 and have an endowed scholarship at Scarritt. Two years ago Miss Head recommended to the Oklahoma Conference the establishment of a Girls' Co-Operative Home in Oklahoma City. The need of a Girls' Dormitory at the State University has been on the hearts of some of our women. If our twin, the East Oklahoma Conference, should see fit to join hands with us, either enterprise might be accomplished in a very few years. At this the first session of the West Oklahoma Conference, plans should be made to put the Conference work on a business basis. The Expense Fund should be made large enough to pay the Conference expenses, and leave the one-half of dues to be used for some definite purpose. Definite plans should be made for paying expenses of Conference officers and District Secretaries, and do away with the haphazard methods of former years.

The work being done at Scarritt Bible and Training School appeals to each of us. We are proud that it belongs to our church, and feel a pride in the trained workers being sent out from the institution each year; yet the number of auxiliaries contributing the \$2,000 to the endowment fund last year was small. The amount was small and the omission was an oversight, but the institution was, to a certain extent, crippled because of the neglect. There is not an auxiliary in our Conference but that could easily pay the \$2.00 endowment fund asked for again this year, and it is our privilege to help in this small way to support this great institution.

In going over the Conference, I find the interest in the Mission Study the most hopeful sign of advancement. If we will establish mission study classes in our auxiliaries and will use the programs outlined in the Year Book, the

material for which is found in the Missionary Voice, we will find an answer to the oft repeated question "How can the meetings of the Missionary Society be made interesting?"

The work among the Young People and children show some advancement since the beginning of this year. As the work of correlation with the organized Sunday school classes and Junior Leagues, is better understood, we may expect great things in our West Oklahoma Conference. There is no more important work than among the Young People of our church—many of them do not realize that the Lord himself has need of them. There is no more fruitful or encouraging work than that among the children. Their minds are plastic, and they are easily led in the right way.

"An angel paused in his onward flight, with a seed of love, and truth, and light, and said, 'O, where can this seed be sown, where 'twill yield most fruit when fully grown?' To whom can this precious seed be given that it will bear most fruit for earth and heaven. The Savior heard and said as he smiled, 'Place it at once in the heart of a child.'"

The Cradle Roll seems to be the most difficult part of the work to develop. If the enrollment fee of 25 cents was stricken out, the mite boxes might be used with the babies of the Sunday School Cradle Roll, and the two conflicting rolls made one. If the plan seems wise to you, a Memorial might be sent from this Conference to the Council, asking that the change be made.

As the call comes from, not only the great body of our own church, but of all Protestant churches as well, "Go forward and take the world for Christ in this generation," let us each and every one fall in line, and "Go Forward" to higher and better things in our own lives and better service to the Lord and our fellowman.

"Love has a hem of its garment
That touches the very dust;
It can reach the stains of the streets
and lanes,
And because it can, it must.

"It does not rest on the mountain,
It is bound to come to the vale;
For it cannot find its fullness of mind
Till it falls on the lives that fail.

"And the place of its deepest shadow
Most reveals its strength to save;
Since its fairest hour is seen in the
flower

That blossoms above the grave."
Mrs. R. M. Campbell,
Conf. Pres. West Okla. Conf.

CORRECTION OF TELLER'S REPORT.

In the semi-annual Teller's Report for West Oklahoma Conference your types say "Conference Missions by Mangum District \$4.27" when it is \$427.00. Our brethren feel taken aback. It is all too small at best. Please set the matter right in next issue and oblige

Yours cordially,
W. L. Anderson.

Just to fill the hour—that is happiness.—Emerson.

To Feel Well To Look Well And Be Well

Keep your liver and bowels regulated. The best remedy is

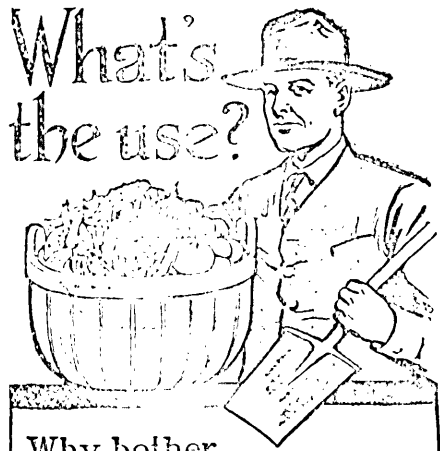
One Bond's Pill

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

Sold by all druggists, 25c.

PINE BLUFF DISTRICT CONFERENCE.

Pine Bluff District Conference met at Sheridan, May 16, with Brother Z. D. Lindsay in the chair. The following committees were read: Missions and Boundaries, M. W. Manville, M. O. Barnett, A. B. Waldrip; Temperance, W. C. Davidson, J. L. Cannon, W. A. Lowe; Quarterly Conference Journals, A. G. Russell, C. W. Baker, G. T. Traylor; Epworth League and Sunday School, F. C. H. Rhodes, Lim Goodman, E. F. Wilson; License to Preach, R. G. Roland, J. L. Cannon, Roy Roscoe; Admission and Orders, W. C. Davidson, F. L. Doak; Education, W. T. Menard, A. B. Waldrip, C. N. Baker; Finance, R. H. M. Mills, Capt. W. N. Ware, F. P. Doak, R. D. Rascoe; Public Worship, Z. D. Lindsay, M. N. Manville, Geo. Walker.



Why bother to raise so many "good things" unless—

—Unless you *use* them. Your wife can "put up" many kinds of fruit. But it isn't so easy to "can" vegetables.

Not—if she depends on old-style, narrow-necked, tin-topped, screw-capped jars, that take in only small fruit. This year find out the better way to "put up" fruit—and vegetables, too—the

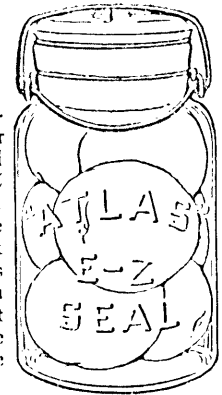
E-Z SEAL JARS

This is the all-glass jar, with the all-glass cap—no metal to taint the fruit—no twisting and turning. No shattering, no splattering. Easy to fill, easy to seal, easy to open and clean.

Don't allow good garden stuff or fruit "to go to waste." You may be sure it will keep—vegetables and fruit will not spoil in these air-tight, all-glass sanitary jars.

Free Jar—Free Book

Cut out this coupon, take it to your grocer—he will give you one E-Z Seal Jar—FREE. Be sure and write us for FREE Book of Recipes—it tells many things you should know. Get the Jar from the grocer. Get the Book from us.



HAZEL-ATLAS GLASS COMPANY
Wheeling, W. Va.

1-Qt. E-Z Seal Jar CT FREE for the Coupon

Please note—in order to secure free jar this coupon must be presented to your dealer before Nov. 1st, 1912, with blank space properly filled out.

HAZEL-ATLAS GLASS CO.,
Wheeling, W. Va.

This is to certify that I have this day received one "Atlas" E-Z Seal Jar free of all cost and without any obligation on my part. This is the first coupon presented by any member of my family.

Name _____

Address _____

TO THE DEALER: Present this to Jobber from whom you received E-Z Seal Jar. All coupons must be given by you and returned before Nov. 1st, 1912.

DEALER'S CERTIFICATE: This is to certify that I give away one "Atlas" E-Z Seal Jar to the person whose signature appears above.

Dealer's Name _____

Address _____

Nearly all the preachers with a fairly good representation of the laymen were present. Brother B. B. Thomas, and Brother A. T. Clanton were kept away on account of serious illness in their families.

The reports from the different charges showed that preachers and people had been at work. Encouraging reports were heard from nearly every charge. In spite of the many obstacles that our presiding elder has had to encounter in the way of vacant charges and else, he is making our district keep step with other districts.

Miss Gussie Jones, District Secretary of the Women's Work, was present and spoke in behalf of the work that the women were doing.

The following out-of-town visitors were present: President A. C. Millar, of Hendrix College, Rev. F. Evans, Financial Agent for Henderson-Brown, Rev. J. M. Workman, our pastor at Malvern and Rev. S. C. Dean, pastor at Benton.

Thomas Lonzo Stinson was granted license to preach.

John C. McElhaney and E. A. Moody were recommended to the Annual Conference for admission on trial.

A. G. Russell was elected lay-leader for the district.

The following were read as a standing licensing committee: W. C. Davidson, F. P. Doak, W. T. Menard, and R. G. Rowland.

The committee on missions and boundaries, M. W. Manville, chairman, was continued until annual conference with the request that all suggested changes in charges be reported to them for investigation.

Messrs. A. G. Russell, G. W. Walker, F. G. May, and J. W. Shackelford were elected delegates to the annual conference. Messrs. W. A. Lowe, and C. H. Rhodes were chosen alternates.

Hawley was selected as the place of holding the next district conference.

W. T. Menard, Sec.

TEXARKANA METHODISM.

Texarkana's Preachers' met at First Church Study. Present, Cummins, Thomas and Hayes.

Fairview, Cummins pastor. Plans are being developed for the new church, all preliminary arrangements having been completed. It will be a modern brick edifice, suited for modern Sunday school work. Had a great day yesterday. Sunday school had 229 present. Splendid congregations both morning and evening. Three accessions.

First Church, Thomas pastor. Yesterday was a busy day with the pastor. Funeral at 8 a. m. Sunday school good but below normal. 222 present. The reduced attendance on account of commencement exercises at the new High School. Good congregations morning and evening. No accessions.

Secretary.

WALDRON, ARK.

On the 28th of April, we commenced a meeting here, with Revs. Arch C. Holder and Robert E. Johnson, of Shreveport, La., in charge. Soon our congregation grew too large for the church and we pitched a tent near the church and moved into it. The meeting ran for nineteen days with splendid interest and glorious success. There must have been something near one hundred and seventy-five conversions and reclamations. Seventy-five gave their names for membership in the Methodist Church, forty for membership in the Baptist Church, seven for the Nazarene Church. Several entire families came into our church. There will be others to follow. The people of our church and of the town at large were greatly revived. The Sunday school is larger, the prayer meeting bigger and better. Just before the meeting closed, Brother Holder raised nearly enough money to pay the debt

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. O. Ayer Co.,
Lowell, Mass.

on the newly remodeled parsonage that was burned to the ground on the night of the 30th of last October, and to build a new parsonage where the old one stood.

I have been associated with several evangelists in the past, but Brother A. C. Holder suits me a little better than any I have known. He is an able preacher, deeply spiritual, brotherly, sane and sound in his methods, without any of the objectionable features sometimes found among this class of workers.

Brother Robert E. Johnson is a master as a singer.

Rev. F. S. H. Johnston, D. D., of Conway, was here to attend the funeral of Mrs. B. M. Burrow and preached us one splendid sermon, which was appreciated.

Eternity alone can reveal the entire results of the meeting. We give God all the praise and take courage to push on.

Fraturnally,

D. H. Colquette.

EUDORA, ARK.

Perhaps a few words from the "wet" part of Arkansas would be of interest to some of your readers. My work is in the extreme southeast corner of the state in Chicot county, four miles from the Mississippi river and nine miles from the Louisiana line. And we are some "wet" too. We have nine or ten saloons in the county and fully two-thirds of the county has been under water some six or seven weeks and indications are that it will remain so for at least that much longer, if the June rise in the river comes on time.

That being our situation the people are somewhat discouraged, for a cotton crop is out of the question and that is the staple crop of the country. We are going ahead as best we can with our church work. Sunday school is growing. Just lately organized into a Missionary Society. "Ladies Aid" will soon be reorganized into a Mission Society and all church work seems to be advancing except the financial part. Owing to the overflow my people will lose heavily and we will be far behind on all our reports, and, in fact, the preacher's pantry is sometimes empty. But we are not complaining, but expect to leave the burden with our people. In your prayers, brethren, remember a little preacher in the flooded district.

Your brother,
J. Wesley Williams.

LEWISVILLE CHARGE.

We were well received on this charge and have been abundantly provided with things material. We have had two poundings covering nearly all the needs known in and around the parsonage, beside this our good women have been exceptionally generous and kind to Mrs. Mellard and the little ones. The good women of the Home Mission Society have and will add many comforts to our home in repairs and furnishings. The assessment for the support of the ministry was fixed at \$150.00 more than for last year and is paid monthly.

At three churches our Sunday schools exceed the church enrollment. Our Home Mission Society numbers 27 and are of the choicest spirits and tireless energy, the Brigade numbers 50 and is doing good work. We have just closed one of the most successful revival meetings in the history of Lewisville. Twenty six were received into our church, ages ranging from seven to forty-eight years. Some fine young people and several heads of families



from among the most prominent men of the town. The spirit of brotherly love and hearty co-operation given by all the denominations of the town was something beautiful to behold. The business men closed their doors for the day services for the last week and the whole school was dismissed for one service. We were assisted the first week by Brother Sipes, of the Baptist Church, and Dr. Brown, of the Presbyterian, both of whom did good work, and for the second and third weeks by Brother L. C. Beasley, who did a work in both the choir and pulpit that would have been acceptable in any of the churches in the conference. There were some applications for membership in the other churches but the influence of the meeting cannot be measured by the numbers for it was far-reaching in its results in many ways. We are devoutly thankful for so signal a victory and are inspired to press onward to yet greater things.

J. J. Mellard.

May 25, 112.

PLACE OF BATESVILLE DISTRICT CONFERENCE CHANGED.

The Batesville District Conference will meet with Central Avenue Church, Batesville, instead of Melbourne. This change is made at the request of the people of Melbourne. Conference will open at 9 a. m., Tuesday, July 16.

B. L. Wilford, P. E.

May 28.

Glasses Absolutely Free

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

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

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

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

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

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

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

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

NOTE—The above house is perfectly reliable.

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

Keota, Okla.

A few miles east of Stigler on the Midland Valley road is the new and growing town of Keota. They have the hopeful and cheerful spirit of a new married couple. The hotel is well kept. They feed well. The stores and bank are new, and are doing a good business. The school and church have come in for their share of improvements. This year a nice parsonage has been built near our beautiful church. Mother's Day was observed. Many appropriate mottoes decorated the walls, songs and talks were given and flowers were in honor of Mother. Rev. T. O. Shanks, the pastor, is having a real successful time. He is in much favor with his people, and is deservedly doing well. His good wife, daughter of Mrs. Lovett, of Muskogee, takes equal interest in this noble work. They are also training their children in this good way. In two hours we renewed three old and secured six new subscribers, E. L. Powell, Mrs. B. Robinson, Mrs. D. P. Robbins, I. N. Hargis, J. S. Whiteside and A. L. Price.

Panama, Okla.

Spending a few hours in Panama with Rev. A. G. White, we secured two new subscribers, Mrs. C. S. Atkins and B. E. Edmunds, a large merchant. This is a new town at the crossing of two railroads, in the segregated land belt. When sold and put into farms this will be a very fine country. The lands are fertile. Brother White has two or three acres in vegetables that were a treat to behold. He and his good wife are great workers, not a lazy bone in either of them. They go together on the circuit and are organizing a large field of neglected points. They both take delight in this work. For nine weeks they had to live in a rooming house with several others, until he could build a two room house of his own. We have no property, but he hopes to secure a lot and build a church later. They have a bright little son and sweet baby daughter. Miss Cora McNally has been principal of the school here for two years and superintendent of the Sunday school. She is worth her weight in gold to any community that is fortunate enough to secure her services. She would make an excellent county superintendent.

Spiro, Okla.

A few miles out from Fort Smith is Spiro. They have a dozen or more passenger trains here every twenty-four hours. Quite a number of brick business houses. Beautiful cottages have been built the last two years. They have two excellent banks, extra large brick public school. Prof. A. E. Riley, principal. The other teachers are Miss Bessie McNally, Misses McCall, Minton, Thompson, Scheler and Mrs.

NINE CENTS

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You cannot make Ice Cream at that price by any other method, and certainly you cannot buy it for nine cents a quart.

To make Ice Cream from Jell-O Ice Cream Powder, you simply dissolve the powder in milk and freeze it. Everything is in the powder.

There are five kinds: Vanilla, Strawberry, Lemon, Chocolate and Un-flavored.

Each 10 cents a package at grocers'. Send for our beautiful Recipe Book.

The Genesee Pure Food Co., Le Roy, N. Y.

Lee. Rev. G. W. Martin is pastor for the second year. He is in the greatest favor with his people. The church is full at the regular services and running over at the Sunday school. He has received over one hundred members and more than doubled the Sunday school. J. D. Bruce is the excellent superintendent. They will have to change preachers or build a larger church. I believe they would rather build a new church. Sister Martin is quite a factor in the success of her husband. They have three daughters. The oldest is real proficient in music. Rev. J. A. Smith has a good home here. He is quite active in church work. He has organized about two dozen boys into scouts, and will no doubt be a great help to them. He and Sister Smith have ever had a cordial welcome for me. Shaping up the old we secured ten new subscribers: Mrs. S. B. Strain, Mrs. J. D. Darough, Mrs. C. W. Fannin, Mrs. S. J. Slack, Mrs. J. White, J. D. Bruce, Dr. J. B. Beckett, M. L. Conn, H. E. Garr, and G. A. Burk.

Sallisaw.

At the crossing of the Kansas City Southern and Missouri Pacific in Sequoyah county, is Sallisaw, the county seat. Population about 3,000. It is a very fine business point. Three banks, five or six blocks of brick business houses, fine large brick public school, four churches. We have a fine lot on which church and parsonage is located. The necessity of both a new church and parsonage is evident. The Baptists have set a good example in building a large brick church.

Rev. J. C. Floyd, the pastor, will do all in his power to build up the church. He has had success in other fields and deserves to prosper here. He is true and faithful and has a lovely family. We had a pleasant service a stormy evening with a few. Shaping up the old we secured one new subscriber: J. H. Smith. This is the home of Rev. H. B. Scruggs, for many years an honored preacher of the conference.

Vian, Okla.

A half day was spent with Rev. O. S. Snell and his good people. Brother and Sister Snell have been quite useful in church work. They are intelligent and full of zeal. This is their second year at Vian. Rev. W. H. Evans has recently helped in a gracious meeting. Thirty-one joined our church. Vian has greatly improved the last year or two. Several brick stores have been built and some nice homes. This is a rich country. Farming pays. There are two banks, good public school, Prof. Beard, principal. We have a good church and extra nice two story parsonage. Shaping up the old, Mrs. N. E. Foreman was the only new subscriber. It was a pleasure to meet Dr. Turner and his son Flint, the druggist, to whom I preached in Izard a quarter of a century ago. Also Brother S. E. Mayfield, a fine church worker.

Braggs, Okla.

Many good things can be said about Braggs, and not be accused of bragging on Braggs. It is situated in rich Arkansas River bottoms, on the Iron Mountain road. There are three or four blocks of brick business buildings. Some lovely homes and others building. Two banks, good hotel, two cotton gins, new depot, large brick school house, Prof. Phillips, principal, one church. The people thought it best to take good care of one man and not starve three or four. Rev. W. M. Grose was selected, who with his excellent wife, is doing well. They have some industrious children. As soon as school closed they went to work to make a crop. Rev. W. H. Evans assisted Brother Grose in an excellent meeting. Twenty-eight joined our church. Some of the best citizens of

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.

the town. We have a good church, built while Brother Spain was pastor. They are canvassing, papering, and painting church on inside, which makes it quite beautiful. We had a pleasant service with a nice congregation, though there were other attractions in town. With the pastor's aid we secured seventeen new subscribers: C. F. Zimmerman, Mrs. Wm. Herzog, H. C. Hunter, E. C. Hamilton, Mrs. H. Kyser, George Mecker, Mrs. Nannie Craig, G. C. Breedlove, Mrs. Edgar Reece, Mrs. Nannie Cottrell, Mrs. J. Featherston, Mrs. Mary McLain, J. W. Buckner, J. R. Gillian, N. M. Donaghy, Mrs. Dayie Scott, and Charles Berry. Brother Grose is a superior man and is very highly appreciated by his people.

Wagoner.

One of the largest, if not the largest, towns between Ft. Smith and Coffeeville, is Wagoner. They have three roads. It is the county site of Wagoner county. Three banks, five or six blocks of brick business houses, five churches, excellent public school. We have excellent property in a large brick church, and two story parsonage. Both well located. Rev. T. F. Brewer, pastor. He and Sister Brewer are perfectly delighted with their appointment, and the people seem equally well pleased. Brother Vaught was loved devotedly, but Bro. Brewer found thirty-five of his old pupils in Wagoner. I told him he would be so petted and spoiled by his old students that he would be disqualified to work elsewhere. But he is willing to take the petting and risk the future. They are certainly a splendid couple and have had a successful journey through a long life. This is the home of Rev. J. D. Edwards, a successful evangelist, who with his good wife has trained a nice family. Shaping up the old we secured four new subscribers: Miss Emma Hall, Hon. R. C. Payne, Judge R. E. Doggett, and Joe H. Ford.

Pryor, Okla.

A very pleasant Sabbath was spent in Pryor with Rev. R. C. Taylor, and his good people. My home was with Judge A. C. Brewster, wife and son Forrester, a fine young man. They have a lovely home and always have a cordial welcome for me. An excellent dinner and supper were enjoyed in the elegant home of G. W. Elliott, a son-in-law of J. L. McCulloch. Rev. E. N. Parrish of Texas was there for a meeting. The garage was fitted up for the services. Every indication was for a great revival. Brother Taylor is in his second year. He and family are in the highest favor with their people. It seems a perfect fit all around. He is certainly a very superior preacher. Sunday school is large. J. C. Taylor is the efficient superintendent. Monday a banquet was given by the pastor to all the ministers and the official board of his church, in which each pledged to do all they could for the meeting. Collecting well from the old we secured five new subscribers: J. L. Mc-

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The Pen Screws back
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of a bottle containing ink
—when corked with
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spill. The gold pen
being always moist, the
ink flows at the first touch
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122 East Fourth St.
Little Rock, Ark.

Colloch, D. C. Parker, D. F. Dial, J. L. Thompson, and G. P. Cobb. Pryor has developed into a large and beautiful town. There are six blocks of business houses, mostly two story brick. Three banks. It is the county site of Mayes county. Population about 2,000. Has excellent school and church privileges, waterworks, electric lights, artesian wells, and is a most delightful place to live. We have desirable property both in church and parsonage.

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.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, 50c.

OBITUARIES.

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

SHIREY.—Mrs. Pearl Talkington Shirey was born near Searcy, Arkansas, March 20, 1865; passed to her heavenly reward from her home in Little Rock, Ark., Sunday evening, March 31, 1912. She was the daughter of the late Rev. J. M. and Mrs. Sarah Ann Talkington. Her remains were carried to Searcy and laid to rest with appropriate services conducted by Dr. John H. Dye. On December 27, 1893, she was married to Mr. Joe Shirey. Four children bless this union, three of whom preceded their mother to the better land.

Mrs. Shirey was religiously inclined from childhood. At an early age was soundly converted. This rich experience was abiding. In after years she would rejoice to tell how she found Christ when a child. She was never more happy than when talking of the goodness of God. She was a strong believer in the providence of God and in the efficacy of prayer. She bore testimony to a number of remarkable answers to prayer. For more than thirty-five years she was a consistent member of the Methodist Church, South, holding her membership at time of death in Winfield Memorial, Little Rock.

For many years Mrs. Shirey was a sufferer, but her faith failed not. More than once she caught a glimpse of the "Bright and Morning Star" through lowering clouds and would shout praises to His name who was such a precious help in times of trouble. Such was true in her dying hour. Thank God for her triumphant victory! She "crossed over" shouting.

And now my sweet sainted sister whose life shall ever be an inspiration to me and who called for me just before "going," likewise for my younger sister, though we could not answer your call before you passed in "behind the curtains, we will yet answer. That call will linger with us, 'till we meet in the sweet bye and bye."

May God bless the faithful, kind and patient husband who abides in sorrow and may the sweet little twelve-year-old girl ever remember the lessons of Godliness from the devoted mother and may the two remaining sisters and three brothers, with the husband and child, so live that we may be able to meet our sister, wife and mother, again.

PAGE.—Elizabeth Yates was born October 24, 1838; was married to W. A. Page February 24, 1858; departed this life April 16, 1912. She was baptized in infancy into the Old School Presbyterian church, but after the civil war she joined the Methodist Episcopal Church, South and remained a faithful

member until the day of her death. To this union was born seven children, but only two are living. Sister Page was one of the Lord's purest. I have known her for nearly twenty years. She was always cheerful and had a bright experience. To know her was to love her. She is missed in the church and community. Many a wearied itinerant has taken shelter in her pleasant home. She was laid to rest at Grant's chapel to await the resurrection. But that won't be long with some of us, at least. Cheer up, Brother Page and loved ones. Many of us have gone over the road that you are traveling; but how lonely it is.

A true friend and brother,
J. L. McKinley.

FERGUSON.—G. T. Ferguson was born in Gaston county, N. C., October 12, 1834. He moved to Mississippi with his father's family while but a boy. When a young man he came to Arkansas and for years lived at La Fouché. He then moved to Norris Town. Here he was married to Miss Lissie Truett, January 6, 1859. While living here he was converted and joined the Methodist church, and was elected steward, which office he filled for most of the time the rest of his life. He later moved to Russellville, Ark., and in 1883 he came to Van Buren where he spent the rest of his life.

During the war he was a faithful Confederate soldier. There were nine children born to him, four of whom are still living, to comfort his companion in her declining years.

Brother Ferguson was a good, faithful man. Pure in his life and sincere in his profession of Christ. He, for years, was very greatly afflicted, not being able to leave his room. But the grace of God was his strength. When the end came on October 29, 1911, he was ready and "was not, for God took him." His companion, who through the years of his sickness never grew weary of watching over him, is left in the gathering of the shadows. May the Lord bless her and the children.

J. F. E. Bates.

SLANKARD.—Fred Slankard was born in Pope county, Ill., his parents having died when he was an infant. He was taken and reared by Misses Ellen and Martha Breedlove of Brownfield, Ill. He came to Arkansas three years ago in company with Mr. J. Q. Reynolds by whom he had been employed for the past seven or eight years. He was married to Miss Katherine Cuthbertson, October 29, 1911, and they lived happily together until his death which occurred at Cabot, Ark., April 30, 1912. Fred was indeed a model young man, and much admired by his many friends. He would have been twenty-four years old September 4, had he lived. While he was not a member of the church yet, he professed faith in Christ and we have every reason for believing that he is at rest. He is survived by his widow, one brother, Alonzo, residing at Mt. Vernon, Indiana, and three sisters in Illinois. May the God of grace bless and sustain his good widow who waited on him so faithfully both day and night during his illness of five weeks duration. We all hope to meet Fred again some sweet day. His remains were tenderly laid to rest in Mt. Carmel graveyard, May 2. His pastor, Rev. E. F. Wilson, conducting the last sad rites.

His brother-in-law,
C. C. Green.

Kingsland, Ark., May 14, 1912.

ROSEBERRY.—Mrs. Cora Mae Roseberry was born September 1, 1886 and passed to her heavenly reward April 1, 1912. She was baptized at Malvern Methodist church by Rev. W. F. Evans as Cora Mae Sullenberger and received into the church. She has been a faithful worker. Later she became the happy wife of Talmadge

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Roseberry and to them were born two children, both of whom survive. Her passing was sudden and unexpected, having retired in good health and found lifeless next morning while her little babe was crying for her. Her pastor being unable to attend her funeral, Rev. T. D. Scott, her presiding elder, conducted the service. The entire community misses her and the Christian people know where to look for her. In love of her memory,

J. M. Workman.

CLAUD. Whereas, it has pleased the all wise and most merciful God to visit our home and take from our midst our dearly beloved son, Homer, we bow in humble submission to his will, realizing that He doeth all things well. We have endeavored to submit in the spirit of Job under similar conditions where he said, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." Homer was born at Belleville, Ark., on August 23, 1891; and died at Wing, Ark., February 28, 1912. He was happily converted on September 3, 1911 and had heard and responded to the call to preach the gospel, but was taken to his bed with tuberculosis on September 13 and was a great sufferer for twenty-two weeks; but he bore his suffering with Christian fortitude. He often said he could not understand why the hand of the Lord was laid so heavily upon him, unless it were to try his faith. But his daily prayer was that the Lord's will be done. Homer was always a kind, moral and obedient son. His friends were numbered by his acquaintances. He is sadly missed in the home and in the community. He was a dear lover of music, and was one of the leaders of the Wing choir. He often had us to sing to him and to read God's word, which delighted him. He exhorted all to meet him in the glory world. He leaves behind father, mother, four brothers and a host of friends and relatives to mourn his death; but many of us mourn not as those who have no hope, for we do hope to meet with him again. He is not dead, but sleepeth. Blessed are the dead that die in the Lord. All things work together for good to them that love the Lord.

HARLOW. Belmer Harlow was born in Shelby county, Alabama, April 27, 1831; moved to Arkansas with his father's family in the year 1852. He was married to Margaret C. Harrison December 25, 1866. He departed this life at the home of his daughter, Mrs. Gertrude Hendrix, near Rison, Cleveland county, Ark., April 12, 1912. He

leaves a companion, four sons, one daughter and two brothers besides a host of friends and neighbors to mourn their loss.

Brother Harlow was a member of the Methodist church for forty-nine years, having joined in the year 1867. Of his conversion he never had any doubt, but could tell the time and place of his second birth which brought him into a conscious state of acceptance with God and into a blessed fellowship which he enjoyed to the last. He was impressed that the end was near for some weeks before it came and to the family and others expressed a readiness and willingness to go. Death had no terrors for him and when the end came it was peace.

The impress of his godly life is left upon his family and upon the community where he lived. The children are all members of the church—one of the sons, W. W. Harlow, is superintendent of the Sunday school here in Rison. He was a good man, loved and respected by all who knew him. The family, especially, will miss his wise counsel and godly admonitions, but they mourn not as those who have no hope.

E. F. Wilson.
Rison, Ark., April 4, 1912.

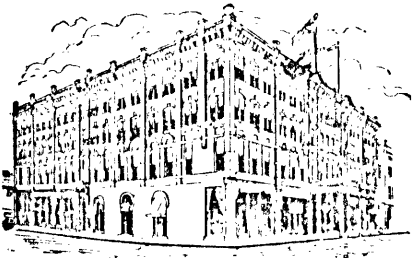
CHRISTIE.—A. F. Christie was born September 26, 1858, in Columbia county, Ark. He was married to Miss Ida McCalmon, December 18, 1879. There are five children, two girls and three boys and the devoted wife left. He died of pneumonia April 2, 1912, at his home at State Line, Ark., within a few miles of his birth place and was buried at Christie's Chapel the following day. Funeral service was conducted by Brother F. W. Harvey, pastor of the charge.

Being reared by Christian parents, my brother became a Christian in early life and united with the Methodist church. He lived a constant Christian himself and has raised his children for God and the church. He was a man of marked individuality and expressed himself freely and forcefully on moral questions. He did not always agree with his friends, but was conscientious in the stand he would take. He was conscious to the last and expressed himself as being ready to go. Of the twelve brothers and sisters of our home, six have gone on before, six are still living.

W. W. Christie.

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.



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LITTLE ROCK, ARK.

LITTLE ROCK DISTRICT CONFERENCE.

The forty-fourth session of the Little Rock District Conference was held in the Methodist church at Lonoke, Ark., May 16-18, 1912.

The opening sermon was preached Thursday evening at eight o'clock by Rev. A. O. Evans, of Asbury church, Little Rock. At the conclusion of the sermon Dr. Alonzo Monk, the presiding elder, took the chair, and the conference was opened. E. R. Roberson called the roll and Don C. Holman was elected secretary. After the appointment of committees and announcement conference adjourned to meet at 8:30 Friday morning.

Of the twenty-three pastors in the district twenty-two were present, with thirty lay delegates, besides a number of visitors. The reports of the pastors showed progress along all lines. There seemed to be many new Sunday schools and the schools of the district seem to be growing and are constantly being prepared to do more efficient work.

There should be more Epworth Leagues but there were quite a number of prosperous Leagues reported.

While all the pastors expressed a desire for a higher type of spirituality in their charges, the number of accessions to the church is encouraging, and all seemed hopeful for a larger increase during the next six months.

The finances as a whole are as good as could be expected.

Rev. W. F. Evans of Henderson-Brown College was present and spoke in the interest of that institution, as did Prof. C. S. Rennison for Hendrix.

Rev. P. R. Eaglebarger represented the Western Methodist.

Mrs. George Thornburgh and Mrs. Arthur R. Stover gave interesting and helpful addresses on the Woman's Missionary work.

J. N. Neathereutt was granted license to preach and also recommended to the Annual Conference for admission on trial.

The following were elected delegates to the Annual Conference: E. R. Roberson, L. B. Leigh, J. H. Hamiter and L. C. Holman, and J. C. Galloway, H. Monk, George Thornburgh and George Rule, Jr., as alternates.

The next session of the conference will be held in Highland church, Little Rock. Don C. Holman, Sec.

BENNINGTON SAKIT.

Dear Methodist: Himak a anampa lawa keyu kia holisso yamma fohki sabannashke. Yohmi ka Okalikchi ai ittanaha ilappa Hashi tuchina ittanaha ai asha ma okla hat lawa achukma felna tuk oke; micha nan isht asha he alhpesa ka okla itafama achukma chohmi tuk oke. Amba Epworth League ai achaffa yat momat nitak hullo nakfish opyaka pila hashi kanalli tuklo ka itafama chi tuk ak illa kak osh opya felna ho ittanaha tuk oke. Pehlichy yat Wesley Gibson, Pehlichy, ikaiya ammona Layman Chubby, atukla Simpson Armby, atuchina Meeks Phillip, ai ushta Robert Barnes, Tali holisso sholi Layman Chubby, Holissochi J. J. Baker ak oke. Uhlti League Pehlichy H. J. Hayes micha J. B. Tims aiena kat ant ashawa tuk oke. Himak pila Hashi tuchina ittanaha acha chi kato Shinok Tohbi ako ia tuk oke.

Yohmi ka abanampa hokato hochukma felna yamma ishahali ho nan isht anukfilla he keyu hosh pim annohowa micha okhissa yat tiwa aiena kia achaffa kia Iksa ibafohka anonti falama imma kia iksho tuk oke. Yohmi ka sakit pehlichy ahleha hat Western Methodist yamma anampa ikbit apitakma achukma hetuk ahni lishke. Holisso yamma ibishi li kia Chahta anampa imma ka akpeso chiyuhmi beka hosh okla hat anampa ikbit apitakma inlaka yat kaniohmit okla aiasha kat ittim ithanat il ai ashakma achukma

hetuk ahni lishke. Ittabapishi li ahleha ma anampa ilbasha isht hash pi anom-pohonlik bano ahni lishke.

R. J. Barnes.

HOT SPRINGS METHODISM.

Preacher's Meeting of Hot Springs convened Monday morning at Central Church, with the following members present: C. O. Steel, presiding, C. W. Drake, J. R. Dickerson, Forney Hutchinson, T. D. Scott, presiding elder, and O. H. Keadle, also D. N. Eperson, layman of Malvern Avenue Church. Because of sickness in his family Brother Burnett of Park Avenue was absent. With a voice of rich harmony, Brother Steel led in singing that precious old hymn, "Amazing grace, how sweet the sound that saved a wretch like me," and Brother Scott led in prayer, after which the following reports were made:

Park Avenue, by Drake: Small attendance at prayer meeting Wednesday night but real good spiritual service. Sunday school about as usual, rather small congregation at the morning hour but much better at night. At the night service the pastor preached his farewell sermon and announced his resignation, which will be further explained at close of this report.

Third Street, by Dickerson: Good prayer meeting Wednesday night. 218 in Sunday school, with fairly good congregations and good services at both preaching hours.

Central, by Hutchinson: Good prayer meeting. 321 in Sunday school. Two accessions at the morning service; good congregation and two came for prayers at the night services.

Keadle preached at Oak Lawn Sunday morning, good crowd, dinner on the ground and Children's Day program in the afternoon, with everybody smiling. Reasonably good congregation at Tigert Memorial at night, some serious sickness preventing several from attending.

Steel and Scott preached at Park Avenue morning and night respectively, reporting reasonably good congregations and services, Scott emphasizing the improvement in the music at that place.

The following resolution was unanimously adopted: Whereas, It has become necessary for Brother Drake to leave us, we hereby express our sincere regrets, and bid him God speed in his new field. Respectfully, Hutchinson and Keadle.

Owing to a combination of circumstances, and especially owing to Brother Drake's physical condition, he thought it best to surrender his work at Malvern Avenue, and the presiding elder, knowing all the conditions, very generously released him from the work. Brother Drake is a good, clean and honest man, and carries with him the highest esteem of the Malvern Avenue people and all the pastors. He feels that his ministerial work will necessarily cease with this year.

O. H. K., Sec.

ABEKA ISHT ANOMPA HOKE.

Dear Methodist: Ittabapishi li ahleha ma, holisso yamma anampa kanomosi felna kia fohki li hoke.

Hatak il ittabapishi Jahn J. Baker ilappat abeka tok a himaka hashi achaffa ka atampa hosh himak nitak oka intopa ha binnilishke, yohmi kat pe ittola kat naniht im ai alhpiesa he keyu hosh pe asha hokmak illa hosh na hotopa kat nuktanla mia hosh binnili hoke.

Yohmi kia tikahbi ai ahli hosh himaka binnili hoke, il ittabapishi Baker ilappat Local Preacher micha Epworth League i holissochi aiena ka alhtoka tok osh himaka moyuma hosh binnili hoke.

Yohmi hoka ittabapishi li ahleha ma, anampa ilbasha il anompohonli ayukakmat nana im palammi ilappa il ithaiyana cha anampa ilbasha isht il

anompohonlashke. Yohmi hokma hak-nip na hotopa ilappa Chihowa hat kanalli cha hinla ahni li fehnashke. Wesley Gibson.

ABEKA ISHT ANOMPA.

Dear Methodist: Anampa kanomosi kia holisso atoba yamma fohki sabannashke. Yohmi ka himaka nana kat amaweki felna hosh binnili lishke, yohmi kat a chukachaffa yat January 4, 1912 felna abekat akka ittula tok at himak a ittoyula moyuma hoke, nipi at tahat kania hosh itto-yula hakinli kia in chukachaffa chiel ka nana ka pim ahanchi kat anampa ilbasha ako il anompula chi ka pim ahanchi hosh ittoyula hoke. Yohmi ma ano at himak a nana kat ama weki felna, yohmi kia kana hosh nana isht imomaka pisa, ya pisa cha ai ahlit hlopulli hokato nayukpashke, achi hosh Holisso Holitopa ya takkali na pisa li kat sayukpa hoke. Akma Loman chapta 5:1-5 ka anampa hat takkalishke. Yakni ilappa anuktanla micha ayukpa yat iksho achi hosh Holisso inla ya foyuka hoka ahni lishke.

Alexander Peter.

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BLATHEVILLE STATION.

Yesterday we received our fiftieth member into our church here since conference. The most of these have come in at the regular Sunday services. Our church is to give a reception on June 6 to our fifty new members.

A. E. Holloway, P. C.

A STRANGE STORY.

Argyle, Mich.—Mrs. Wm. H. Carson, in a letter from Argyle, says: "I was almost wild with pain in my head, and other severe pains, due to womanly troubles. Cardui gave me great relief at once. Further use of Cardui raised me from my bed of agony. Cardui saved my life, and I can't be thankful enough for what it did for me." Whether seriously sick, or simply ailing, take Cardui, the woman's tonic. As a general tonic for women, to improve the appetite and build up the constitution, Cardui is in a class by itself. Those who have used it say it does the work; it relieves, it cures. Try it. Your druggist has it.

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.

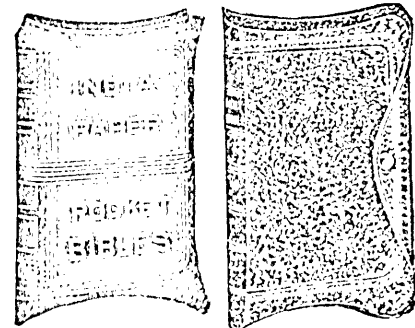
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QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT.	
(Third Round—In Part.)	
Austin Ct., at Mt. Tabor.....	June 8, 9
Bryant Ct., at White Rock.....	June 15, 16
Devils Bluff & Hazen at D. B.....	June 19
Beaton Ct., at Mt. Carmel.....	June 22, 23
Capitol View, P. M.....	June 26
Beaumont Ct., at Cross Roads.....	June 29, 30
England Station, P. M.....	July 3
Manassah Mission, at Martindale.....	July 6, 7
Tomberlin Ct., at Martindale.....	July 6, 7
Oak Hill Circuit.....	July 6, 7
Lone Star Station, P. M.....	July 10
Mablevale Ct., at Mablevale.....	July 13, 14
ALONZO MONK, P. E.	

CAMDEN DISTRICT.

(Third Round.)	
Waco Ct., at Waco.....	June 8, 9
Madison Ct., at Waco.....	June 9, 10
Marion Station.....	June 10
Seaboard Station.....	June 11
Kingsland Ct., at Waco.....	June 15, 16
Hampton Ct., at Waco.....	June 18
Beaumont Ct., at Waco.....	June 20
Beaumont Mission.....	June 21
Beaumont Mission.....	June 22, 23
Beaumont Mission.....	June 23, 24
El Dorado Station.....	June 29, 30
El Dorado Ct., at Waco.....	July 6, 7
Beaumont City Station.....	June 13, 14
Seaboard Ct., at Waco.....	July 20, 21
Atlanta Ct., at Waco.....	July 27, 28
Waco Station.....	August 3, 4
Hunter Ct., at Waco.....	August 10, 11
Chadler Ct., at Waco.....	August 17, 18
THOS. H. WAKE, P. E.	

TEXARKANA DISTRICT.

(Third Round.)	
Star Pt., at Waco.....	June 8, 9
Richmond Ct., at Waco.....	June 15, 16
Cherokee Ct., at Dallas.....	June 22, 23
Meridian Ct., at Waco.....	June 29, 30
Leander Ct., at Bradley.....	July 6, 7
Leander Ct., at Pleasant Hill.....	July 10
Vanderbilt Miss., at Old Potter.....	July 13, 14
Edmore Ct., at Waco.....	July 20, 21
Leander Ct., at Waco.....	July 27, 28
Bright Star Ct., at Concord.....	August 3, 4
Edmore Ct., at Chapel Hill.....	August 10, 11
Edmore Mission.....	August 17, 18
Edmore Ct., at Wallas.....	August 24, 25
Edmore Hill.....	Sept. 1
Fairview.....	Sept. 8
J. A. HENDERSON, P. E.	

MONITCELLO DISTRICT.

(Third Round.)	
Arkansas City.....	June 9, 10
Mt. Pleasant Ct., at Waco.....	June 15, 16
Lake Village.....	June 22, 23
Portland.....	June 29, 30
Snyder Ct., at Waco.....	July 6, 7
Monitcello.....	July 14, 15
Eudora.....	July 20, 21
Watson.....	July 27, 28
Hamburg Ct., at Waco.....	August 3, 4
Hermitage Ct., at Waco.....	August 10, 11
Parkdale.....	August 17, 18
Hamburg Station.....	August 24, 25
Jacksboro Ct., at Waco.....	August 31
Lacey Ct., at Waco.....	Sept. 7, 8
R. W. McKAY, P. E.	

PRESCOTT DISTRICT.

(County Line.)	
Caddo Gap, at County Line.....	June 8, 9
Mt. Ida, at Oden.....	June 15, 16
Gordon, at Harmony.....	June 22, 23
Hope Sta., at Waco.....	June 29, 30
Prescott Ct., at Holly Grove.....	July 6, 7
Emmet, at DeAnn.....	July 7, 8
Delight, at DeAnn.....	July 11
Okolona, at Trinity.....	July 13, 14
Mineral Springs, at Schaal.....	July 20, 21
Nashville.....	July 27, 28
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., at Waco.....	Aug. 31, Sept. 1
Center Point.....	Sept. 3
Harmony.....	Sept. 7, 8
W. C. HILLIARD, P. E.	

PINE BLUFF DISTRICT.

(Third Round.)	
Stuttgart.....	June 15, 16
De Witt Ct., at Waco.....	June 22, 23
De Witt Station.....	June 23, 24
Gillette Ct., at Waco.....	June 26
Grady Ct., at Waco.....	June 29, 30
Rison Ct., at Waco.....	July 6, 7
Edinburg Ct., at Waco.....	July 13, 14
First Church.....	July 21, 22
Lake Side.....	July 21, 22
Curr Memorial.....	July 28, 29
Hawley Memorial.....	July 28, 29
Roe Ct., at Waco.....	Aug. 3, 4
Sheridan Ct., at Waco.....	Aug. 6, 7
Redfield Mission.....	Aug. 10, 11
Rowell Ct., at Waco.....	Aug. 17, 18
Altheimer.....	Aug. 24, 25
Swan Lake.....	Aug. 27, 28
Humphrey.....	Aug. 29
Z. D. LINDSAY, P. E.	

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.

(Third Round.)	
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
Parks 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 Etchison's Chapel.....	July 20, 21
Seranton 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. B. 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.)	
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, 24
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.	

MORRILTON DISTRICT.

(Third Round.)	
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 22, 23
Conway Ct., at Mayflower.....	July 23
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.	

WHITE RIVER CONFERENCE.

HELENA DISTRICT.	
(Third Round.)	
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
Hollow and Dexton at Gray.....	July 27, 28
Hamlin Ct., at Ellis' Chapel.....	Aug. 3, 4
Wynne Station.....	Aug. 4, 5
Parkin Station.....	Aug. 10, 11
McCrory at Fake's Chapel.....	Aug. 17, 18
Council Ct.....	Aug. 24, 25
J. K. FARRIS, P. E.	

JONESBORO DISTRICT.

(Third Round.)	
Harrisburg.....	June 2, 3
Jonesboro, First Church.....	June 9, 10
Trinity at Union Grove.....	June 15, 16
Jonesboro, Fisher St. and Pleasant.....	June 16, 17
Grove, at Fisher St.....	June 16, 17
Nettleton and Truman at T.....	June 22, 23
Gilmore and Hafer at Gilmore.....	June 23, 24
Marked Tree and Tyrone at Lepanto.....	June 29, 30
Brookland at New Haven.....	July 6, 7
Bay.....	July 7, 8
Monette & Maery at Leachville.....	July 13, 14
Lake City at Lake View.....	July 14, 15
Blytheville Ct., at Promised Land.....	July 20, 21
Manila and Dell at Dell.....	July 21, 22
Harrisburg Ct., at Claunch's.....	July 27, 28
Earle.....	Aug. 3, 4
Vandale at Marvin.....	Aug. 6, 7
Luxora and Rozelle at Rozelle.....	Aug. 10, 11
Buxford at Clear Lake.....	Aug. 11, 12
Owcola.....	Aug. 17, 18
Kellar and Forrest at Carmel.....	Aug. 20
Wilson.....	Aug. 24, 25
Bardstown at Louise.....	Aug. 25, 26
Crawfordsville and Marion at M. Oliver.....	Sept. 1
W. L. OLIVER, P. E.	

PARAGOULD DISTRICT.

(Third Round.)	
East Side, Paragould.....	June 16, 17
Gainesville Ct., at Waco.....	June 22, 23
Boysville Ct., at Waco.....	June 29, 30
Paragould Ct., at Waco.....	July 6, 7
Rector Ct., at Waco.....	July 9, 10
Walnut Station.....	July 13, 14
Old Walnut Ridge Ct., at Waco.....	July 15, 16
Knob Ct., at Waco.....	July 20, 21
Paragould, First Church.....	July 27, 28
St. Francis.....	July 30, 31
Piggott and Nemmons.....	Aug. 3, 4
Corning Station.....	Aug. 10, 11
Mammoth Spring and Hardy.....	Aug. 17, 18
Imboden.....	Aug. 20, 21
Ravens Springs Ct., at Waco.....	Aug. 24, 25
Black Rock, Portia and Hoxie.....	Sept. 1, 2
Reyno Ct., at Waco.....	Sept. 7, 8
Pocahontas Station.....	Sept. 10, 11
Maynard Ct., at Waco.....	Sept. 14, 15
Pocahontas Ct., at Waco.....	Sept. 17, 18
Lorado Ct., at Waco.....	Sept. 21, 22
New Liberty Ct., at Waco.....	Sept. 24, 25
M. M. SMITH, P. E.	

BATESVILLE DISTRICT.

(Third Round.)	
Central Ave. Mission at C. A.....	June 2, 3
Batesville, First Church.....	June 2, 3
Cave City and Evening Shade, at Sidney.....	June 6, 7
Melbourne Ct., at Philadelphia.....	June 8, 9
Bexar Mis., at Wesley's Chapel.....	June 10, 11
Vioa Mission, at Viola.....	June 12, 13
Salem Station Mission.....	June 15, 16
Camp Station, at Camp.....	June 16, 17
Ash Flat Ct., at Ash Flat.....	June 22, 23
Sulphur Rock Ct., at Lee's Chapel.....	June 29, 30
Smithville Mission, Rany's Chapel.....	July 6, 7
Jacksonport Ct., Dowell's Chapel.....	July 13, 14
Tuckerman Station.....	July 20, 21
Swifton Ct., at Alicia.....	July 27, 28
Charlotte Mission, Oak Ridge.....	August 3, 4
Newark Station.....	August 4, 5
Marcella Mission, Chalbeate.....	August 10, 11
Salido, Rosie.....	August 17, 18
Bethesda and Desha, Jamestown.....	Aug. 18, 19
Calico Rock, Inka.....	Aug. 22, 23
Mt. View and Guion, Mt. View.....	Aug. 24, 25
Wolf Bayou.....	Aug. 31-Sept. 1
Powhattan, Arbor Grove.....	Sept. 7, 8
B. L. WILFORD, P. E.	

WEST OKLAHOMA CONFERENCE.

CLINTON DISTRICT.	
(Third Round.)	
Iolani, at Iolani.....	June 9, 10
Iolani, at Center Point.....	June 15, 16
Clinton.....	June 16, 17
Texola, at Pioneer.....	June 22, 23

Erick.....	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
Burmah, 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
Foss, at Page.....	July 20, 21
Weatherford.....	July 21, 22
Woodward.....	July 27, 28
Tangier.....	July 28, 29
Mutual, 8:30 p. m.....	July 30
MOSS WEAVER, P. E.	

OKLAHOMA CITY DISTRICT.

(Third Round.)	
Noble, at Willow V.....	June 15, 16
Lexington.....	June 16, 17
Moore, at Bethel.....	June 19
Stratford and Byars.....	June 22, 23
Parcell.....	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
Sorman.....	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
Aradina.....	August 17, 18
Sunday School and League Conference, St. John's, June 7.	
O. F. SENSABAUGH, P. E.	

ARDMORE DISTRICT.

(Third Round.)	
Leon at Cannon's Chapel.....	June 8, 9
Hickory at Fletcher.....	June 15, 16
Woodford at Poolville.....	June 22, 23
Thackerville at Martin's Chapel.....	June 29, 30
Ardmore Miss., at Mt. Washington.....	July 6, 7
Cornish at Leola.....	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.)	
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 and 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 & Gotebo at Gotebo.....	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., at Waco.....	Sept. 1
C. F. MITCHELL, P. E.	

LAWTON DISTRICT.

(Third Round.)	
Tipton Ct., at Valley View.....	June 8, 9
Elmer Ct., at Carmel.....	June 15, 16
Granfield Ct., at Ft. Auger.....	June 22, 23
Indian Work, at Anadarko.....	June 29, 30
Lawton Station.....	June 29, 30
Snyder.....	July 6, 7
Headrick, at Navajo.....	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.)	
Broken Arrow at Broken Arrow.....	June 8, 9
Wewoka Ct., at Limbeck 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.)	
Antlers Ct., at Biglick.....	June 15-1
Rufe Ct., at Frazier's Chapel.....	June 22, 2
Kullitukko Ct., at Bokedito.....	June 23, 2
Hugo Ct., at Elis Chapel.....	June 28, 2
Bennington Ct., at White Sand.....	June 29, 3
Bethel Ct., at Towali.....	July 2, 2
Atoka Ct., at Pine Hill.....	Aug. 9, 1
La Flore Ct., at Good Springs.....	Aug. 16, 1
Chickasaw at Vertum's Chapel.....	Aug. 24, 2
Washita Ct., at Burris Chapel.....	Aug. 25, 2
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.	

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.)

Newburg, Ark., March 10, 1912.

Dear Miss Katherine and Cousins: I thought I would write again. I am going to school. Our school will be out in two more weeks. I surely will be sorry of it. My teacher's name is Prof. Godwin. My Sunday school teacher's name is Ark Melton. I like them both fine. What have you cousins been doing this lonesome day? I went to Sunday school this morning. Albert C. Holt, I will guess your age to be 17. Am I right? I will answer Tempie McMullin's riddle: "I rode across London bridge, but Yet I walked." I had a dog named "Yet I" he walked. How many of you cousins like music? I do. We have an organ and I am going to learn to play it some day. How many of you cousins have read the book, "Stones in a Life?" I have and think it is a good one. Lillie Brazmell, I will answer your question: Only one was going to London.

How many of you cousins will be glad to see spring come? I will. It is electing here now and looks like it may be worse. I will close by asking a question: How many times did Peter deny Christ? Your cousin,

IRENE FORREST.

P. S.—I will ask for a postcard shower November 7, 1912.

Jenks, Okla., March 10, 1912.

Dear Miss Katherine and Cousins: I am an Oklahoma girl. This is my second time to write to this paper. I enjoy reading the Children's Page. I am in the seventh grade. I have three sisters and five brothers. My oldest sister is teaching school and my oldest brother is going to a business college. This is Sunday and I have read six chapters in the Bible. My papa is a preacher.

I am 4 feet and 8 inches tall and weigh 61 pounds.

Well, I guess I had better close, as my letter is getting long. I will close by asking a question: What river was Christ baptized in? The one that guesses this will receive a postcard.

I will answer Jerry Wolf's riddle: Each cow would have four feet. I hope I am right. Your cousin,

ASA GREGORY.

* * *

Walnut Ridge, Ark., Mar. 26, 1912

Dear Miss Katherine and Cousins: I will write for my first time. I have just been reading the children's page. I think it is fine. I go to school, and I am in the seventh grade. Mr. Edward Baker is my teacher. I like him fine. My age is between twelve and sixteen; to the one who guesses it I will send a postal card. Zonna Hatchett, I guess your riddle to be a well. Edith Albert Metzger, I guess your riddle to be Ohio. Am I right? Willie

Hively I guess your age to be twelve years. Am I right? I will close as this is my first time, hoping to see this in print.

Your new cousin,
Ruby Harvey.

* * *

Pine Grove, Ark., March 31, 1912.

Dear Miss Katherine and Cousins: Will you let another Arkansas girl join your happy band? My papa takes the Western Methodist. I like to read the children's page. I am ten years old. I am in the fifth grade at school. My teacher's name is Miss Ethel Fite; I like her fine. My Sunday school teacher's name is Aunt Mary Mann. I like her fine. For a pet I have a little chicken. My grandmother is with us now. I will close by asking a riddle: The more you put into it the lighter it gets. If I see this in print I will write again.

Your new cousin,
Eva Mann.

* * *

Viola, Ark.

Dear Miss Katherine and Cousins: Will you please let another little Arkansas girl join your happy band? I hope so. I am a little Methodist. I was converted in August. I go to school every day and to Sunday school every time I can. Our pastor's name is Brother Hall and our presiding elder is Brother Wilford. I think they are just about perfect. Of course you cousins know we just think lots of them. Well I think I had better de-

scribe myself. I have brown hair, blue eyes and fair complexion. I weigh about sixty-nine. My teacher's name is Mrs. Goatcher. My seatmate is Beulah Watson. I like her fine. Well I guess I had better close as I see Mr. Wastebasket coming. So goodbye.

From your new cousin,
Mina Waite.

* * *

Brookland, Ark., March 4, 1912.

Dear Miss Katherine: Here comes a new cousin. I am 8 years old and am in the third grade. I go to Sunday school. My papa is the pastor here. We like Brookland very much. For pets I have two canaries. I have a little sister named Lois. She is 5 years old and is in the second reader.

RUTH JOHNSON.

* * *

Wingo, Ky., March 17, 1912.

Dear Miss Katherine: Will you let a Kentucky girl join your happy band of cousins? I am eleven years old and in the fourth grade. My school is out until July and then I will start again. I live in the country. I have light hair and blue eyes, and weigh ninety-five pounds. I have two brothers and one sister. I have no pets at all. I go to Sunday school. I have an aunt living in Tipton, Okla. If I see my letter in print I will write again. I hope this will miss the waste basket.

Your new cousin,
Barthel Puckett.

* * *

Prairie View, Ark., Mar. 29, 1912.

Will you please let another Arkansas girl enter your happy band? How many of you cousins go to school? I go all the time. I like to go to school. My teacher's name is Minnie Meiterer. She is a fine teacher. I love her very much. I am in the fifth and sixth grades. I will send the one that guesses my age a beautiful post card. It is between ten and fourteen. I have two sisters. One is ten years old and the other is my pet. She is a year old and she certainly is cute. Well I will close for this time, hoping Mr. Wastebasket has gone visiting.

Your new cousin,
May Denton.

* * *

Odus Adkison.

Charleston, Ark., March 28, 1912.

Dear Miss Katherine: Will you admit another little Arkansas girl into your happy band? My father takes the Western Methodist. I enjoy it very much. I read the children's page. I go to the Charleston public school. There are nine months of school. I go the whole term. We have eleven grades. I am in the fourth grade. I am ten years old. I will be eleven years old the 13th of November. I have three brothers. My brother going to school, is in the eleventh grade. He is nineteen years old.

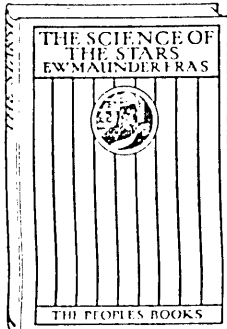
Your new cousin,
Carrie McConnell.

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Abingdon, Va.,—Mrs. Jennie McCall, of this place, says, "I had been troubled with female complaints, for over ten years. I could not walk or stand on my feet, and had been almost confined to the house, for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it, in \$1 bottles.

DR. W. S. MAY.

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