

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

Vol. XXXI.

Little Rock, Ark., Thursday, June 6, 1912.

No. 22



DEMOCRACY GONE WILD.

The whole movement of history has been toward the freedom of the people. Slowly through the ages the rights of the individual have been established. There have been tyrannies bloody and determined, there have been despotisms ruthless and resolute, but the movement of history has been too much for them all. Emancipation, Liberty, the Right of the Individual to pursuit of happiness, have been the watchwords ever and evermore uttered by this Spirit of History. Deep in the very constitution of man is imbedded the love of freedom. It is the voice of the Eternal within man.

Not only in the human constitution has God thus revealed his will that man should be free; nor has the manifestation of his purpose for human freedom been completed by the sovereign control he has exercised over the trend of human history; but God has through direct revelation made plain his will. For the most important contribution in the whole history of the race to the cause of freedom has been the high dignity with which God has invested the individual man in the purpose and in the process of redemption. He reveals himself as the Almighty Father of every man; he calls every man into his own household; he reveals to every individual soul the destiny of immortality, that we are to live eternally and reign eternally as kings and priests unto God. Nothing has so profoundly influenced human freedom as these high truths. It is the will of God that the individual man should be free, that he should be exalted to high privileges and to high places, till he shall stand at last among the principalities and powers on high.

We have set down the foregoing consideration that we might testify our high and grateful appreciation of the rights of the individual. We would in nowise abridge these rights, nor check any real advance toward them.

But not every assertion of liberty is an advance toward liberty. The French under the Revolution, whose battle-cry was liberty, equality and fraternity, steered steadily toward a whirlpool of horrors till all was lost in the tyranny of the mob and of a few creatures whom the mob had made. Than this there was never a worse form of tyranny. Crimes and follies, fantastic and awful, characterized that movement. We could point out many pseudo liberty movements. Another notable example, to name no more, was the fourteenth and fifteenth amendments to the Constitution of the United States, the worst crime in the political history of this American Republic, and no less a crime against the negro, whom it assumed to elevate, than it was a crime against society, for it thrust upon the negro responsibilities for which he was totally unprepared. A constant exhibition of a pseudo zeal for liberty is in the cry of the demagogue who is seeking to climb into office by hypocritical pretenses of enthroning the people.

Now, the truth about liberty is that it cannot be given by legislation, nor given by any other process at all. Like all the high things that come to men, liberty has to be won. No nation was ever set free by any other nation, nor can be. No

man was ever set free by any other man, nor can be. A nation may be aided in its struggle for liberty, and so may a man; but when either a nation or a race or a man deserves freedom, freedom will come, nor will it lie long within the power of anybody to prevent its coming. Liberty is, in its last analysis, an internal thing, living in the character of him who possesses it. Its fundamental basis is intelligence and virtue. If these be wanting in any nation, in any race, in any man, there can be no freedom in that nation, that race or that man, and all talk about it is an absurd futility.

These principles are utterly ignored in the harebrained democracy that is now being preached over this country. There is a naive assumption that anything that walks on two legs in the United States ought to be invested with all the high functions of liberty, ought to vote, and vote on all questions. We have the initiative and referendum. We have favored it, and favor it still, but we do not intend by such approval to signify our adherence to every crazy doctrine preached in the name of democracy. We have long ago abandoned the original method of presidential elections, and instead of electing 200 or 300 men who as electors shall exercise their free judgment as to who shall be President of the United States, we send electors to this duty under the most binding instructions. We have not improved the state of the country by the change. We are now proceeding to elect United States Senators by a direct vote, either by the method of binding primaries or otherwise. There may be, and doubtless are, some who sincerely believe in the change, but there seems to be some who are too cowardly to oppose it. For ourselves, we are dead against it, for there are men in the United States Senate, who, if they were negroes, with the characters they are known to have, could not get a job as porters on a railway train and hold the job six months. We hear preaching of the recall, of the recall of judges and of judicial decisions! As to the recall in general, there is small use for it where officers are elected for only a brief term, though it may at times be wisely invoked even for them. As to the recall of judges, we should not object even to this, provided no judge could be recalled except for specified cause, the recall not to be applied in less than two years after the issue has been made. But when it comes to involving the mob, stirred with passion over some decision, led often by a demagogue who himself wants to be judge, or led by some powerful interest, proceeding to unseat a judge, we tell you that this is simple anarchy and nothing else. We repeat that of all the tyrannies that ever cursed the world the worst tyranny is the tyranny of the mob—it is the tyranny of anarchy. If Pontius Pilate had not been afraid of the recall he would have turned Jesus Christ loose; and if the recall of judges is to be the rule, we shall have sitting in our courts of law a lot of cowardly demagogues who will be true successors of Pontius Pilate. As to the recall of judicial decisions, what do "the masses"—as Carlyle frames it, and quite properly as respects this question—what do "the masses" know about a judicial decision? As to the plea that such recall would be useful as an interpretation of what the people want the constitution of State or Nation to mean, let the people change their constitution in the regular way if it is obscure in its language.

We Americans are quite sure that there are some people who are not capable of self-government. We tell the world that the Filipinos are not yet arrived at the stage of intelligence and virtue sufficient to enter into the full enjoyment of liberty. We are doubtful whether the Cubans have yet done so, and we are doubtful about Mexico. But we are quietly assuming that all people in America are wise and good, wise enough and good enough for anything. The assumption needs proof. There are thousands of men in this country who have about their ballots no more conscience than the blackest negroes, and not as much conscience as have many negroes. What we need is not more democracy, but a far better democracy, and we shall have a better only by understanding that a capacity for the enjoyment of freedom lies not in fortuitous conditions, not even in the color of the skin, but in manhood, in manhood that has disenthralled from ignorance and vice. A vicious and ignorant man is not a free man, no matter what your statutes may say. He is bound by bonds worse than any human law can impose upon him. He ought not to be recognized as a free man. He ought in truth to be allowed to vote on nothing, let alone on the recall of judges and of judicial decisions. Until we get more virtue and intelligence in this country we have gone quite far enough with our democracy.

A few weeks ago a gift of \$2,500,000.00 from an unnamed friend was offered to the Massachusetts Institute of Technology. When received it will be used to purchase a new campus, better located, and build a group of buildings planned for convenience and utility. Thus the school will be transformed. We rejoice in the prosperity of such an institution, but we become impatient with our own people when we remember how little we are doing for our schools. We are making progress, but it is so slow that in endowment and equipment we are relatively to the great college retrograding. Our college presidents and agents beg for money and are rewarded with hundreds where they should secure thousands. In a recent article the writer, Dr. H. S. Pritchett, of the Carnegie Foundation, says:

"The duty of college begging is hard to reconcile with the ideal of educational leadership, and however necessary it is in our present situation, the prominence that it has assumed in the president's list of duties is to be regretted."

When will some of our great business men, not simply respond to begging, but freely offer to our colleges the money needed to put them in the van of progress? How refreshing, if one of our college presidents could announce that some anonymous friend had furnished the funds with which to carry out a cherished plan! We are listening.

Ever judge of men by their professions. For though the bright moment of promising is but a moment, and cannot be prolonged, yet if sincere in its moment's extravagant goodness, why, trust it, and know the man by it, I say not by his performance; which is half the world's work, interfere, as the world needs must with its accidents and circumstances the profession was purely the man's own. I judge people by what they might be—not are, nor will be. *Robert Browning.*

WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

JAMES A. ANDERSON }
A. C. MILLAR }Editors
P. R. EAGLEBARGER }

D. J. WEEMSField Editor

ANDERSON, MILLAR & CO.Publishers

One Year\$1.50
Six Months75
To Preachers1.00

Office of Publication: 122 East Fourth Street.
For advertising rates, address the Publishers.
Entered as second-class matter, January 31, 1908, at the
Post Office at Little Rock, Ark., under the Act of Congress of
March 3, 1879.

METHODIST CALENDAR.

District Conferences.

Helena District, Wheatley.....May 23-26
Durant District, Ft. Towson.....May 25-28
Guyton District, Tyrone.....May 21
Jonesboro District, Harrisburgh, 2 p. m.....May 29
Muskogee District, Checotah.....May 28-30
Texarkana District, Ashdown.....May 30
Tulsa District, Bristow.....June 11-13
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
Searcy District, McRae.....July 9-10
Creek-Cherokee Dist., Little Cusseta, 8 a. m. July 17
Choctaw-Chickasaw District, Towali,July 24-28
Will those who have additional dates please notify
us so that they may be inserted?

Rev. T. Y. Ramsey, pastor of our First Church, Batesville, was in the city Wednesday and made us a brief call.

Rev. T. A. Jeffett and his people, Cotton Plant, Ark., have let the contract for an excellent church building, to be completed by October 15.

Rev. A. P. Few, Altheimer, was in adjusting some Sunday school business in this office last Wednesday. He wore the same cheerful smile that always characterizes him.

Rev. A. F. Skinner, presiding elder of Searcy District, held quarterly conference for the churches in Argenta Sunday and made the Methodist office several brotherly calls.

Rev. S. H. Babcock, presiding elder of the McAlester District, and Rev. T. S. Stratton, of Eufaula Station, were present at Checotah attending the Muskogee District Conference.

Mr. David Paul Wrenne announces the marriage of his daughter, Pauline Valentine, to Dr. Murrell Pinson, Thursday, May 23, 1912, at Nashville, Tenn. At home, Parkin, Ark.

The General Conference of the Methodist Episcopal Church passed an order automatically superannuating its Bishops at the General Conference nearest their seventy-third birthday.

Rev. Horace Jewel, who nearly all of our readers know as one of our honored superannuates of the Little Rock Conference, made us a brotherly call this morning. He is in fine health and spirits.

Rev. F. W. Gee, of Forrest City, came in for a few moments' chat during his stay in the city last Wednesday. He was looking well, and tells us that hope is reviving in the flooded districts of Eastern Arkansas.

During the session of the Muskogee District Conference held recently at Checotah, Rev. W. A. Ray was received from the Pentecostal Church and recommended to the annual conference for admission on trial.

Dr. J. M. Buckley retires from the editorship of the Christian Advocate, New York, a position he has filled with distinguished ability for 32

years. He was the Nestor of Methodist editors, and had the respect and admiration of the whole fraternity.

Rev. I. F. Harris, Waxahachie, Texas, has a letter to his friends in this issue. We desire to add our endorsement to what his presiding elder has to say. No preacher need be afraid to take hold of this godly and earnest man.

Rev. L. L. Johnston, Chickasha District, is always a man beloved of his brethren. He does as he pleases because his brethren know he pleases to do right. His district conference at Lindsay last week was both earnest, pleasant and profitable.

Rev. B. M. Nelson, formerly of the Kentucky Conference, who located last fall, on account of ill-health, and came west, is supplying Cement charge, has regained his health and goes up from Chickasha District for readmission. He is a valuable man.

Rev. Clifton K. Ray, who came to West Oklahoma Conference from the Baltimore Conference, is acquiring a fine standing among the brethren. He is doing well at Maysville, and was recommended for admission on trial into the conference.

Wade W. Johnston, son of Rev. L. L. Johnson, was by the Chickasha District Conference licensed to preach and recommended for admission into the traveling connection. How great is the joy of a preacher-father when his son enters the ministry!

Rev. R. C. Morehead, Searcy, as a result of his recent gracious meeting, in which he was assisted by Rev. J. O. Haynes, will get about 70 new members, most of whom have already been received. The church also was greatly blessed in all its branches.

The Muskogee District Conference was well attended. Rev. W. M. Wilson, the wise and zealous presiding elder, planned well and executed successfully the business. His opening address, "Look Up, Look Within, and Look Around," was extra fine and much appreciated.

Miss Ethel Klutts, who for several years did such excellent work as the head of the department of art in Galloway College, who left Galloway on her own motion, and who for the past year has been in the same relation to Oklahoma Wesleyan, returns to Galloway. There will be no better art teacher in this State.

Rev. John P. Lowery filled the pulpit of Dye Memorial, Argenta, recently during the absence of the pastor, Rev. T. F. Jernigan. Our readers will remember Brother Lowery as one of our most trustworthy evangelists, who is always ready to assist any of the brethren in revival meetings. His address is 1019 Center Street, Little Rock.

From Rev. W. C. Toombs, pastor of Austin Circuit, Little Rock Conference, we learn of the death of his daughter, Mrs. Effie Smith, at Crossett, May 28. Her death was sudden and her mother who made the trip from Austin to Crossett, failed to reach her bedside before the end came. We extend condolence and commend these good people to the grace of God.

Dr. George B. Winton preached the commencement sermon for Galloway last Sunday, to a large and representative audience. The sermon was such as one rarely hears on such occasions. There was no suggestion of the ordinary commencement eloquence; it was a keen, sweet and beautiful deliverance that went to the hearts of the hearers and left an abiding impression for good. It was a fine example of what a commencement sermon ought to be.

The late General Conference of the Methodist Episcopal Church fixed the residences of its Bishops as follows: Atlanta, Leete; Boston,

Hamilton; Buffalo, Burt; Buenos Aires, Stuntz; Chattanooga, Henderson; Chicago, McDowell; Cincinnati, Anderson; Denver, McConnell; Fochow, Thirkield; New York, Wilson; Oklahoma City, McIntyre; Omaha, Cooke; St. Louis, Smith; St. Paul, Quayle, San Francisco, Hughes; Washington, Cranston; Zurich, Nuelsen.

The following secretaries were elected by the General Conference of the Methodist Episcopal Church: Foreign Missions, S. Earl Taylor, W. F. Oldham and F. M. North; Home, Ward D. Platt, C. M. Boswell and Robert Forbes; Freedmen's Aid and Southern Education Society, P. J. Maveety and I. G. Penn; Sunday School Board, David G. Downey; Board of Education, Thomas Nicholson; Epworth League, W. F. Sheridan; Conference Claimants, J. B. Hingley.

We are very sorry to have to record the death of Mrs. D. A. Williams, the good wife of one of our professors in Galloway College. She was taken ill a short time after school opened last fall; was sent to her old home in Middle Tennessee, and died on May 25. Professor Williams has been and is one of our most faithful and efficient teachers in Galloway, loved and trusted by everybody; his wife was an excellent Christian woman, and the sympathy of our entire constituency will go to the stricken husband in this bereavement.

The following editors were elected at the recent General Conference of the Methodist Episcopal Church: Dr. W. V. Kelley, editor of the Methodist Review; Dr. George P. Eckman, of the Christian Advocate; Dr. Levi Gilbert, of the Western; Dr. Claudius B. Spencer, of the Central Christian Advocate; Dr. Robert E. Jones, of the Southwestern; Dr. F. D. Bovard, of the California Advocate; Dr. John J. Wallace, of the Pittsburg Advocate; Dr. J. J. Manker, of the Methodist Advocate-Journal; Dr. Dan Brummitt, of the Epworth Herald; Dr. E. R. Zaring, of the Northwestern, and J. T. McFarland, of the Sunday School Publications.

HON. T. H. YUN.

It has been known for some weeks, on inside circles, that Hon. T. H. Yun, our great Korean, is under arrest by the Japanese government. At the request of the missionaries the matter has been kept out of our papers, in view of possible complications which any comment might stir up with the Japanese. But now that the matter has gotten into the secular papers, we may give the facts as we have received them.

It appears that Doctor Yun is the honorary president of a certain school in northern Korea, though he is the real president of our own school in our mission in that country. With the Korean school he has nothing to do, only having allowed his name used there. It appears that in this school there has been supposedly hatched some sort of conspiracy against the Japanese government, and the connection of Doctor Yun's name with the school has thus involved him with the government. No one among us believes that Doctor Yun would either on the ground of principle or policy enter into a conspiracy of this sort. He has too much sense to do such a thing.

A few days ago a commission consisting of Bishop Wilson, Bishop Hoss, Bishop Murrah and Doctor Pinson were to go to Washington City to take up the matter with the Japanese ambassador to this country. We have at this writing no report as to the result. We presume there will be nothing definite to report. We must simply wait till the matter can be worked out. Dr. Yun will have his trial in the courts of the Japanese, in Korea, as we suppose, and we must pray that his trial may be speedy and that a righteous result will be arrived at.

THE LAW OF THE SPIRIT.

CHAPTER II.—CONTINUED.

PENTECOST.

Is it not a sad truth that in all our churches of these days there are at least three classes? One class has spiritual life, know that they have it, and know that they know it. Their life is so exceptional that it has come to be considered as the privilege of the few. The second class know what spiritual life is, for they have had it. It may be subdivided into two classes still, one of whom know they have lost the power of it, the other of whom is so stupefied by an atmosphere of sin that they do not know it. The third class, alas! alas! do not know what you mean when you talk about spiritual life! They are in the church; they are moral in their conduct; they are even zealous for the church as they see its needs, some of them are. But if you press for spiritual life, they do not understand you. If you oppose things that are destructive of spiritual life, they think you would do better not to be raising war. They think you ought to conciliate the world, not oppose it. If you persist in your efforts, they put you down as belligerent, and they will withdraw their sympathy from you just in proportion as they are zealous for the welfare of the church. If you still persist, they will put you down as obstinate, and will oppose you. Their sympathies will really go with the other side.

The Rev. Dr. Palmer, of New Orleans, said some years ago before the General Missionary Conference of the Methodist Episcopal Church, South, in that city, that we had spent a century talking about converting the heathen, but we should have to begin the work of the present century by getting the church converted to God. The sorest need of the church of today is to bring it back to a sound understanding of its relation to the Spirit of God.

We have said that conversion is a relative term. It describes the turning away from something to something. The measure of it will depend upon how much is turned away from and how much is turned to. No man can be religious beyond his intelligence. A complete fool can have no religious character at all, not even a moral character. The first thing that happened on the day of Pentecost was a new and a mighty revelation of truth to the participants in that experience. The Holy Ghost flashed his glorious light over great areas of truth. This was the first element in their experience; they got light. Even the most fundamental truths about the kingdom of God had hitherto been dark to them, as we have seen. They no more understood the subjects of justification and regeneration than they understood the subject of sanctification. They had not known the significance of the death of Christ, nor that of his resurrection, nor had they known the Holy Spirit in any of his offices, till that day. They were not splitting hairs on these matters, and they did not do so afterwards. But they saw the truth on that day, and seeing it, they instantly adjusted themselves to it. This was the second thing that happened. The revelation of truth on the part of the Spirit, and the adjusting of themselves to the truth on the part of the disciples, this was for them the spiritualization of experience and of life. The third thing that happened was a new access of power as a consequence of the adjustment. Their human abilities had been harnessed to the sources of power in the heavens.

Was it a cleansing work? If the passing away of superstition, bigotry, cowardice, and worldly ambition from hearts of men who were honest and sincere while they indulged these sentiments, from men who were serving God already up to their capacity and up to their knowledge; if the taking away of such qualities under such circumstances is a cleansing work, then Pentecost was a day of cleansing for the disciples. It will

perhaps be well to remember, in this connection, the words of the Savior, uttered to the disciples about two months before this time, "Now ye are clean through the words that I have spoken unto you." The spirit of holiness was in them even then, the principle of holiness, if the reader pleases, but the full realization of it they did not have. And if such sentiments as we have named betoken a lack of holiness, we must say that the Apostles lacked it after Pentecost; even Pentecost was not a complete cleansing for them, if we consider that these sentiments rendered them unclean. Peter may be fairly assumed to have gotten as much out of that occasion as any of them. We have been told by those who insist upon labeling Pentecost as "entire sanctification," the "second blessing," "the perfect cleansing," "the day of the eradication of all sin," we have been told by them that Peter simply backslid when he dissembled down at Antioch. Perhaps so. But what shall we say about his intense Jewish prejudice, his narrowness, his lack of love for man as man, after Pentecost? The spirit of bigotry had left him on the day of Pentecost, but it took a great lesson from above to get this "root of bitterness" bigotry itself, out of him. Its quality was intrinsically as offensive after Pentecost as before. He would not have burnt up a Samaritan village, perhaps, but he would have been very far from going down to the aching heart of Cornelius the Gentile, if God had not given him a new revelation still, a new "cleansing" still, if you prefer that term. Mark two facts: This was not a matter of backsliding, it was a question of forward-sliding simply; and in Peter's antipathy and narrowness all the rest of them sympathized, for they took him severely to task for what he had done, and were reconciled to it only when he told them that God had set his seal upon the work by giving the Holy Ghost to the household of Cornelius.

We shall revert to this phase of the subject again when we come to discuss the work of sanctification. We are seeking in this chapter to avoid theory and to get at the facts as they appear in the record. The great fact about Pentecost is the fact of spiritualization. Call it whatever else you will, it was a definite, distinct coming into a conscious spiritual life, as distinguished from a life whose elements were human, or animal, as distinguished from intellectual life, moral life, perhaps nascent and unconscious spiritual life. The disciples were alive after a human fashion before Pentecost. They certainly were not wholly without the influence of the Spirit of God before that day, but the point is this, They cannot be said to have been spiritual men before Pentecost, they were distinctly and consciously so afterwards, and they then everywhere made spirituality the distinguishing mark of being a Christian at all.

They learned more on the day of Pentecost than they could ever learn at any other one time in all their earthly life. They were before Pentecost much in the situation of an astronomer who has been trying to settle the facts about our planetary system, and by some strange mishap has never sighted the planet Jupiter, nor learned that there is such a planet in the heavens. He cannot get his system reduced to order. There are a thousand facts that he sees, but cannot understand. He had all the other planets except Jupiter and Uranus. On a fine night the light of Jupiter flashes on the disk of his telescope; he sees a thousand facts are now explained, nor will there ever be a time in all his experience as an astronomer when he will make a discovery whose light will cover so wide a field. But let him beware of concluding that he knows it all yet. Peter and the rest of them shall see Uranus later when the Spirit sends him to the house of Cornelius and in that undiscovered region of Uranus, for aught they know, they may yet need a light straightening up.

We ought to say further that on the day of Pentecost the Apostles learned more than it is possible for the average man in a Christian land ever to learn in a single day. The reason is simple. They had more to learn, Apostles though they were, about the plan of salvation, than the average man of today has to learn on the day of his conversion. They had less truth about the death of Christ and the experience which the coming of the Spirit brings to the human heart than the ordinary man of the world has today. But the material fact for them was that when the light came, they instantly adjusted life to it, and as a consequence, they received power. We must not forget also that they waited for the light, and they waited in the way of God's appointment, in prayer; we may believe they waited in the reading of the Scriptures; in faith. This was the way that spiritualization came to them. It is the way it must come to all. And we shall be as powerless to do the work of the Twentieth Century without this same power as the Apostles were to do the work of the First Century without it. Never mind about the specific form of emotional experience it may bring. It is always a mistake to seek a specific form of experience; let us get the Spirit, who imparteth to every man severally as he will. Never mind even stopping to name the experience you are to seek; the Apostles had no name for it, certainly none before they got it, at least, whatever may be your view of the name they may have given it afterwards. They needed to understand their relation to their work, to Christ, to men; they needed power to do that work; they waited in God's own appointed way; they got it, and that was enough. The sorest need of the church is this power, the sorest need first of the preachers themselves, and then of the people.

PLAN OF EPISCOPAL VISITATION, 1912-1913.

1. Bishop A. W. Wilson.	
Virginia, Lynchburg, Va.	Nov. 13
South Georgia, Savannah, Ga.	Nov. 27
Alabama, Union Springs, Ala.	Dec. 4
2. Bishop E. R. Hendrix.	
North Alabama, Birmingham, Ala.	Nov. 6
Mexican Border Mission, Allende, Mex.	Feb. 5, 1913
Central Mexico Mission, San Luis Potosi, Mex.	Feb. 12, 1913
Northwest Mexico Mission, Torreon, Mex.	Feb. 26, 1913
3. Bishop W. A. Candler.	
East Oklahoma, Holdenville, Okla.	Nov. 6
Arkansas, Atkins, Ark.	Nov. 13
Little Rock, Hot Springs, Ark.	Nov. 20
White River, Newport, Ark.	Nov. 27
Cuban Mission	Jan. 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, Shelbyville, 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
North 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. 6
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.	Sept. 9
Los Angeles, Phoenix, Ariz.	Oct. 16
12. Bishop E. D. Mouzon.	
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. 26
Rail Meeting College of Bishops, Greenwood, S. C.	Oct. 31

Tragedies of Travel

DELHI—THE NEW CAPITAL OF INDIA.

By DR. W. B. PALMORE.

XLVI.

The civilized world for a while was much surprised at the announcement made by King George, at the close of the Durbar, that the capital of India was to be moved to Delhi, 903 miles from Calcutta, and 848 miles from Bombay. After duly considering the matter, however, the world now sees that there were many good and judicious reasons for such a change. In the first place, Calcutta and Bengal had grown to be a festering hive of disloyalty to the British government and rule. Calcutta was more than 1,100 miles away from Simla, the summer capital, where the government is conducted a large part of the year. Delhi, the new capital, is 725 feet above the level of the sea and only 200 miles from Simla, the summer capital in the mountains, which is more than 7,000 feet above the level of the sea, and a delightful climate. The fact that the Durbars, where the emperors are crowned, has been held in Delhi, indicates its desirability as a center of attraction. The Hindoos and Mohammedans have always been great enemies, but like Herod and Pilate, they co-operated in the Sepoy mutiny. The British are cancelling their power by playing them against each other. The Mohammedans seem more favorable to the British than the Hindoos and this move to Delhi was a favor to the Mohammedans. Delhi is the greatest railroad center in all India, which will help much in attracting a very large population to the new capital. It has had a long and brilliant career, having been founded by Rajah Dillu 50 years before the Christian Era, and was originally called Dilli. Kutab-ud-din, when Viceroy of Mohammed of Ghor in 1193, captured Delhi, which had, up to that date, been a Hindoo city, and it then remained the capital of the Mohammedan kings and emperors until the mutiny in 1857. "Delhi has been the stage of greatness—man the actors,—ambition the prompter, and centuries the audience."

During the last 2,000 years there have been as many as six Delhis built within an area of 50 square miles. The greatest of the rulers would abandon the capital of his predecessors, and build for himself a new city. And now the British propose to have not only a new city, but a sort of

DISTRICT OF COLUMBIA,

as separate and distinct from the Indian Empire as Washington City is distinct from our United States of America. The British government now has an opportunity of showing to the world an ideal Twentieth Century capital, free from the anachronisms, cumbrous crudities, unsanitary and unæsthetic drawbacks of so many of the older cities of the world. England owes it to herself and to India to make the new Delhi an ideal, up-to-date pattern or model for the whole world. This new capital of the empire will be entirely outside and separate from the present City of Delhi. There are some features of the present city which have never been surpassed, if equaled, in all the world. The present city is comparatively modern, built by Shah Jehan in 1640, and was at first called Shah Jahanabad, after the emperor. The Diwanikhas, or Private Hall of Audience, sometimes called the Privy Council Chamber, is acknowledged the most elegant hall in the world.

It rests on an elevated marble terrace, and is itself an open marble pavilion, resting on massive pillars of marble, and Moorish arches, with a graceful cupola at each angle. Fruits and flowers, represented by such gems as amethyst, cornelian, lapis lazuli, garnet and topaz, are worked

into the marble. It is 70 by 90 feet, one end opens on a beautiful flower garden and the other on the Jumna River, and flanked on either side by open marble courts. Inside the entrance of this hall on a slab of alabaster is the Persian couplet quoted by Tom Moore in "Lalla Rookh:"

"If there be an Elysium on earth,
It is this, it is this."

In the center of the Jumna River side of this hall, with its back to the river, was the famous

PEACOCK THRONE,

of solid gold, six feet long and four feet broad, inlaid with precious stones, and surmounted by a canopy of gold, supported by 12 pillars of the same material. Around the canopy hung a fringe of pearls. The back of the throne was a representation of the expanded tail of a peacock, the natural colors of which were represented by sapphire, rubies, emeralds, diamonds and other varieties of brilliant and gleaming gems. The richest gems of Golconda were here arrayed by the most skillful hands in all the world. When Nadir Shah, the Persian, invaded India, he carried off this famous Peacock Throne—worth thirty million pounds, or one hundred and fifty million dollars—with an almost incredible amount of other treasures. The crown worn by the Great Mogul was worthy of this throne and hall. It had 12 points, each surrounded by a diamond of the purest water, while the central point terminated with a single pearl of extraordinary size, the whole being worth ten millions of dollars. Sitting upon such a throne with such a crown on the mogul's head and the Koh-i-noor diamond on his brow, the wildest dream of Oriental splendor was realized.

The The palace of Shah Jehan, one of the most splendid in the world, the Motee Musgid, or Pearl Mosque, together with this privy Council Chamber, so incomparable in its magnificence, are all near together, and near the Jumna River, and are all within the walls of the great fort. A great and far-reaching station of wireless telegraphy has been recently erected in the same inclosure, a striking juxtaposition of the utilitarianism of the present practical age with the extravagant and magnificent æstheticism of the past. A century hence the present cost of the crowned heads of the world today will seem as absurdly extravagant and uselessly expensive as the wasteful monstrosities of the Mogul emperors of the past seem to us today. The British, German and Russian empires are paying entirely too much for the gleam and glitter of

CROWNS AND THRONES.

Too many people are in need of the comforts and necessities of life to justify the continued waste in such hollow mockeries, show and sham.

The Moguls, or Mohammedans, were not only overwhelmingly extravagant in erecting palaces for the living, but also in building tombs for their dead. One bright and beautiful morning we went alone in a carriage drive of about 25 miles, over the sites and ruins of the former cities of Delhi. The cost in the erection of tombs of such magnitude and multitude was the great surprise of my drive. Many were in ruins, but they perpetually hold the ground they occupy, which is very valuable, so near to a great city. The cremation of the Hindoos is much more practical in a country with hundreds of millions who can not afford such vast cemeteries of fertile land.

Emperor Hymayun, the father of Akbar, is buried two miles from the present Delhi. His tomb at the time it was erected was probably the most spacious, majestic and magnificent the world has ever seen. Scattered over this vast area of ruined cities are a multitude of tombs similar to it in extravagant waste. When compared or contrasted with the extreme poverty of so many millions of people, we felt like we were dreaming, instead of driving alone through so many hours and miles of such marvelous and seemingly impossible his-

tory. How vain was all this and even the Pyramids of Egypt, in which the Pharaohs were buried, compared with the plain empty tomb on which the hope of humanity and immortality are built! The cost of a man's tomb and the real blessedness of his life to humanity are often in inverse ratio. The Nazarene had no tomb of any kind, but was buried in a borrowed grave. But what a rainbow of hope and immortality now arches that empty sepulchre!

During this lonely and memorable drive we went as far as eleven miles from the present Delhi, to the

KOOTUB MINAR,

standing in the midst of colossal ruins, which was once the center of a great city. This is as pre-eminent among the towers of the world as the Taj Mahal is among the tombs of the world. It is a fluted column of red sand stone 238 feet high, rising from a base 47 feet in diameter and tapering to a diameter of 9 feet at the summit. The world can show nothing like it in the way of towers, in beautiful proportions, chaste embellishments and exquisite finish. It has been standing more than 700 years, and yet there is not a crack or imperfection anywhere to be seen, inside or out, from top to bottom. It is divided into five stories by projecting balconies, and adorned with colossal inscriptions in bold relief. It was evidently designed for one of two minarets for a mosque, which in size and splendor was to have no peer on earth as a place of worship.

Near the Kootubs is an iron column, which has proved an enigma to archaeologists. It is 16 inches in diameter and about 60 feet in length, the greater part being below the ground. It is more than 1,500 years old and was erected by Rajah Dhava. An inscription in Sanscrit gives this legend: The Rajah dreamed one night that his enemies from a neighboring Rajah were coming to destroy his power and take his dominions. At the instigation of his family he consulted a Brahmin, who told him that the calamity might be averted if he would make a pillar of different metals—iron, brass, gold, silver, tin, etc., and put this pillar on the head of the dragon. This column was the result, and it is still smooth and clean, showing no signs of decay. The metals of which it is composed were so fused and amalgamated that it defies all oxidation, and the characters engraved upon it are as clear and distinct as when first cut by the chisel of the engraver.

The only female sovereign of India before the assumption of the imperial title by the queen—Empress Victoria—was the lovely and learned

RAZIYA,

the daughter of the Sultan Altamash, the second and greatest of the slave line emperors, who, on her father's death, was raised, by acclamation, to the throne, under the title, Sultana Raziya. She reigned for nearly four years over her vast kingdom with firmness and judgment, but was deposed and put to death by some Afghan generals who were offended at her showing favor to a young Abyssinian slave who was master of the horse.

Before the dawn of the day we were sitting in the Delhi depot waiting for a belated train. On the same seat was a well-dressed, fine-looking Irishman, sound asleep. He seemed to have been very much pleased when he suddenly awoke and found an American sitting by his side. He had been in India 24 years, half of which had been spent in the British army. We found him far above the average as an interesting conversationalist. Of course, we talked of the past, present and future of the British Empire in India. With a peculiar twinkle in his eye, he said: "In about 25 years there will be a Washout in India!" Had he said 50 years he would probably have been nearer correct. In a half-century from now the English language will afford a general medium of communication for the whole land, the lack of

which defeated the Sepoy rebellion. Fifty years from now Siberia, Japan and the Philippines, as well as China, will doubtless be republics. It will then be difficult for a crowned head to hold dominion over the British Isles, much less India. Canada will then be an independent republic, if not a part of our own great Republic of North America!

"Out of the shadows of the night
The world is rolling into light—
It is daybreak everywhere!"

KOREAN LETTER.

Perhaps never before in the history of the Church since the days of the Apostles has Christianity spread more rapidly among the people of any nation than it has in Korea. When we remember that 15 years ago there was not a single Christian in all this large city, with over 50,000 inhabitants nor in the surrounding country for many miles. In 1897 Dr. C. F. Reid and Rev. C. T. Collyer came over from China and had their first converts at a small village between here and Seoul, soon after they came to Songdo and began work. Only the other day I had the pleasure of meeting the woman who was one of the very first converts. She is a lovely Christian character and is a Bible woman here in the city. Her son is a teacher in the manual training department of the Anglo-Korean School and a splendid Christian man. From this small beginning the church has grown rapidly, and every Sabbath morning finds each of our four churches here filled with men, women and children eager to hear God's Word, and more zealous, faithful Christians I have never seen anywhere.

Last Saturday afternoon all of the Sunday schools of the city met together for a picnic. It was an ideal spring day and the great throng of people that greeted us when we arrived was an inspiration to us. East of the city a mile and a half is an old Confucian temple with lovely grounds, and here the picnic was held. The meeting opened with song and prayer, and if the Sage Confucius could have opened his eyes and seen this large assembly worshipping the true God, he would probably have been amazed. Games and contests of various kinds helped to make the occasion one long to be remembered by all.

The one thing that has impressed me most since coming to Korea is the wonderful transformations that have been wrought through faith in Jesus Christ, in the lives of the women and girls. None of us can fully realize the awful degradation of womanhood and childhood in these heathen lands until you see it, and it is utterly indescribable, but there are many living within the walls of our compound who can testify to the power of God to deliver from bondage and to transform the human heart.

There is little Effie, a child of 11, who was a slave, and was rescued from her horrible life by Mr. and Mrs. Moose a few years ago when they were living in Choon Chun. As you look at her now you will see a bright, attractive girl, and she is much loved by her teachers and schoolmates. If you will look closely among the little girls, you will see Persie, the little hunchback. She had been sold by her father to pay a debt, as this very often happens in this land, where women and children are considered of such little value. One of the missionaries paid \$15.00 for her ransom. She is now 15 years of age, and a lovelier spirited girl can not be found. Could you but see her and realize the joy of her life in contrast to what it had previously been, you would indeed see what a wonderful transformation the gospel of Jesus Christ has wrought in the life of this Korean girl.

Then there is Pak Salomie, our primary teacher in Holston Institute, whom to know is to love. It was five years ago, when she and her mother walked into Songdo from a remote place in the country. At that time she was 20 years old, and had been forced to leave home. She was cruelly

beaten by her mother-in-law, and at last life becoming unendurable, she returned to her parents' home. She became ill, and her parents summoned a Korean doctor, who proceeded to thrust long needles into her body to cure the disease with the result that she was badly injured. So hearing of the foreign doctor here, they came seeking help. After treatment she was carefully nursed and cared for by two of the lady missionaries here, and being a new believer and having no name, they called her Salomie. After her recovery she was much distressed at the thought of returning to her home and begged the ladies here to keep her and give her some work to do. She did not appear very promising from outward appearances, but one of the missionaries supported her in the Bible School on her tithe. She studied for several years and finished year before last with the first graduating class in the Joy Hardie Bible School. She developed into such a splendid Christian character, and last year she took a teacher's training course in the Mary Helm School for young widows. And today she is giving her life in loyal service to the Master little ones here in Holston Institute. Miss Wagner, who is principal of the school, said that when she introduced her to the children of the primary department, "I was more than proud of her and the progress and name she had made for herself. As she stood there I looked at her, now a strong woman, with poise, character and high purpose written in her face and in every line and I thought of the girl she had been, as she looked that day as she lay on her little mat on the floor in that little Korean house and begged me with tears in her eyes not to send her away, but to help her to higher things. Do you think that I was sorry that I helped that woman? I tell you that it was one of the happiest moments that I have ever known in my missionary career, and if I had even a small share in forming the character of this now useful, sweet woman I thank God with all my heart for the joy of it."

In our school here there are 130 girls, ranging all the way from the tiny little tots to the grown girls. A pretty scene they make at morning chapel, with their coal-black hair and rosy cheeks, and their bright colored dresses outrival the gorgeous color of the many beautiful Korean wild flowers on the hillsides. Next year a splendid class of 11 girls will graduate, the first graduating class from Holston Institute, and well may their teachers be proud of them, for they are all sweet, earnest, Christian young women, and will be a great blessing to the Church and our Christian schools.

So eager are the Korean girls to learn and develop their lives that it is common for them to walk in from the country all the way from 40 miles to 80 or more. One girl, Sukungie, whose father is pastor of one of our churches at a village 60 or more miles away, chucked into school one day bringing her mother's rings to be sold to help pay her way in school.

It is a great joy to me to be able to help these girls and women to a truer, nobler life and to work and pray for the speedy coming of Christ's kingdom in this land. The harvest is ripe in Korea, and they are waiting for laborers to reap the sowing of our faithful and heroic missionaries. Will not each one of you who read this message have a part in evangelization of Korea?

LILLIE M. REED.

WARM THOUGHTS.

And now comes the tug of war. Joining the church is enlisting in the army, the army of the living God, and that means a great deal, though I am forced to believe that with many it does not mean so much now as in former years. There never has been the slightest change or compromise of the principles involved in this warfare, there never can be any agreement between Christ and Belial, between belief and infidelity,

between the temple of God and idols. Let this be settled once for all: It just resolves itself into a momentous question, viz: "Who is on the Lord's side?" Only those who have strong, heart faith in the righteousness of their cause. The cause of Christ for them to live is Christ; they make it their cause, and pledge their word, their honor, and, if need be, their lives in maintaining the eternal right of truth to reign in every part of God's moral universe. The enemies of the Lord are in vast numbers and of great power, a poet says:

"They throng the air, and darken heaven
And rule this lower world."

I don't know about that, but we are plainly told in Holy Writ, that "we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Take a square look at all this vast army of the aliens, and, I tell you, nothing will stand you so well as your faith, mighty faith, that laughs at impossibilities and cries it must be done, it exults in the assurance, that more is he that is for us than they that are against us."

With this faith, the volunteer soldier of Jesus Christ becomes invincible, and forging his way, plants himself under the waving banner of his all-conquering Lord, whom he finds to be the very King of Glory, the Lord mighty in battle, invested with all power in heaven and earth. Without this purpose born of and kept alive by this faith, there can be no efficient service in the conquest of the world. Hence, I would beg my every reader to give earnest heed to the apostolic injunction, "Examine yourselves, whether ye be in the faith; prove your own selves."

But this hero of the cross must learn discipline. The military man learns it at the very beginning, and is made to understand that obedience is the one law of a good soldier.

Has not the church, in its highest legislative assembly, the same right, and is there not the same necessity, to project a platform of faith and morals, for its members? I earnestly entreat my every reader to put this question upon their conscience, and after due thought and prayer answer, Are you subject to the discipline of the church, do you attend upon its ordinances and support its institutions? Here is your answer: "I endeavor to do so, by the help of God." This is loyalty, stick to it, not in word only, but in deed and in truth and you will please him who hath chosen you to be a soldier.

We may yet lose sight of the fact that the "race is not to the swift nor the battle to the strong," "the battle is the Lord," and he himself says, "not by might nor by power, but by my Spirit," the victory is to be gained. The Captain of our salvation sends down the ranks of his militant host. "I have overcome the world, follow me, be of good cheer, I will give you power over all nations, to him that overcometh will I grant to sit with me on my throne."

It is said, that, upon the eve of a great battle the commander-in-chief appeared among his men speaking words of cheer, and wheeling upon his horse shouted down the lines, "Follow me," and such a victory was then and there demonstrated, as will raise a monument to the memory of the fallen graves of both armies that will tell to coming generations the honor and glory due to heroes.

O ye heroes and heroines of the cross, a greater than Moses, a greater than Joshua, a greater than any king or conqueror that ever wielded human scepter stands today at your head saying, "Follow me."

"Be faithful unto death,

Partake my victory,

And thou shalt wear this glorious wreath,
And thou shalt reign with me."

JAMES E. CALDWELL.



JUNE 16.

THE OPENNESS OF STRENGTH.

"Now when Daniel knew that the writing was signed he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees and gave thanks before his God, as he did aforetime."—Daniel 6:10.
Read Acts 4:13-20.

THE TOPIC.

The calm, resolute character portrayed by the above verse is so full of that essence of manhood—virtue—that we are held captive by its charm.

King Dariush, Daniel's friend, had, through the treachery of certain jealous enemies of Daniel, signed a decree that anyone who should bow down to any God or man save the king within thirty days should be cast into the den of lions.

Although the king had been taken unaware, Daniel was not. He knew that the decree had been signed; yet, in face of the knowledge, he entered his chamber and knelt before God "as he did aforetime." Not blind stupidity—not stubborn obstinacy! He only continued in his convictions, nor the certainty of a lion's den could divert him from his course.

The great need of habit—good, well-planted habit—in the hearts of our young men today!

Watched by cruel enemies, forsaken by friends, allured by the temptation "for policy's sake," warned by the certainty of martyrdom Daniel "did as aforetime."

Can we, dear Leaguers, contemplate such heroic manhood and not be moved to sublimer aspirations? Isn't it worth while "to fight, to struggle, to right the wrong"?

"In the world's broad field of battle,

In the bivouac of life—

Be not like dumb, driven cattle,

Be a hero in the strife!"

And what is it in life that really counts for more than character—sterling character—like Daniel's? When we realize that character is but habit fully developed, and that habit is a part of our everyday life, we see how important it is for us to form the right habits in youth.

PRACTICAL POINTS.

1. Truth is the surest foundation upon which man can build. It is the rock for character building. It gives man strength to conquer in the battle of life and to fight in the open. Truth is the source of true strength. Jesus said, "Know the truth and the truth shall make you free."

2. The physically strong man is not afraid of the things that demand physical strength; the intellectually strong man those things that require intellect; the spiritually and morally strong man those things that require spiritual and moral strength. The strong man is no coward.

3. The man, even though strong physically and intellectually, is weak without spiritual and moral strength. How shall we attain that strength that will make us come out more than conquerors in the battle of life? Through Jesus alone can we be filled with strength and boldness such as the disciples Peter and John had. "Now when they beheld the boldness of Peter and John . . . they took knowledge that they had been with Jesus."

NOTICE, LEAGUES OF LITTLE ROCK CONFERENCE.

It requires some money to finance the League Conference. We must pay the expenses of the speakers from outside the Conference, and we have such expenses as printing the programs, etc.

Each League is annually assessed, for this purpose, \$2.00 for every 25 members or fraction thereof. If your League has not paid its annual dues, please see that the money is sent, at once, to Maul W. Overton, Treasurer, 1311 Welch Street, Little Rock.

ANNUAL MEETING, EPWORTH LEAGUES OF LITTLE ROCK CONFERENCE.

The big event of the Conference year, for the Epworth Leagues of the Little Rock Conference, is the annual meeting at Malvern, June 27-30, inclusive.

Home missions, is the keynote of the Conference. No Leaguer can afford to miss Friday, June 28. The morning session of the Conference will be "McKelvey, and Cedar Glades Epworth Mission" session. Brother McKelvey and some of his young people will be there, and Brother McKelvey will tell of conditions as he found them, and what has been accomplished. Brother Scott and Brother Forney Hutchinson will also speak of the Cedar Glades Mission. Miss Mabel Head, of the Board of Missions, will discuss Rural Problems, and she will also make the address at the evening hour.

Friday afternoon will be devoted to the discussion of various lines of usefulness in which the Leagues may engage, and we will have such speakers as Miss Clara Loyd, Conference Second Vice President, Miss Willena Henry, Mr. S. H. Gotsett, and Miss Lillie Matthews, who has recently completed the course at the Scarritt Bible and Training School.

Bishop Mopuzon will speak at both the morning and evening hours, Sunday, June 30. Don't miss this opportunity to hear one of our newer Bishops. Sunday afternoon, we will have an experience meeting, and consecration service.

These are only a few of the good things on the program. The complete program will be printed in the Methodist, before the date of the Conference. Watch for it.

The Malvern Leaguers have planned several pleasant entertainment features, and we can assure the Leaguers, that all the visitors will have one of the best times of their lives.

If your League has not already selected its delegates, see that they are appointed at once, and send the names to Rev. J. M. Workman.

BRIEF NOTICE.

We are in receipt of notice of the death of J. B. Harwell, grandfather of Byron Harwell. For more than a half century a member of the Methodist Church, a veteran of the Confederate army, one of the pioneer residents of western Arkansas, we miss in this character a veteran indeed. Deep condolence is extended relatives.

DO IT NOW!

What? Elect delegates to the League Conference, and phone, wire, or write to Rev. J. M. Workman, Malvern, Ark., at once, giving their names. We must have this information without delay in order to properly care for those who come. Bishop Mouzon will be with us, and the other good thing is an outing on the beautiful Ouachita, the last day of the Conference..

GRADUATES OF GALLOWAY COLLEGE.

A. B. Course: Una Corham, Augusta Conrad, Pauline England, Arly Fry, Eloise Irwin, Blanche Malone, Margaret Yarnell.

Modern Language Course: Elleine Harrison, Lois Simpson.

Piana: Clarah Hitower, Ruth Patterson, Dorothy Stanley.

Voice: Ollye Edwards, Vivian Holmes.

Expression: Minnie Lee Jones (Post), Bonnie McAlister, Lois Simpson, Julia Zellner.

Art: Stella Andrews, Clyde Blair, Susie Mann, Mattie Mosley, Elizabeth Trice.

FROM REV. I. F. HARRIS.

Having spent 15 years of my itinerant career in Arkansas and having made many personal friends, and also many converts to the cause of Christ during the years of my labors there, I often think of the joyous times I had with them in the good old-fashioned way. I wonder where they are now, and I suspect many of them wonder where I am now. I want to send them a message through the dear old Methodist, which has been coming to my home every week for more than 25 years.

I became disabled for pastoral duties on account of rheumatic trouble about two years ago. Up to that time there had been something committed to me from year to year, and I had a pastor's home and a people I could call my own; but now I am living in a hired house, with no charge and no people. I still love God and his people and love to preach his word. If any of the brethren have a place for me I should be pleased to make them a date.

I trust that no one will think it to be out of place for me to give a statement from my presiding elder. However, I do not feel that I am worthy of so high a commendation:

"Waxahachie, Texas, Dec. 22, 1911.

"To the Pastors of the Central Texas Conference and Elsewhere:

"DEAR BRETHREN—I desire to give a personal indorsement to the splendid work of Rev. I. F. Harris, a superannuate preacher of the Central Texas Conference. As a gospel preacher he is strong, forceful and entertaining, spiritual and a fine revivalist. As a doctrinal preacher he hardly has a superior. In fact, he will do to risk anywhere and on any part of the ground. His indisposition prevents him from continuing in the pastorate, hence his superannuation. But he is able to do the preaching in revivals and series of meetings for indoctrinating the church, etc.

"I was his presiding elder while he was in the active work, and I am still his presiding elder, and there is no more worthy man, nor an abler defender of the doctrines of our church anywhere to be found than Brother Harris.

"I commend him to the brethren and ask that you call on him if you need help in revivals or doctrinal preaching.

"I am yours very truly and fraternally,
"T. G. ARMSTRONG."

I will go anywhere the brethren desire my assistance if we can arrange a date.

Best regards to you, my dear editors. As I stated, I have been reading the Methodist for 25 years, and I do not believe it ever was stronger or better than it is now.

Regards to my many old-time friends. I hope to meet you all in the home of the soul.

Sincerely,

IRVIN F. HARRIS.

THE ONLY SURE WAY TO PROHIBITION.

Our President cannot secure prohibition for us; our Congress cannot guarantee prohibition for us; our representatives cannot give us prohibition; our preachers cannot put liquor out of business; our Anti-Saloon Leagues will never rid us of strong drink; and our woman's prohibition society will never accomplish its purpose. All of these will have their effect and do much indeed to hold strong drink within certain limits. But neither of them, nor all of them combined, will ever give us absolute prohibition.

In my judgment there is but one way to prohibition, and that is for our women to set a higher standard for our womanhood. To our sorrow and shame we have a double standard for character—one for womanhood and one for manhood. And the standard for womanhood is many, many times higher than that for manhood. Now, my dear friends, we may legislate, we may organize Anti-Saloon Leagues, and we may preach; and my dear lady friends, you may organize your prohibition societies, you may plead for prohibition, you may vote, you may send women to the legislature, and you may offer up your prayers to Almighty God until Gabriel sounds his trumpet, but you will never see absolute prohibition until you set the same standard for manhood that you do for womanhood, and make them hew to the line. Jesus Christ would that men be as pure and clean as women, and there is no reason why they should not be. And, friends, this prohibition sentiment and effort is almost a farce unless our women take this kind of stand. There is not more than one young man out of five who will clean up his life and be a man as long as he can drink, smoke and carouse around at nights and still be a king among our best young ladies. I tell you they will not straighten up. I know whereof I speak, for I have studied this situation and watched things very closely.

I am making this appeal for the preservation of our womanhood, our manhood, and for our nation. For our women can rise just as high as they choose, and our men will rise as high as our women demand, and our nation will always stand just as high as our womanhood, and no higher. Kind women, do you not see what a great opportunity this is for you? Can you not see that this is the very mudsill of our prohibition question? Will you join together in one unanimous league and set this standard, and then each individual see to it that she carries out her part of the program.

Yours for one standard of character,

R. F. SHINN.

Hendrix College, Conway, Ark.

THIRD CONFERENCE LAYMEN'S MISSIONARY MOVEMENT.

The Executive Committee of the Laymen's Missionary Movement has settled definitely upon the time and the place for the meeting of the third church-wide Conference of the Laymen's Movement.

June 26, 27, 28, and 29, 1913, are the dates selected, and the Southern Assembly ground at Lake Junaluska, near Waynesville, N. C., is the place determined upon for the meeting of the Conference. The Southern Assembly is one of the results of the Laymen's Missionary Movement, in fact is a child of the Movement. The management of the Assembly guarantees to furnish an auditorium that will seat an audience of four thousand, and hotel and boarding house accommodations for four thousand visitors.

No more delightful location could be found within the bounds of our Church. The elevation of the site, the scenery is as picturesque as any of those attending the Conference of physical, intellectual

The management of the Assembly has kindly furnished the Secretary with a picture giving a bird's-eye view of the Assembly grounds, which is furnished with an explanatory key, and it is printed in this same issue of the paper. Make your plans now to attend this great Conference. Put it down in your notebook:

Time: June 26, 27, 28, and 29, 1913.

The place: Southern Assembly ground, Lake Junaluska, near Waynesville, N. C.

C. F. REID,
General Secretary.

IF EVERY ONE WERE JUST LIKE ME.

As the world is full of sin and strife,
And ever increasing the burdens of life;
The poor oppressed with poverty's woe,
With no home nor shelter to which to go,
Wandering, out on a cold, dark street,
With aching hearts and tired feet,
Would there more or less of these things be
If every one were just like me?

The widowed mother in her great need,
Working so hard her children to feed;
And the orphan child with worn-out shoes,
Having only to wear what others refuse,
In hunger and cold and constant dread,
Longing at times for a piece of bread;
Would their lives darker or brighter be
If every one were just like me?

Would the young man walking in life's road
Be drawn to the bad or up to the good,
Would he drink and swear and live in sin,
And seek for the dives to enter in;
Rapidly the way of evil pursuing,
Ending at last in eternal undoing
If the one who guided proved to be
Living a life just like me?

Would the young girl now so bright and fair,
A smile of grace and beauty wear;
In honor, virtue, truth, and womanhood,
Just spend her life in doing good;
Or would she live to disgrace her name,
And sink at last in sin and shame,
If that life should prove to be
Molded by influence coming from me?

Would every home be a place of rest,
And worthy the name of the very best,
Where heaven and earth should often meet;
For the boys and girls a safe retreat;
Or would jealousy, hate, and wrangling tell,
That 't was not a home, but only a hell,
If that home should surely be
Just as my home is affected by me?

Would the church continue to grow and spread
And blessings come upon every head,
Would Christ be given the right of way,
And turn the world's dark night to day;
Or would the world be wrapped in gloom,
And rush right on to an awful doom,
If every life should prove to be
Lived as my life is lived by me?

REV. W. A. RANDLE.

Weatherford, Okla., December 31, 1911.

THE TULIPS' NEW DRESSES.

Mother Nature's dressmaker was very busy, for the tulips had all decided to have new dresses at one and the same time—that is, with only a few days between, as even the best dressmaker is bound to have on so large an order.

Now, the tulips were very fashionable; and as they had plenty of money, they dressed in the very best goods and with the most brilliant colors, so that the workroom looked at times as if yards of sunset clouds had been used, with bushels of gems and precious stones.

One very tall girl of the family, standing in a

group of shorter ones, seemed especially anxious about her satins and brocades, all very heavy and of deep mahogany red and with an embroidery of old gold running up the center of each panel. Certainly it was very gorgeous and very rich in quality.

"I think you have skimped it a little in the skirt, madam," she said with some impatience.

"Believe me, no," replied the dressmaker. "I followed the pattern exactly, and there wasn't a bit of the brocade left big enough to make the least little corner of a block in my crazy quilt."

"O, very well! See that there are plenty of pockets and that the buttons are double sewed," said the fastidious one. Then, turning to the least in size of all the group, she inquired: "What are you going to have, Mirget?"

"Something very plain," replied the little girl. "A plain white cambric with a tiny band of pale pink stitched on the edge."

"How lovely! Where did you get the idea? Would you mind if I copied you?"

"Not in the least, for it will be a serviceable suit and easily done up. I saw so many of them in the Queen's garden in Holland."

"The Queen's garden? The suit must be very stylish if dear Wilhelmina gives it a place." And so white suits of linen and cambric with bands of pink were more in evidence on opening day than those of velvet, satin, and brocade. *Observer.*

BIG AND LITTLE BROTHERS.

The Big Brothers, to the number of seven or eight hundred or perhaps a thousand, pick up and brother the lads of the street who get "pinched" and landed in the Juvenile Court. They find jobs for the Little Brothers, which is not so difficult, as most of them are employers of labor or have a "pull" with those who are. They keep the youngsters in the good path, and, what is more than bushels of advice, they give them comradeship, affection, friendship, and human love, making them feel that the heart of things is good. And, once more—paradoxically—it seems that, much as the Little Brothers get out of it, the Big Brothers get a good deal more. Take the case of one of them, a bachelor and a banker. He took on a Little Brother and found him a job. Then on holidays he took him to the links and gave him a job of caddying in the open, finding him in strong shoes and a sweater for the occasion. After a while it occurred to him that the youngster needed religious training. So he began to take him to Sabbath school and to church, thus renewing an acquaintance which had lapsed a dozen years before. And, best of all, that Big Brother declares that he has never been so happy in his life.

What a marvelous thing it will be when the Little Brothers of today are old enough to become the Big Brothers of tomorrow! Two or three have already done so, though the movement is but six years old. But what will it be when there are thousands? Finally, has one not read a sentence beginning in some such way as this: "Inasmuch as ye have done it unto one of the least of these my brethren?" *Harper's Weekly.*

If there be no nobility of descent, all the more indispensable is it that there should be nobility of ascent—a character in them that bear rule so fine and high and pure that as men come within the circle of its influence they involuntarily pay homage to that which is the one pre-eminent distinction, the royalty of virtue. *Bishop Henry C. Potter.*

The secret of success consists not in the habit of making numerous resolutions about various faults and sins, but in one great absorbing, controlling purpose to serve God and do his will! If this be the controlling motive of life, all other motives will be swept into the force of its mighty current and guided aright.

will
is 2,800,
in America and
will obtain a combination
and spiritual refreshment.

A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. RIGGIN.

FOURTH CENTURY—CONTINUED.

Monasticism originating in the previous century, rapidly developed into an institution of the church of the most popular character. The Christian world went wild over it; and in varying forms it became a feature of religious life and church economy, and administrations of the most tremendous character, and for more than a thousand years touched for good or evil every phase of Christian activity. Let the writers living in the early stages tell about it. Jerome gives this:

"The opinion is commonly received that Antony was the originator of this mode of life, which view is partly true. Partly, I say, for the fact is not so much that he preceded the rest as that they all derived from him the necessary stimulus. But it is asserted that a certain Paul of Thebes was the leader in the movement; and this opinion has my approval also. During the persecutions of Decius and Valerian, when Cornelius at Rome and Cyprian at Carthage shed their blood in blessed martyrdom, many churches in Egypt and the Thebaid were laid waste by the fury of the storm. At that time the Christians would often pray that they might be smitten with the sword for the name of Christ. But the desire of the crafty foe was to slay the soul, not the body. And this by searching diligently for slow and deadly tortures. While such enormities were being perpetrated in the lower part of the Thebaid, Paul, being bereaved of his parents, about 16 years old, heir to a rich inheritance, highly skilled in both Greek and Egyptian learning, fled to the mountain wilds to wait for the end of the persecution. He began with easy stages and repeated halts to advance into the desert. At length he found a rocky mountain, at the foot of which, closed by a stone, was a cave of no great size.

"He removed the stone, made eager search, and saw within a large hall open to the sky, but shaded by the branches of an ancient palm. The tree, however, did not conceal a spring of transparent clearness, the waters whereof no sooner gushed forth than the stream was swallowed up in a small opening of the same ground which gave it birth. There were besides in the mountain, which was full of cavities, many habitable places, in which were seen, now rough with rust, many anvils and hammers for stamping money. The place, Egyptian writers tell us, was a secret mint in the time of Cleopatra. Accordingly, regarding his abode as a gift from God, he fell in love with it, and there in prayer and solitude spent all the rest of his life. The palm afforded him food and clothing. And that no one may deem this impossible, I call Jesus and his holy angels to witness that I have seen in that part of the desert which lies between Syria and the Sarcen's country, monks of whom one was shut up for 30 years and lived on barley bread and muddy water, while another in an old cistern kept himself alive on five dried figs a day."

Athanasius, A. D. 360, wrote a life of Antony, from which this:

"Antony was by descent an Egyptian; his parents were of good family and possessed considerable wealth, and as they were Christians he was reared in the same faith. In infancy he was brought up with his parents, knowing naught else but them and his home. With his parents he used to attend the Lord's house, and neither as a child was he idle, nor when older did he despise them, but was obedient to his father and mother, and attentive to what was read, keeping in his heart what he heard.

"After the death of his father and mother he was left alone with one little sister. His age was about 20, and on him the care of home and sister rested. Now it was not six months after, that going according to his custom into the Lord's

house, he communed with himself and reflected as he walked how the apostles left all and followed the Savior; and how they in the Acts sold their possessions and laid them at the apostles' feet for distribution to them that had need and how great a hope was laid up for them in heaven. Entering the church, it happened the gospel was being read: "If thou wouldst be perfect, go and sell that thou hast and give to the poor; and come, Follow Me, and thou shalt have treasure in heaven." Antony went out immediately from the church and gave the possessions of his fathers to the villagers, reserving a little for his sister's sake. Having committed his sister to known and faithful virgins, and put her into a convent (the first mention of a convent), he devoted himself to discipline. For there were not yet many monasteries in Egypt, and no monk at all knew of the distant desert. Now there was an old man in the next village who had lived the life of a hermit from his youth. Antony, after seeing this man, imitated him in piety. At first he began to abide in places outside the village. . . . He kept vigil to such extent that he often continued the whole night without sleep; and this often to the marvel of others. He ate once a day after sunset, sometimes once in two days or even four. His food was bread and salt, he drank water only. A rush mat served him to sleep upon, but for the most part on the bare ground. . . . Thus tightening his hold on himself, Antony departed to the tombs, which happened to be at a distance, and bidding one of his acquaintances bring him bread at intervals of many days, he entered one of the tombs and remained therein alone. . . . More and more confirmed in his purpose, he hurried to the mountain, and having found a fort, so long deserted that it was full of creeping things, he dwelt there. He built up the entrance completely, having stored up loaves for six months. . . . And for nearly 20 years he continued training himself in solitude, never going forth and seldom seen by any. After this, when his acquaintances came and began to wrench off the door by force, Antony came forth as from a shrine, initiated in the mysteries, and filled with the Spirit of God. Then for the first time he was seen outside the fort. And they when they saw him, wondered at the sight, for he had the same habit of body as before, and was neither fat like a man without exercise, nor lean from fasting, but he was just the same as before his retirement. And again his soul was free from blemish, for it was neither contracted by grief, nor relaxed by pleasure, nor possessed by laughter or dejection, for he was not troubled when he saw the crowd, nor overjoyed at being saluted by so many. But he was altogether even, as being guided by reason. Through him the Lord healed the bodily ailments of many present, and cleansed others from evil spirits. And he gave grace to Antony in speaking, so that he consoled many that were sorrowful, and set at one those at variance, exhorting all to prefer the love of Christ before all that is in the world. And while he exhorted and advised them to remember the good things to come, and the loving kindness of God towards us, "Who spared not his own Son, but gave him up for us all," he persuaded many to embrace the solitary life. And thus it happened in the end that cells arose even in the mountains, and the desert was colonized by monks, who came forth from their own people, and enrolled themselves for the citizenship in the heavens."

THE GRADED LESSONS.

Frequent inquiries come to the Sunday School Department in regard to the Graded Lessons. What are the Graded Lessons? Wherein do they differ from the Uniform Lessons? Would you advise us to introduce them into our school? These are questions which we are constantly called upon to answer. For the benefit of all who may be interested in this matter and who

would like to be informed in regard to it, the Sunday School Editor, the Sunday School Board and the Publishing Agents deem it expedient to issue the following statement:

1. The movement looking to the issuing of a graded series of Sunday school lessons was inaugurated by the International Sunday School Convention which met at Louisville in 1908. The convention, by unanimous vote, instructed the International Lesson Committee to enter as soon as practicable upon the preparation of "a thoroughly graded course of lessons, which may be used by any Sunday school which desires it, whether in whole or in part." In accordance with this instruction, the committee entered at once upon its task and up to this time has issued lessons covering thirteen years. These lessons are divided into the following groups: A Beginners' Course of two years for children under six, a Primary Course of three years for children between six and nine, a Junior Course of four years for those between nine and thirteen, three years of an Intermediate Course for those between thirteen and sixteen, and one year of a Senior Course for those above seventeen. One more year's lessons are to be added to the Intermediate Course and three more to the Senior Course.

2. In the Graded Courses the central place is given to the pupil, the aim being to adapt both the lesson material and the lesson treatment to his interests, aptitudes and needs at the various stages of his development. The Bible is the textbook for all grades, but the lesson committee has proceeded on the assumption that from this abundant storehouse we must select for the pupil such food as may be required for him at each period of his unfolding life. In studying the Graded Lessons, this must be kept in mind or else serious misunderstanding may result. For instance, a friend recently wrote to the Sunday School Editor calling attention to the fact that in the lesson on the Flood in the first quarter of the first year of the Primary Grade, nothing is said about sin as the occasion of the destruction of the wicked. Turning to the lesson schedule for this quarter, as furnished by the International Committee, we find that the lessons are arranged under five themes: "God the Creator and Father," "God the Loving Father and His Good Gifts," "God's Care Calling Forth Love and Thanks," "Love Shown by Giving," and "God's Best Gift." The story of Noah and the Ark is given as one of the illustrations of Theme III, "God's Care Calling Forth Love and Thanks." It will be seen at once that the destruction of the wicked has no place in the lesson as planned by the committee, and could not have been brought in by the lesson writer except in a merely incidental way, without distracting the attention from the main purpose. Furthermore, this lesson serves quite well to illustrate what is meant by the adaptation of material as well as treatment to the pupil. The idea of the committee evidently is that the destruction of the wicked by the Flood is not a lesson that is suited to children of six, since such an understanding of the enormity of sin as would be required to justify in their minds this awful catastrophe is absolutely impossible to them.

Another illustration may be taken from the lessons for the Intermediate Grade (thirteen to seventeen). The aim of these lessons, as stated by the committee, is "to present the ideals of the Christian life, as exemplified by Jesus himself and by the leaders whom he inspired, and to secure pledged allegiance to his service." An introductory note by the committee entitled "Biographical Studies for Adolescents," is as follows:

"The formative principle of the Graded Lessons is that they shall be adapted both in material and method to the interests and needs of the pupils of the age for which each course is intended. This principle determines for the Beginners' and Primary Courses the use of the topical method with no regard to chronological sequence, and for the

Junior Course the use of connected narratives abounding in action. By a like necessity the passage over the childhood boundary into the early adolescent period at the average age of thirteen calls for a new type of lessons which shall make their appeal to the sense of selfhood and the new hunger for a satisfying personal ideal. At this age for the first time the ideals of life are being formed. Interests are centered in character as well as conduct. It is the hero-worship age. Life studies are of utmost importance because they appeal to the will through the imagination and the feelings and give concreteness to the problems and ideals of life. Biographical study is the picturing of a life. As such it is to be distinguished both from historical and from topical studies. The biographical lesson is the setting forth of the real man as presented in the scriptural or other material available as our source of information. It is not a historical study of the man and his times; it is not an exposition of certain passages; it is not the study of a truth illustrated by a man. It is impossible to picture a character without the historical setting, but the history is simply the background. Moral questions are involved in life studies, but the purpose is to present them in the concrete as embodied in conduct. Later in life historical and doctrinal studies are fundamental, but here the end sought is a religious impulse through the appreciation of personality."

The writers of the lessons for this grade have adhered strictly to the plan set forth in this paragraph. "The end sought is a religious impulse through the appreciation of the noble qualities which the pupil sees in heroic lives." Hence they confine themselves strictly to the portrayal of the great characters of Biblical history, leaving out all the details that do not bear directly upon this central aim. These details are not omitted because they are regarded as unimportant, but because, in the thought of the committee, they do not properly belong in a course of lessons designed for pupils in the early adolescent period of life. A course in Bible teaching is planned for the fourth year of the Intermediate Grade, that is for pupils who have reached the age of sixteen.

These explanations are given in order that those using the Graded Lessons may understand the principle upon which they are constructed, and hence may not be surprised to find that in the lessons for the lower grades many important things are passed over in silence. This simply means that they are to be reserved for later stages of the pupil's development.

3. It will be seen from this brief survey that the lesson committee, in attempting to construct a scheme of lessons adapted to children in all the stages of their development, had before it a most difficult task—all the more difficult because its work was largely pioneer work. That the scheme they have given us is faultless even its most ardent supporters would hardly dare to claim. It is hardly probable that after it has been subjected to a few years of actual test, it will be emended and improved. Meanwhile let us not be in haste about coming to adverse conclusions. The Graded Courses have been outlined by a company of conservative Christian scholars who have made a careful study of all the problems involved and who are sincerely desirous of serving the cause of Christian education. If, after their work has been thoroughly tested, it is found lacking in any respect, they will doubtless be quite as anxious as any of the rest of us to make whatever changes are required.

4. In the meantime, in order to meet certain demands which may possibly arise, after careful consultation we have decided to issue, as soon as possible, alternative lessons for two quarters, the lessons for one quarter to deal with the doctrines and those for the other with the history of our own Church. These lessons are to be written in such a way as to be adapted to pupils in their teens,

and may be introduced in place of those in the regular courses whenever, in the judgment of the pastor and superintendent, it is deemed desirable.

5. We have never urged Sunday schools to introduce the Graded Lessons. We believe in the principle of graded instruction, and, when the International Committee began to issue the Graded Courses, felt that it was our duty to make provision for the preparation of lessons based on these courses for the use of such schools as might desire them. But realizing that their introduction is beset with some real difficulties, we have deemed it best to adopt the policy of advising pastors and superintendents to examine them for themselves and determine whether or not they wish to try them. But realizing that their introduction is make such examination, besides securing a full set of the lessons, to order from the Sunday School Department a leaflet entitled "The Evangelistic Opportunity Presented by the Graded Lessons."

Let it be understood, however, that the Uniform Lessons are still to be prepared for those who prefer them, and that it is our purpose to continue to make such improvements in the treatment of them as we find possible.

CONFERENCE FOR EDUCATION, WESLEY HALL, VANDERBILT UNIVERSITY, JUNE 20, 21.

The Board of Education will hold a two days' conference, June 20 and 21, at Wesley Hall, Vanderbilt University. The conference has been called for the purpose of discussing two subjects. The first day will be devoted to the consideration of "The Work of the Conference Boards of Education." The second day, "The Correlation of Ministerial Education." There will be two sessions each day; the first from 8:00 to 10:30 a. m., the second from 3:00 to 5:00 p. m.

The program has been arranged so that those attending the conference may have opportunity to hear the addresses of the Vanderbilt Biblical Institute given at 11:00 a. m. and 8:00 p. m. of the two days of the conference without interfering with the work of the conference. Indeed the program of the Biblical Institute has been arranged, especially that part of it to be given on Thursday and Friday, June 20 and 21, with a view of having the attendants upon the conference to share in it. It is to be very much desired that the delegates to the conference come prepared to attend the entire session of the Biblical Institute. A very fine program has been provided for the whole of the Institute.

The delegates to the Educational Conference, as well as the attendants upon the Institute, will be entertained at Wesley Hall, if they so desire. The following statement from Doctor Tillett applies to delegates to the conference, as well as those who come to the Institute alone:

"Board and entertainment of a simple kind will be furnished in Wesley Hall to the full capacity of the building at \$1.00 per day, or \$5.00 for the full seven days, from the afternoon of June 19 to the afternoon of June 26. Those desiring more comfortable and expensive entertainment can obtain it at boarding houses and hotels in the city at from \$1.50 to \$2.00 per day. All pastors can secure the regular clergy permits for reduced rates by filling out the proper blanks and sending \$1.00 to Mr. Joseph Richardson, chairman of the Southeastern Clergy Bureau, Atlanta, Ga. This should be attended to at once by all who are planning to come to the Institute. Those desiring entertainment in Wesley Hall, program of lectures, or other information, should write to Mr. H. F. Bailey, Secretary, Wesley Hall, Nashville, Tenn."

The final program for the Educational Conference will be published in a few days and may be had by applying to the office of the Board of Education, 810 Broadway, Nashville, Tenn.

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the Church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is he? Why, the man worships him as Creator of the Universe, the one who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church militant.

And what is the Church militant?

The Church militant is the Church that represents upon earth the triumphant Church of the great God.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living—G. F. Raymond, in the *Toronto Star*.

Real courage may possibly get a preacher into trouble, but trouble more frequently comes from a want of sense. It is important to distinguish between the two.

So nigh is grandeur to our dust,

So near is God to man,

When Duty whispers low, Thou must,

The youth replies, I can!

—Emerson.

The Holman Home Bible

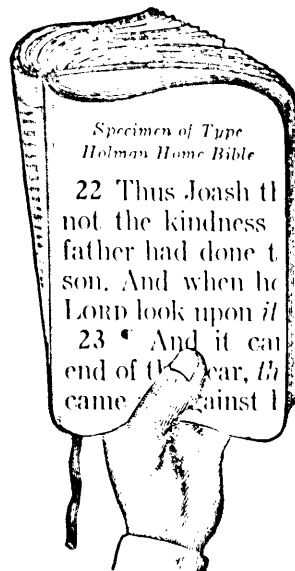
Printed from large clear type with Marginal References, Family Record and Maps. This Home Bible is new and very desirable for everyday use in the Home containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for births, marriages, and deaths. The best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

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

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

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

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



West Oklahoma Conference Woman's Missionary Society.

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

WEST OKLAHOMA CONFERENCE WOMAN'S MISSIONARY SOCIETY.

The first annual session of the West Oklahoma Woman's Missionary Society convened at Mangum, May 17. About one hundred delegates were in attendance. Also a number of visitors, among whom were several pastors.

From the moment we were so cordially welcomed by the people of mangum we knew we were to have one of the best meetings we had ever attended. Judge Clay in a very witty address and Mrs. Brown in one sparkling with beauty, made us feel perfectly at home. The response by Mrs. Gross of Wynnewood, did honor to our Missionary Conference.

The reports from the Council by Mrs. Bobo and Mrs. Sensabaugh were helpful. They came to us full of enthusiasm over the advancement in our work. 1305 adult members have been added during the year. 112 as a net gain of young people's auxiliaries, with 1598 new members.

The Indian work of the Foreign Department was turned over to the Home. The slogan "Double our Membership; Double our Offerings" (double our prayer life) is still our marching orders. The service was followed by an elegant reception given by the Mangum ladies.

But the real keynote to our meeting was given by Mrs. Campbell in the consecration service Friday morning, when she impressed us with the need of a greater prayer life. We were drawn closer to the Master and to each other in this blessed service. Miss Davies said there are no foot members, no little things in God's eyes. All service done for Him, if in the proper spirit receives the same blessing. Your president's message, was by a vote of the conference ordered published and no doubt you read it in last week's Methodist. In the Bible Readings Miss Davies by her own truly consecrated life lifted all, up to the hill tops where each was given a vision of service beautiful. How I wish each of you could have heard Miss Davies. She is a broad thinker, very spiritual and inspiring, and wins her audience at once by her attractive personality. Her lectures were both very fine.

In one talk she gave us the four P's. Every meeting to be a success should be "interesting, inspiring, informing, increasing." She asked if we ever begin late? Said she had wasted years being on time. As a keynote to success she gave the four P's, viz.: Prayer, preparation, push, pay. She also suggested that we shorten our business meetings by letting all details of business be arranged by committees; thus not taking up the time of the whole Auxiliary. Many other plans advanced will appear from time to time in our column.

The Young People of West Oklahoma lead the other conferences in an increase of eleven Auxiliaries.

The Institute Hours: The Children's Work by Mrs. Wright of Grandfield.

Christian Stewardship and Missionary Study, by Mrs. C. R. Kimbro, Chickasha.

Local Work and Social Service, by Mrs. T. M. Robinson, our most efficient fourth vice president, of Altus, all deserve special mention. Time was also given for the presentation of the work and needs of the Press Department. El Reno was unanimously selected as the next place of meeting.

Officers elected as follows:

President, Mrs. Campbell, Oklahoma

City; first vice president, Mrs. Welsh, Lawton; second vice president, Mrs. R. E. L. Morgan, Lawton; third vice president, Mrs. C. R. Kimbro, Chickasha; fourth vice president, Mrs. L. A. McCollister, Mangum; recording secretary, Mrs. H. A. Cherry, Lawton; corresponding secretary Home Department, Mrs. C. S. Bobo, Norman; corresponding secretary Foreign Department, Mrs. O. F. Sensabaugh, Oklahoma City; treasurer, Home Department, Mrs. Jos. Raines, Paul's Valley; Foreign Department, Mrs. W. F. Whittington, Ardmore; superintendent press, Mrs. C. S. Walker, Chickasha; superintendent supplies, Mrs. S. H. Landrum, Altus.

District Secretaries—Ardmore District, Mrs. Frost, Wynnewood; Lawton District, Mrs. Briggs, Frederick; Mangum District, Mrs. Sims, Mangum; Oklahoma City, Mrs. B. R. McDonald, Norman; Clinton District, Mrs. Lee, Cordell; Guymon District, Mrs. M. F. Sullivan, Tyrone; Chickasha District, Mrs. W. H. Gilkey, Chickasha.

The conference voted to furnish the kitchen of the Rescue Home at Dallas, Texas, the name West Oklahoma to be placed over the door.

We so appreciated Miss Davies that we were glad to make her a life member of the Home Department, she already being a life member of the Foreign Department. A vote of thanks was extended Brother Lamar of Lawton, for the most excellent sermon Sunday morning.

We appreciate the kind hospitality the auto ride given us by the men of the city, the beautiful carnations sent by the Bank and above all did we enjoy the spirit of unity which made each meeting such a delight. Blest be the tie that binds our heart in Christian love.

Mrs. C. S. Walker.

WHITE RIVER CONFERENCE, WOMAN'S MISSIONARY SOCIETY.

The joint annual meeting of the Home and Foreign Societies convened at 9:30 a. m., May 18, in Batesville. Mrs. Adah L. Roussan, president Home Society, presiding. Mrs. M. A. Neill, president of Foreign Society, two district secretaries, two corresponding secretaries, two recording secretaries and treasurers, with sixty delegates from auxiliaries composed the body.

Mrs. Frank Siler, recording secretary of the W. M. C., explained fully the plan of union and by almost unanimous vote the conference societies were united—leaving auxiliaries to follow at their judgment.

Reports given showed an increase in numbers and interest.

The appropriation of the Conference half of dues of the Home Society brought rather heated debate, the employment of a conference organizer was the result. The report of the Agent and Treasurer of the "Mrs. S. H. Babcock Memorial Reference Library" in Scarritt Bible and Training School was given. The \$300 has been remitted and the name of that beloved woman in company with that of Mrs. Florence Malone and Mrs. Lottie Bonner Hayes will be perpetuated in this institution, a loving remembrance from the Conference Society of which they were officers.

Rev. T. Y. Ramsey preached an able, eloquent sermon Sunday at 11 a. m. Mrs. Frank Siler occupied the evening hour—a fervent heart-searching appeal—for consecrated service to the highest ideals.

A children's program under the management of Mrs. I. N. Barnett, assisted by Misses Maxfield and Ramsey, called forth universal admiration. Miss Dove Erwin told a beautiful story, and Miss Fuller awarded the banner to the Corning Juniors—they having the largest average, \$1.97 per member.

On Monday evening the Y. P's gave a pageant, followed by an appropriate address from Mrs. Siler. On Tuesday

Thousands Quit Shaking!

Chills Broken In Three Days By This Wonderful Swamp Chill and Fever Cure

When you get chills and fever, get *Swamp Chill and Fever Cure*! Why continue in misery when prompt relief is to be found at the nearest drug store? Thousands upon thousands of Southern people have quit burning with fever and shaking with chills and ague, because they took friendly advice and bought a bottle of this great remedy, *Swamp Chill and Fever Cure*, and took it according to the plain and simple directions. Will you enlist with this great army and help clear chills and fever from the South? First, cure yourself, then tell your friends and neighbors about it! If everybody who suffers will do this, it won't be long until chills, fever and ague will be things of the past.

Swamp Chill and Fever Cure

Guaranteed To Do The Work Or Money Back

It seldom requires over three days to break the chills with *Swamp Chill and Fever Cure*, and once broken, they do not return as they do where quinine and patent medicines are used.

If the chills return after using *Swamp Chill and Fever Cure*, any Druggist is authorized to return your money at once. A sure cure for Malaria and Grippe—Does the work thoroughly in three days.

50c—At All Druggists—50c

Buy a big bottle of *Swamp Chill and Fever Cure*. Take it according to directions, and see the trouble disappear never to return! You need take no purgative with this remedy, as it acts, itself, gently and agreeably on the liver and bowels, thereby removing the cause of the disease.

If Your Dealer Doesn't Handle *Swamp Chill and Fever Cure*, Send 50c Direct to the Makers and They Will See That You Are Supplied.

Morris-Morton Drug Co.
Ft. Smith, Ark.



evening Mrs. Fannie K. Brown, for thirteen years a missionary in Brazil, told of the needs in that priest ridden country. She is maintained by this conference and her visit is much appreciated. The P. E. Brother Wilford, and six pastors attended a part of the sessions.

Paragould was selected as the place of meeting in 1913.

The election resulted in:

President, Mrs. Adah L. Roussan, Osceola; first vice president, Mrs. I. N. Barnett, Batesville; second vice president, Mrs. P. O. Echols, Blytheville; third vice president, Mrs. A. L. Malone, Jonesboro; fourth vice president, Mrs. R. A. Dowdy, Batesville; recording secretary, Mrs. W. O. Beard, Corning; corresponding secretary Home Department, Mrs. O. N. Killough, Wynne; corresponding secretary Foreign Department, Mrs. J. M. Hawley, Batesville; treasurer, Mrs. J. O. Blakeney, Searcy; auditor, R. A. Ward, Searcy. Alternates to W. M. C., Mesdames Blakeney and Dowdy. Helena district secretary, Mrs. G. L. Carson, McCrory; Paragould district secretary, Mrs. Eli Muses, Paragould; Jonesboro district secretary, Mrs. W. L. Oliver, Jonesboro; Searcy district secretary, Miss Mary Fuller, Augusta; Batesville district secretary, Mrs. W. P. Jones, Batesville. Honorary Life President and ville. Superintendent, Mrs. Mary A. Press Supt. Neill.

ALLEN, Okla.

We are doing very well. Organized one Epworth League at Ge. Brother Don Rogers has them in charge. We believe Brother Don can run the work of his Master with as good success and interest as he does his bank business. His heart seems to be in the work. Brother Featherstone, the superintendent of Sunday school, has a very enthusiastic Sunday school. He believes in doing the thing in a way that brings success, and with the cooperation of Brothers John Dilbeck, Rogers, Herman, and others that are pushing things for God, the Sunday school and League work will be a success. Allen is on fire for God now, praise God! We have here three prayer meetings a week, viz., young men's prayer meeting, held in the city in different offices and stores of the busi-

ness men of the town. God meets us in all of them. The mid-week prayer meetings are attended with the best interest. Also the ladies prayer meetings have good attendance. The young people's "band meeting" held every Saturday night is proving a great help to the young converts. They meet weekly at these meetings to testify, pray and look after the religious interests of one another. These are great meetings. The house was full the last meeting. Bulah and Atwood are on fire for God. The Sabbath schools are good and spiritual. We have nine prayer meetings on the work weekly and about fifty family altars on the circuit. The Woman's Home Missionary Society is coming to life again and are hustling to get the preacher a home. We believe Allen is going to show her colors for God and the time is not so long as has been till she will be a station. "The Christian Endeavor" is very much strengthened since the meeting. This takes the place of the League and is a union society for the young people. Pray that God may help us.

A. C. Searcy, P. C.

NOTICE.

I have a tent 40x60 feet and desire to do evangelistic work. My wife, who is an organist, will travel with me and render great service to the meeting. Those wishing my service should make dates at once. Address,

J. E. Snell,
Quitman, Ark.

THIS BOOK SELLS WELL.

Orders from Italy, Switzerland and Germany.

Carroll Pemberton.

From various points the book have

By Virginia, Carolina,

Besides those from

in Arkansas, orders for

come from Oklahoma, North

Virginia, Mississippi, Tennessee, K

tucky and Texas. In Pine Bluff 15

copies were soon sold; and from a

little town in North Carolina, where

the author is not known, a friend

writes: "Am delighted with the book.

Have done a little soliciting among my

friends and have sold 12 copies."

\$1.00 net postpaid. Order from Mrs.

W. H. Pemberton, 303 East Sixth

Street, or Anderson, Millar and Co.,

Little Rock, Arkansas.

HOLLY GROVE AND MARVELL.

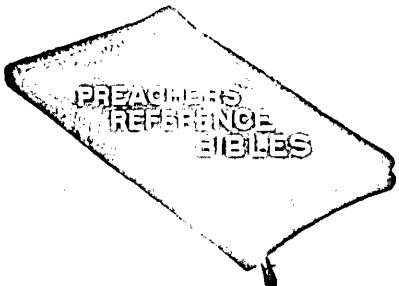
We have just closed a successful meeting at the Methodist church, Marvell, Ark. Rev. S. W. Yancey, pastor of our church at Parkin, Ark., did the preaching, which was gospel to all ears. His denunciations of sin in all its forms is fearless; but, on the other hand, the joy of the Christian life, the beauty of its service, and the blessedness of its hope is ably portrayed. His preaching produced a profound effect upon his hearers, and both church members and sinners who heard him

Holman India Paper PREACHERS' REFERENCE BIBLES

CLEAR BLACK PRINT, THIN, LIGHT and VERY COMPACT.

AUTHORIZED VERSION printed on finest India Paper made. Color tone is a beautiful pearl white with a firm, soft finish.

The leaves separate easily and do not cling together in the manner peculiar to other India Papers. While it is doubly strong and firm in texture, it is so thin that it bulks only five-eighths of an inch to a thousand pages, and so very opaque that though black and clear the print does not show through.



HOLMAN INDIA PAPER.

Black Face Type Edition

8vo. Size, 7 1/2 x 5 1/4 inches, 13-16 of an inch in thickness. Weight 15 ounces.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown

No. 1735X. Genuine Morocco, divinity circuit overlapping covers, grained leather lining, silk sewed, silk head bands and silk marker, round corners, red under gold edges. \$3.75
No. 1735XE. Same as above with Button Flap. \$4.10
Concordance added to either of above styles 75 cents additional. Adds 1-16 of an inch to thickness.

HOLMAN INDIA PAPER

Large Bourgeois Type Edition

SELF-PRONOUNCING

8vo. Size, 8 1/2 x 5 3/4 inches, 1 inch in thickness. Weight 19 1/2 ounces.

Specimen of Type.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Neth'inims, and all

No. 1875X. Fine Grain Genuine Morocco, divinity circuit overlapping covers, grained leather lining to edge, silk sewed, silk head bands and silk marker, round corners, red under gold edges. \$5.00
Concordance added to either of above styles 85 cents additional. Adds 1-16 of an inch to thickness.

Note: All of the above styles are also supplied with Complete Preachers' Helps at the same prices as the Concordance Editions. Thumb Index 35 cents additional.

The largest print reference Bible published.

HOLMAN INDIA PAPER

Pica Type Edition

8vo. Size, 9 1/4 x 6 3/4 inches and only 1 1/4 inch in thickness. Weighs only 26 ounces.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

No. 2032X. FRENCH SEAL, divinity circuit, overlapping covers, gold titles, leather lined, silk head bands, and silk marker, round corners, red under gold edges. \$6.00

No. 2075X. FINE GRAIN TURKEY MOROCCO, divinity circuit, grained leather lining to edge, silk sewed, silk head bands and silk marker, round corners, red under gold edges. \$8.75

PREACHERS' CONCORDANCE EDITION

Styles 2032X and 2075X are supplied with Concordance. Adds 1/4 of an inch to thickness. Also containing sections of ruled Onion Skin Paper for Notes. The Concordance in this Special Edition is Analytical and Comparative with 100,000 References.

PRICE \$1.00 ADDITIONAL

Postage Paid.

Order of

Anderson, Millar & Company.

Little Rock, Ark.

are almost unanimous in their decision to endeavor to live better lives. He labored with us twelve days, during which time there were several conversions and eight additions to the church. The largest results known, consists in an awakened and reconsecrated church, and a closer affiliation among the denominations of the town.

In this connection I feel it my duty to state that Brother Yancey's evangelistic methods are safe and sane, with the objectionable element of sensationalism conspicuously absent. I most cordially commend him to any pastor who needs a real helper in evangelistic services.

Brother Yancey delivered an address on the subject of "Temperance" at Holly Grove some weeks ago which was most effective. I can unreservedly state that he made one of the strongest and most fearless appeals on this important question of the day that I have heard. We hope that the citizens of many of our townships may be privileged to hear him on this subject.

Fred H. Peoples, Pastor.

NEW BUILDING FOR FIRST CHURCH, BATESVILLE.

Will you excuse me for calling attention to an official board meeting of the Batesville First Church on the night of May 14, 1912? Modesty, I suppose, kept some member from writing of it.

After a regular meeting of the board the subject of a new church was broached. The pastor, T. Y. Ramsey, made a statement that the church had outgrown its quarters and room had to be rented down town for the Baraca Class and a church with ample room and modern facilities was necessary and now was the time to build. In response to this statement the members of the official board subscribed within fifteen minutes \$17,000 and up to the present the subscription has passed \$30,000 and \$10,000 more in sight. The church is to be of native stone. The laymen seem to be awake and in addition they have in bank now \$2,500 for a parsonage. Batesville and Brother Ramsey are to be congratulated.

Your brother,
F. M. Daniel.

June 1.

ANNUAL MEETING.

The first joint annual meeting of the Woman's Home and Foreign Missionary Societies of the White River Conference met in Batesville, Arkansas, May 18 to 21.

The key-word of the conference was unity. Everybody was in favor of uniting these societies, therefore it was done and now known as the Woman's Missionary Society. Mrs. Mary Neill of Batesville presided over the Foreign Department and Mrs. Adah Rousau of Osceola over the Home Department.

The conference was well attended and Batesville as always before, entertained most cordially.

The principal speakers for the occasion were Mrs. Frank Siler, Recording Secretary of Woman's Missionary Council, and Mrs. Fannie K. Brown, missionary from Brazil. The missionary spirit is advancing rapidly in this part of Arkansas, and greater work is now planned for the year. Next conference will meet at Paragould, Arkansas.

Mrs. Preston Hatcher.

PARAGOULD, FIRST CHURCH.

This will be information and answer many inquiries. Rev. Fred Little, because of ill health, has surrendered this charge as pastor. Is now in Texas, Lorado, for his health. I have secured Rev. R. R. Seneker, of the Missouri Conference, and late a student at Vanderbilt for the place for the rest of the year.

M. M. Smith.

Randolph- Macon Woman's College

LYNCHBURG, VIRGINIA

One of the sixteen "A" Colleges for women in the United States. Four laboratories: Astronomical Observatory; New Gymnasium. Swimming pool. Athletic grounds. Fifty acres in the campus. Endowment, just increased by \$250,000, reduces cost to students to \$300 a year for full literary course. Officers and instructors, 65; students, 675. For catalogue, address WM. W. SMITH, A.M., LL.D., President.

SEARCY DISTRICT CONFERENCE.

The Searcy District Conference will be held at McRae July 9-10, beginning at 9 o'clock on the 9th. The opening sermon will be preached at 11 o'clock by Rev. W. T. Wilkinson. All the local preachers in the district are urged to be present with a written report. The pastors will please not to have their quarterly conference records present. Let all preachers, delegates, and visitors, come praying that we may have an old time revival begin in the District Conference that shall spread all over the district.

Committee on Examination for License and Admission: F. P. Jernigan, J. H. Barrentine, and B. L. Harris.

For Deacon's and Elder's Orders: R. C. Morehead, I. D. McClure, and H. H. Hunt.

A. F. Skinner, P. E.

MISS DORA JOHNSON DIES.

Miss Dora Johnson, one of Shelby county's leading educational workers, died at St. Joseph's hospital yesterday afternoon at 1:30 o'clock, after a brief illness.

Miss Johnson, although still young, had had quite extensive experience in educational work, and had recently been appointed to the head of the department of Latin at the West Tennessee Normal College. She was a graduate of Vanderbilt University, where she took the A. B. degree, and later from the University of Chicago, where she took the degree of M. A.

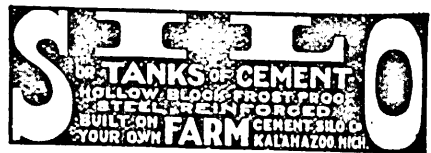
For the past six or seven years she had been making a journey each year to Europe, where she spent much time in the older cities of the continent in pursuing her studies to complete her Ph. D. degree in the University of Chicago, which she had almost completed. She had taught in Ward's Seminary at Nashville and in the girls' Latin school at Baltimore.

Miss Johnson was the daughter of the Rev. W. C. and Bettie A. Johnson, long time citizens of Springdale, a suburb of Memphis. Her father was a minister of the Methodist church and died several years ago. Miss Johnson is survived by her mother, four sisters, Mrs. J. W. Young, Miss Willie Johnson of this city, Mrs. Edmund Taylor and Mrs. J. D. Barbee of Greenville, Miss., and one brother, Smith A. Johnson.

The funeral will take place from the family residence, 1130 Vance avenue, this afternoon at 4 o'clock. Interment will be made in Elmwood cemetery.—Commercial-Appeal.

TEMPERANCE.

It has grieved me to learn that in spite of the fact that more than forty millions of people are living in prohibition states and saloons are getting wiped out by the hundreds, more liquor than ever was consumed last year. Uncle Sam's figures tell the melancholy story that the nation is consuming more intoxicating liquor than it has done in any previous year of its existence, so instead of sobering up, we are sousing down. The only thing to do is to prohibit the manufacture of the stuff. O, my what deplorable conditions exist here on the border near Fort Smith. I wish Arkansas would wake up and vote statewide prohibition. Hundreds and thousands of men and boys have gone down to ruin since Oklahoma voted saloons out. This beautiful and fertile country west of Fort Smith is cursed with Fort Smith whisky. What can we do? Brethren, let us get whisky out of Fort Smith. I have some appointments along the



state line a few miles from the city. We can look across the river and see the city five miles away from some of these communities, and of course, these people go over Saturday to trade, and some bring whisky home with them, spend Sunday drinking so we can't reach them with the gospel. What shall we do? I never saw the like. I want whisky out of Fort Smith.

Can it be done? If all the church members would vote it could be done today. My Lord hear our prayers and wake the people up. I am sure I never saw such deplorable conditions. I know what I am talking about. I am personally acquainted with some of the drunkards, and am in sympathy with them since the terrible demon drink has impoverished their homes and wrecked their lives. I try to help them in their struggles, but what can I do as long as saloons are here.

We hate to make this cry, but something must be done. Governor W. R. Stubbs of Kansas is a stalwart among governors. He proposes to enforce the prohibitory law of Kansas against saloons if he must call out the militia. He said the other day, "Kansas has tolerated the bootlegger's speak-easy, basement, attic, and every kind of liquor violator long enough. It must stop. These fellows are going to be driven out of business, and they are going to stay out." Hurrah! for Governor Stubbs. He has the stuff in him out of which presidents are made. He would grace the presidential chair with dignity, grace and courage. Let all say Amen! J. H. Callaway.

Muldrow, Okla.

FETTERS OF BRASS.

A Lecture on Sexual Relations and Social Purity.

By Rev. A. M. Shaw. For Men and Boys specially. Good for everybody. Delivered in many towns and cities, in Arkansas, Missouri, Texas and California. Commended by thousands, including many Ministers, Teachers and Physicians. Worth its weight in Gold. Price, 25cts. Postpaid. Order of A. M. Shaw, Prescott, Ark.

LAND TO EXCHANGE.

I have some land in Oklahoma I want to exchange with parties for land in Arkansas. I desire to have some land listed for sale and trade in any part of Arkansas, provided, the land is well located and quality good. My land here is good. Any one interested write, G. S. Whicker, Olustee, Oklahoma.

WEAK, COLD SPELLS.

Wilmington, N. C.—Mrs. Cora L. Ritter, of this place, says: "I used to have headaches, and blind dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for 10 years." Cardui is a remedy for women, which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui today.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.
Adair.

Having an appointment to preach at Adair Monday night and as the train I planned to take would not stop at Choteau, I missed my good friend and brother, Rev. P. C. Atkins, who is stationed at Choteau. He is one of our purest and best men and is serving a good church. The parsonage was rebuilt last year. So he has a good home and a most excellent people. Sorry to have missed them. Adair is much the same it has been for several years. Two or three blocks of business, bank, good public school. Three churches. We have desirable property both in church and parsonage. Two rooms and a nice veranda have been added to the parsonage. Rev. E. M. Myers is pastor here and at

Big Cabin.

He impressed me as an excellent man. His people are delighted with him. He has an intelligent wife and several nice children. The oldest daughter performs beautifully on the piano. We secured two new subscribers at Adair, Mrs. W. P. Brandon and Mrs. J. F. Cumming, and eight at Big Cabin, Mrs. G. E. Robinson, Mrs. Nora N. Day, Mrs. M. A. Trout, Mrs. Effie Cornatzer, Mrs. N. J. Madison, Mrs. H. A. Hacker, Mrs. R. L. Steigleder, and Mrs. Clyde Shepherd. Big Cabin is a fine business point. Sister Butler keeps a good hotel. Clarence Jones is the Sunday school superintendent and a fine worker. Rev. J. M. Russell is on the Adair circuit. He has a home of his own, and is faithfully looking after his work. He has served the church long and well.

Welch.

About three hours were spent in Welch, but we saw all our subscribers to the Western Methodist that needed to be seen, and got their renewals for another year. Rev. G. L. Crow is our pastor for the second year. He is blessed with a cultured wife and an intelligent daughter. He is one of the true and tried preachers of his conference, and knows how to make and keep things pleasant.

Rev. E. M. Sweet, was on hand for his quarterly conference. He has been greatly troubled by an afflicted daughter, who with the family have gone to Texas. He reports her condition much improved. We have no better or truer men than he. His brethren love him and have deeply sympathized with him in this affliction. He is a strong and successful preacher. Welch is quite near the Kansas line. Has two banks, four or five blocks of brick business houses, good school and church privileges. We have a small parsonage and neat church. A two room annex has been built for the overflow Sunday school and for the young peoples' societies. Welch has an excellent class of citizens. They impress me most favorably.

PUDDINGS



made from
JELL-O
ICE CREAM
Powder

Are the easiest made and most delicious ever served by the finest cooks.

Simply stir the powder into milk, boil a few minutes, and it's done. Any one can do it. Directions printed on the package.

Ice Cream made from Jell-O Ice Cream Powder costs only one cent a dish.

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

At Grocers', 10 cents a package.

Beautiful Recipe Book Free. Address,

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

Vinita.

Doubling back to Vinita a pleasant night was spent with Rev. W. H. Roper and family. He had just returned from Stigler where he preached the annual sermon for the public school. He ranks with the best preachers of his conference and has filled acceptably some of its best stations. He has a most excellent Christian wife and a large family of intelligent children. One daughter has been teaching in Oklahoma City and his oldest son is a great musician. Plays for Excell on special occasions. Vinita is the city of northeast Oklahoma, county site of Craig county. Population over 4,000. They have beautiful broad paved streets, many miles of side walks, four banks, eight or ten blocks of business houses, many of them two story brick, two large public schools. The high school would be a credit to any city. The white sulphur artesian well is a fortune in itself. The climate and general surroundings make Vinita a most desirable place to live. The city park is beautiful, and will be appreciated more and more. We have a large church and two story parsonage. There is talk of a \$20,000 church. Brother Roper knows how to build it and has the co-operation of his people. He has an excellent membership and preaches to large congregations. The Sunday school is prospering and the Woman's Missionary Society is doing a great work. Shaping up the old, we secured three new subscribers, Mrs. M. Stevens, Geo. E. Davis and Mrs. Nellie Williamson. They had a good meeting in the early part of the year, conducted by Brothers McIntosh and Phillips.

Afton.

In almost the extreme northeast part of Oklahoma is Afton. Population about 1,500. It is well located on the Frisco road. Two banks, well supplied with brick business houses. The public school sets on a beautiful ridge and is a credit to the town. We have excellent property in church and parsonage. The large maple shade trees set out by Brother Scruggs around the church and parsonage are beautiful. This is a lovely country. We had a pleasant service though the train was late. Shaping up the old we secured three new subscribers, A. Clover, H. J. Allison and W. M. Painter. Rev. A. B. L. Hunkapillar is pastor. He is keeping up his record of good and faithful service, whether on circuit, station, or district. Some day he may expect to hear his Lord say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." His good wife was gone to the Woman's Mission meeting at Tulsa, but his lovely daughter made good in mother's absence. Rev. J. L. Duncan is a worthy local preacher and is a great help in the church work. He kindly met me at the train while the pastor held the congregation.

Miami.

The county site of Ottawa county is Miami. Population 3,000. It is a beautiful town on the border of the zinc mines. In the last two years a good deal of substantial building has been done. A three story brick public school house has just been erected. The town is beautiful for situation, broad streets lined with shade trees in their verdant beauty. Three banks, large well filled stores. Wheat mill that runs all the year. Two elevators. No cotton. Stock, grain and hay are the chief products. Plenty of churches. We have a concrete block church and parsonage of the same material. Rev. J. E. Wright is pastor. He was gone to Nashville, Tenn., to visit a sick relative. He is accepted as an excellent preacher and a devout Christian. Sorry not to have met him. It was a pleasure to meet Mrs. Mattie Bigham, from Paris, Ark., and enjoy a good

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.

dinner with her. We had a nice list of subscribers here so my work was to secure their renewals.

Fairland.

As indicated by the name, Fairland is a beautiful town in a lovely part of the State. They are on quite a boom just now, as the M. O. & G. road that crosses the Frisco is being built through the town on to Miami and to Joplin, Mo. There are several new brick houses being built and some lovely cottages. Concrete side walks are being put down. Parties are moving into town. There is a bank, several brick stores, public school and three churches. We have a neat parsonage and good church, with extra nice pews. We had a pleasant service with a few. A pleasant night was spent with Brother Crockett. We secured four new subscribers, Miss Jessie Crockett, Mrs. Maria Fleming, Mrs. M. G. Benbrook and W. P. Howard. The renewals were Mrs. S. T. Lincoln, Mrs. H. G. Nations and Rev. W. A. Frazier, the pastor, who came in awhile before I had to leave. Sister Frazier was on a visit to relatives near Muskogee. Brother Frazier seems to be getting on well with his work. I heard nothing but good things of him. Brother Campbell is the superintendent of the Sunday school.

Chelsea.

Chelsea is situated on the Frisco road in Rogers county. Population about 1,500. They have three banks, six blocks of brick business houses, seven brick stores in process of erection, two elevators, new three story brick public school. Lovely park, water works, gas wells, oil refiner, four churches and a real nice town. We have excellent property in both church and parsonage. The latter has had a new cook room and back porch built, which make a pleasant home for one of the best of preacher's families. Rev. J. L. Gage is here for the second year. He had three successful years at Davis, and is doing well at Chelsea. He is industrious and intelligent and is blessed with an excellent wife and three precious children. We shaped up most of the old and secured four new subscribers: Miss Maggie Parke, J. B. Milam, W. G. Milam, and M. Roberts. The pastor and Brother Ring gave delightful entertainment. It was a real pleasure to worship with them Sunday morning. The Sunday school is first class. It is well conducted by Brother A. S. Lee. The singing was excellent. This is an intelligent congregation and a pleasant people to serve. My visit among them will be a pleasant memory.

PILES CURED AT HOME
NEW ABSORPTION PROCESS

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

CHURCH BELLS SCHOOL

ASK FOR ORGANOLOGY and Special Donations
Plan No. 22
Established 1858
THE C. S. BELL CO., Hillsboro, Ohio

Waterman's
Ideal
Safety Pen

THE LATEST MODEL
OF THE
BEST FOUNTAIN PEN
ON EARTH

The Pen Screws back
into the Barrel

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

SEE THEM AT

ANDERSON, MILLAR &
COMPANY

122 East Fourth St.
Little Rock, Ark.

CATO CIRCUIT.

Sunday was a fine day for Concord, Children's Day being observed. While they had been practicing only a short time, all acted their part well. The program was simply fine.

Sister Weidemeyer has the training of the little folks in hand and is certainly a good instructor.

We had a nice collection after which dinner was served. We are glad to say that we have as fine a Sunday school at Concord as can be found in any country church.

Brother Willie Merritt has control of the class and is giving them his best service. He is also loved by all the school. Brother Wilkerson of Cabot, was with us in the afternoon and made an interesting talk much to the delight of the many hearers.

Concord is a coming church located in a fine farming country. We are looking forward to a great work this year.

J. H. Gipson, P. C.

TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S TASTE-
LESS 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 chil-
dren, 50c.

THE CHICKASHA DISTRICT CONFERENCE.

The Chickasha District Conference which convened at Lindsay, Okla., May 21, Presiding Elder L. L. Johnson, presiding, held one of the most enjoyable and profitable sessions that it has been our privilege to attend in many years. Brother Johnson in his usual earnest, energetic way pushed the business of the conference to completion in two days and a half without slighting any worthy cause. Ample time was given for the discussion of and planning the work of the Sunday school, Epworth League, and Laymen's Missionary Movement.

Among the important work of the conference were arrangements for the District League organization, a District Church Extension Board, and the more efficient work of the Laymen's Missionary Movement.

There was but one license to preach granted. It was given to Wade W. Johnson, the son of our beloved presiding elder, L. L. Johnson. Wade is an exceptionally bright boy and will do large service for the church.

Four were recommended to the Annual Conference for Admission on Trial. They are Wade W. Johnson, Clifton K. Ray, Marian J. Ivie and Alfred B. Carson. Bain Murrah Nelson was recommended for re-admission.

The distinguished visitors at our Conference who had important business with us were Dr. James A. Anderson of the Western Methodist, President Shelton of Oklahoma Wesleyan College, President Martin of Hargrove College and Mr. B. C. Clark, Conference Lay Leader. These brethren all made good as usual and their presence was greatly appreciated by the Conference. The Conference also appreciated a short visit from Rev. J. D. Salter of Capital Hill and Rev. J. V. Stanley of Purcell.

The delegates to the Annual Conference elected by the laymen were Messrs. J. C. Jones of Chickasha, B. E. Massey of Comanche, F. P. See of Lindsey, and R. A. Thompson of Ninekah. Rev. W. M. Chenault and Mr. E. E. Alkire were elected alternates.

Comanche was selected as the place of meeting for the next session of the conference.

Strong resolutions touching the effi-

ciency and faithfulness of our Presiding Elder and our affection for him, were passed.

The conference was made to feel much at home at Lindsey. The good people of that church entertained the conference well and with ease and their kind hospitality was greatly appreciated.

We adjourned Thursday noon amid hearty expression of profit and pleasure, from all.

W. C. Savage, Secretary.

HARGROVE COMMENCEMENT.

The commencement exercises of Hargrove College began on May 18 at 8:30 p. m., with a college play in the Auditorium. On Sunday morning at 10:30 in Broadway Methodist Church the Baccalaureate sermon was delivered by Rev. C. A. Rexroad, pastor of St. Paul's M. E. Church, South, Butte, Mont. This was a sermon of great power and was delivered eloquently. By special invitation of the pastor, Dr. C. Raymond Gray, Rev. Rexroad preached at Broadway again at 8:30 Sunday evening.

On Monday at 8:30 p. m. in the College auditorium the graduating exercises were held and Rev. Rexroad delivered one of the finest literary addresses to the graduating class that it has been my pleasure to hear. After the address was over about seventy-five people gathered in the dining hall to a banquet. The writer acted as toastmaster and toasts were responded to by Rev. C. A. Rexroad in which he referred to the duty of the church to rally to the support of Hargrove College and also to his association for the past ten years with the present president of the College; Hon. R. A. Heffner, city attorney for Ardmore and president of the city school board, in which he dwelt on the duty of Ardmore to stand by and patronize Hargrove; Dr. C. Raymond Gray, who spoke of the strong feature of Christian Education.

On Tuesday at 8:30 p. m. was given the final concert by the music and elocution departments. Thus passes into history the year 1911-12 of Hargrove College.

The prospects for a large number of students for next year is encouraging. Hargrove College has a contract with the Federal Government for the education of a limited number of Chickasaw and Choctaw Indians. Anyone knowing any of these Indians wanting to go to school please put me in communication with them.

W. H. Martin, President.

HENDERSON-BROWN COMMENCEMENT EXERCISES.

With the awarding of diplomas to the large graduating class at 10 o'clock yesterday morning the 1911-12 session of Henderson-Brown College went on record as one of the most successful years in the history of the celebrated institution, and President George H. Crowell is receiving congratulations on all sides on the marked progress evidenced during the first year of his administration. Now that Dr. Crowell has the affairs of the college running along the lines he has mapped out the prospects are that the achievements in the future will eclipse anything undertaken in the past.

Since our last issue, in which the first part of the program was chronicled, a number of features have been presented, beginning with the readers' contest on Friday night, in which the Upsilon-Phi and Philomathean Societies engaged. The Philomatheans secured the decision, the individual medal being awarded to Miss Hettye Cotner.

Saturday evening at 8 o'clock the essay contest was held, the Upsilon-Phi Society gaining the decision, the individual medal going to Miss Madge North.

Methodist Benevolent Association

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

The commencement sermon was delivered Sunday by Dr. Geo. M. Gibson, of Dallas, Texas, and at 6 p. m. an address was delivered by Rev. K. W. Dodson, of New Iberia, La.

Monday was "Home-Comers' Day" and was celebrated in elaborate style, a large number of former students being present for the occasion. The election of officers of the Alumni Association resulted as follows: President, Prof. Robert Rhodes, of Oxford, Miss.; vice president, Mrs. Myal Greene, of Arkadelphia; secretary, Miss Mabel Heard, of Arkadelphia. Hugh D. Hart, of Little Rock, was elected to deliver the annual alumni address.

Monday night the alumni banquet was given in the spacious dining hall at the college and was attended by a large assemblage. Toasts were responded to by Miss Mary S. Mooney of Tennessee, and Mrs. Fred Suits of Newport, Miss Beryl Henry of Bentonville, and Hugh Hart of Little Rock. The annual oration was delivered by Skipwith Adams, an attorney of Little Rock, who spoke on the subject of, "The Spirit of Insurgency."

Tuesday at 10 a. m., the annual debate between the Gamma Sigma and the Garland Literary Societies was held. The question was, "Resolved, That the Initiative and Referendum is a Valuable Addition to the Legislative Form of Government," the affirmative being presented by the Gamma Sigma and the negative by the Garlands. The debate was won by the negative side, Tom Clark being awarded the medal for the best individual effort.

Yesterday morning the large graduating class was awarded diplomas after an interesting musical program had been rendered. The baccalaureate address was delivered by Dr. Charles McTyeire Bishop of Georgetown, Texas. The presentation of medals and benediction following.—Southern Standard.

GUYMON DISTRICT CONFERENCE

The ninth session of the Guymon District Conference was held in Tyrone, Okla., May 22-23, 1912.

Rev. E. R. Welch, our new P. E., presided with dignity and brotherly kindness.

The reports of the pastors were encouraging. Few of the charges reported good revivals and the outlook for full collections was good.

I think I have never seen a more harmonious session of District Conference and every one seemed to have a good time. The preaching was done by the following brethren, Revs. G. L. Gilbert, M. T. Allen, E. R. Welch and R. A. Crosby and I guess each did his best.

S. J. Taylor, M. W. Pugh, C. M. Plymel and D. D. Boyd were elected delegates to the Annual Conference, with Judge W. C. Crowe and Rev. N. R. Dupree, alternates.

The next session of the conference will be held at Hooker.

Wednesday afternoon was given the District Woman's Missionary Society, and they had a fine program. Mrs. R. A. Baird presided. Rev. M. F. Sullivan and his excellent people gave the very best entertainment and it was enjoyed by all.

M. T. Allen, Secretary.

PARAGOULD DISTRICT CONFERENCE.

The thirteenth session of the Paragould District Conference met in the Methodist church at Imboden, Ark., May 23 at 2 o'clock p. m. Brother M. M. Smith, presiding elder, presided

over the session. A fairly good attendance of the pastors and also delegates were had. Good reports were made by all.

Among the visitors attending were B. L. Williford, presiding elder of Batesville district, President Miller of Hendrix College, Dr. Ellis representing the interests of our Tri-State Hospital, B. L. Harris pastor at Newport, who represented the Church Extension interests. Others whose names are not recalled were also present.

Enoch Emmons, John McLaughlin, and William Jesse Martin were licensed to preach.

William Ira Miller and Israel Calvin Bradsher were recommended to Annual Conference for Admission on Trial.

A number of places were in nomination for the next session of the Conference, but after several ballots were taken and no place elected, Marmaduke was unanimously chosen as the place for our next meeting.

Dr. Poindexter, F. M. Daniel, Isaac Ebbert, and J. A. Bradsher were elected delegates to Annual Conference.

W. J. LeRoy, Secretary.

PROGRAM OF THE EDUCATIONAL CONFERENCE.

Nashville, Tenn., June 20-21, 1912.

June 20.

General Subject: The Annual Conference Boards of Education.

Morning session, 8:00 to 10:30, Bishop E. E. Hoss, presiding.

Sub-topics:

1. The Board's Relation to the Educational Enterprises of the Conference.

2. The Board's Relation to Strengthening and Propagating Educational Interests, Sentiment, and Convictions within the Conference.

3. The Boards' Relation to the General Board of Education.

Afternoon Session, 3:00 to 5:00, Bishop W. B. Murrah, presiding.

1. The Boards' Financial Policy.

2. The Conference Board of Education and the Conference Secretary of Education.

3. The Organization of the Conference Board of Education.

June 21.

General Topic: The Development and Correlation of the Agencies for Ministerial Education.

Sub-topics:

1. The Contribution of the Church College to the Training of the Ministry.

2. The Conference Course of Study and the Training of the Ministry.

3. The Place of the Theological Seminary in the Training of the Ministry.

4. The Work of the Correspondence School and of the Conference Committees in the Training of the Ministry.

5. The Contribution of the Preachers' Institute to the Training of the Ministry.

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.

Sleeplessness

may be overcome
by a warm bath
with

**Glenn's
Sulphur Soap**

Sold by
druggists.

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



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

LITTLE ROCK, ARK.

A LIFE-SKETCH OF THE LATE JOSEPH L. HOWELL.

By A Nephew.

Joseph Leonidas Howell, of Bentonville, Ark., departed this life suddenly of heart failure on a train near Memphis, Tenn., April 4, 1912, while on his return home from St. Petersburg, Fla., whither he and his family had been to spend the winter. His remains were laid in a vault in Memphis, after a beautiful funeral service at the home of his step-son, Mr. B. G. Covington, a prominent citizen of Memphis, amid a profusion of floral offerings, many kind and heart-felt expressions and messages of sympathy being received by the bereaved family from relatives and friends. Of his immediate family, besides sisters, he leaves to mourn his loss a devoted wife, a young daughter, Miss Rachael, and a step-daughter, Miss Corrie Covington, who is as one of his own family; also Mrs. Mattie Mewborn, of Gainesville, Texas, and Mr. Edwin Howell, of Howell, Ark., a daughter and a son by a former marriage; and three grandchildren, a daughter and two sons of Mrs. Effie Howell Izard, now deceased.

He was an old time gentleman of the Southern type, a man of unpretentious mien, of genial nature, and always had a smile, a good word or pleasant story for everybody.

If space would permit, many things could be said of this man and his family. He was the seventh of nine children, six daughters and three sons, born to David and Naomi Edwards Howell in Haywood county, North Carolina, their ages ranging from seventy to about ninety-four years, he being seventy-six; and all the daughters survive except one, who died nearly

three years ago, the day after the death of her husband, having lived to see the fifth generation of her one hundred and eighty-eight descendants. The names of his brothers and sisters, in the order of their ages, were and are: James, Mrs. Eliza Hyatt, of Cherokee county, N. C., Mrs. Mary P. McCracken, deceased, of Crabtree, N. C., Mrs. Charlotte Jarrett, of Ellijoy, Ga., Mrs. N. Emiline Osborne, formerly of Independence county, Ark., now residing with her son at Fort Smith, Mrs. Adeline Butler, of Irvin, Ga., Joseph L., the subject of this article, Mrs. C. B. Way, of Asheville, N. C., and William, the youngest.

James, the eldest, while trained in the rural pursuits of his day, among the valleys and hills of Western North Carolina, by studious effort, acquired extensive knowledge both in literature and music, and was a teacher and writer. He educated his younger brothers and two younger sisters, all of whom became skilled musicians. They traveled extensively in the Southern states, including Arkansas and Texas, and in the early fifties, the older brothers located in Woodruff county, Ark., acquired slaves and began opening up fertile plantations. When the war began Joseph joined the Southern army. Later, William enlisted at Little Rock, was transferred to Memphis, where he was taken ill and died at the age of 19; and the oldest brother, who for some reason was not in the service, died soon thereafter in Woodruff county. About this time Joseph, the only son left, was discharged from the army, he having contracted a chronic case of indigestion which had rendered the once handsome, stalwart young man a mere skeleton. He came to the home of the writer's parents in Independence county; and the writer can barely remember the tall, dark-eyed, curly-haired soldier, who remained there probably about six months, and that every one said he could not live. But he finally recovered. And at the close of the conflict, with slaves gone and debts pending, as did most every other true Southerner of those days, with indomitable energy and courage; he returned to his farms to retrieve them from loss and ruin. How well he succeeded is a matter of history among his neighbors and friends.

After a few years of continued effort, he regained his fallen fortunes, added to his landed estate, engaged in other pursuits, and soon became one of the leading business men of Eastern Arkansas. About 1874 he purchased a summer home at the beautiful town of Asheville, N. C., where he and his family spent a large portion of their time for many years, and became part and parcel of that splendid community. He was always a liberal contributor to progress and church advancement; and was one of the stewards and leading supporters of the Southern Methodist church there, of which the Rev. James Atkins, now Bishop, was pastor, and there their families became devoted and fast friends. He was also a leading spirit in constructing a church of his faith in the little town of Howell where he lived so long, and when, a few years ago, he went to Bentonville, Ark., he cast his lot with those people and became one of them in the full sense of the term, and many of his friends there have felt and expressed a deep sorrow in his loss to the community.

But whatever may be said of him as a citizen, or as a business man, or of his deeds in the Christian service, to one who knew him well, the true nobility of his character shone brightest in the happy, beautiful, perfect life he led in his home and with his family. His good nature and happy smile spread cheer on every hand, and it is believed that there never was a wish in his home, so far as lay in his power, that was not fully gratified.

When it is said of this man that he was a devoted husband, a loving father, a kind relative, a generous friend, a good citizen, and a Christian man, all is said that is worth saying of any man.

Many hearts must remain sad; but when his spirit took its sudden flight, and guardian angels stood about to beckon him on to the other shore, the Christian faith brings the consolation that he is only gone to his reward, to rest from his labors, and to live on with his Maker.

T. S. Osborne.

Fort Smith, Ark., April 26, 1912.

MOORE.—Mrs. Mollie Moore, our beloved sister who was loved by all who knew her, died May 2, 1912. Sister Moore was converted at the age of fifteen; joined the M. E. Church, South at Magnet Cave, where she remained a member for twenty-eight years. She was forty-seven years old at her death. She leaves a husband and six children and a host of friends to mourn her loss. May the life she lived be an example to her loved ones and friends to follow on, and may we follow her as she followed the Lord. Her eldest son, who had been absent from home, spent only a short while with her before she died. He was much grieved over this. To him let all Christians give their sympathy and prayers. Sister Moore seemed to leave a good impression on all her children. Her place can never be filled in this world with them except through the sweet memory she leaves. Let them with us, be conformed to the decision, that the Lord giveth and the Lord taketh away: blessed be the name of the Lord.

Her pastor,
F. H. Ross.

A CORRECTION.

Will you please allow me a little word of correction in my letter of last week? Where you make it read: "But expect to 'leave' the burdens with our people." It should read: "But expect to 'bear' the burdens with our people." Please make this correction.

Your brother,
J. Wesley Williams.

Eudora, June 1.

TERRIBLE TRAIN OF TROUBLES.

Lake Charles, La.—Mrs. E. Fournier, 516 Kirby Street, says: "The month before I took Cardui I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui, I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui.

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 with in 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.

HOLMAN INDIA PAPER

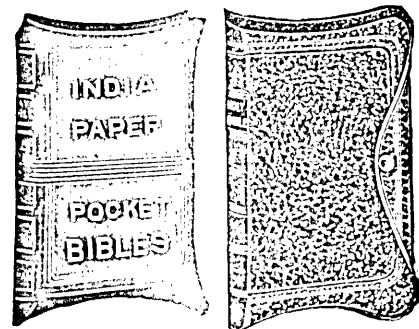
Thin Pocket Bibles

TEXT EDITIONS. OLD AND NEW TESTAMENTS AND MAPS ONLY.

Clear Black Print, Thin, Light and Very Compact.

Authorized Version printed on finest India Paper made. Color tone is a beautiful pearl white with a firm, soft finish.

The leaves separate easily and do not cling together in the manner peculiar to other India papers. While it is doubly strong and firm in texture, it is so thin that it bulks only five-eighths of an inch to a thousand pages, and so very opaque that though black and clear the print does not show through.



The BUTTON FLAP BINDING as shown above gives a decided advantage for shipping in and out of the pocket. The leather cover extends completely over the front edge and is fastened on top with a button clasp.

HOLMAN INDIA PAPER POCKET TEXT BIBLE

AGATE 32mo. SELF-PRONOUNCING
Size, 3 1/2 x 5 1/2 inches, 3/4 of an inch in thickness. Weighs 7 1/2 ounces.

Specimen of Type.
Now when Jesus was born in Bethlehem of Judah in the days of Herod the king, behold, there came also men from the east to Jerusalem,

No. 1115X. French Seal, divinity circuit overlapping covers, gold titles, silk head corners, red under gold edges.... \$1.65
bands and silk marker, round

No. 1130XF. Seal Grain Morocco, divinity circuit overlapping covers, leather lined, with Button Flap, round corners, red under gold edges, silk head bands \$2.35
and silk marker

HOLMAN INDIA PAPER POCKET TEXT BIBLE

MINION 24mo. SELF-PRONOUNCING
Size, 4 1/4 x 5 3/4 inches, 3/4 of an inch in thickness. Weighs 10 ounces.

Specimen of Type.
19 ¶ And Bāb'yl-on, the glory kingdoms, the beauty of the Chā dees' excellency, shall be as wh

No. 1315X. French Seal, divinity circuit overlapping covers, gold titles, silk head bands and silk marker, round \$2.00
corners, red under gold edges.

No. 1330XF. Seal Grain Morocco, divinity circuit overlapping covers, leather lined with Button Flap, round corners, red under gold edges, silk head bands \$2.65
and silk marker

POCKET REFERENCE BIBLES

Containing
OLD AND NEW TESTAMENTS, MARGINAL REFERENCES AND MAPS.

MINION 16mo. SELF-PRONOUNCING
Size, 4 1/4 x 6 1/4 inches, 3/4 of an inch in thickness. Weighs 12 1/2 ounces.

Specimen of Type.
19 ¶ And Bāb'yl-on, the glory kingdoms, the beauty of the Chā dees' excellency, shall be as wh

No. 1412X. French Seal, divinity circuit overlapping covers, head bands and marker, round corners, red under gold edges \$1.90

No. 1430XF. French Seal, divinity circuit overlapping covers, leather lined, head bands and marker, round corners, red under gold edges, with \$2.60
Button Flap

POCKET TEACHER'S BIBLE

HOLMAN INDIA PAPER

All of the above styles of PRONOUNCING REFERENCE BIBLES are supplied with CONCORDANCE at 60 cents additional. Add 1/4 of an inch to thickness.

POCKET CONCORDANCE BIBLE

HOLMAN INDIA PAPER

All of the above styles of REFERENCE BIBLES are also supplied with Complete Teachers' Helps at 60 Cents Additional.

Thumb Index 35 cents additional.
Postage Paid.

For Sale By
ANDERSON, MILLAR & CO.,
Little Rock, Ark.

Don't Wear A Truss!

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

I Send It On Trial.

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



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over 30 years. If ruptured, write him today.

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

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

FREE INFORMATION COUPON

C. E. Brooks, 1056 State Street, Marshall, Mich.

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

Name

Address

City..... State.....

QUARTERLY CONFERENCE.

WHITE RIVER CONFERENCE.

SEARCY DISTRICT.

(Third Round.)

Pangburn Ct., at Oak Grove, June 15, 16
 Judsonia and Kensett, at J., June 22, 23
 Searcy Ct., at Gum Springs, June 29, 30
 Searcy, First Church, June 30-July 1
 Heber Springs, July 6, 7
 Beebe and Austin, at Austin, July 13, 14
 Melroe Ct., at Antioch, July 20, 21
 Vilonia Ct., at Cypress Valley, July 27, 28
 Auvergne and Weldon, at Tupelo, Aug. 3, 4
 Newport Station, Aug. 4, 5
 West Point Ct., at Griffithville, Aug. 10, 11
 Augusta Ct., at Fitchburg, Aug. 17, 18
 Augusta Station, Aug. 18, 19
 Cabot and Jacksonville, at Cabot, Aug. 24, 25
 Cato Ct., at Antioch, Aug. 24, 30
 Dye Memorial, Aug. 31-Sept. 1
 Gardner Memorial, Sept. 1, 2
 Bradford and Bold Knob, Sept. 7, 8
 A. F. SKINNER, P. E.

WEST OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT.

(Third Round.)

Ryan, June 8, 9
 Duncan, June 9, 10
 Lindsay, June 15, 16
 Maysville, at Randolph, June 16, 17
 Cement and Fletcher, at Cyril, June 22, 23
 Alex and Verden, at Verden, June 23, 24
 Tuttle and Amber, at Pleasant V., June 29, 30
 Chickasha, June 30-July 1
 Rush Spring and Nimitah, at Wash., July 6, 7
 Marlow, July 7, 8
 Ft. Cobb at Valley View, July 13, 14
 Anadarko, July 14, 15
 Erin Springs at Pinedale, July 20, 21
 Banner at Bethel, July 27, 28
 Criner at Dibble, Aug. 3, 4
 Velma at Woodlawn, Aug. 10, 11
 Sugden and Addington, at Banner, Aug. 17, 18
 Waurika and Terra, at Waurika, Aug. 18, 19
 Comanche at Oak Grove, Aug. 24, 25
 Wallville at Carter S. H., Sept. 7, 8
 L. L. JOHNSON, P. E.
 Britton, Okla.

THE MISSIONARY COUNCIL IN WASHINGTON, D. C.

The following beautiful account of the Woman's Missionary Council is from a circular letter sent to the Auxiliaries of the Tennessee Conference by Mrs. T. B. Loggins, of Dickson, Tenn.:

"My dear Co-Workers: I come to you fresh from the Council meeting at Washington. I cannot hope to make you see the Council as it was, animate with life and vigor, conscious of the heavy responsibility of leadership, clothed upon by a great spiritual humility, obtainable only by an utter willingness to be led by the Divine Guide, the Holy Spirit. I can only show you the Council as an active, working body.

"Both departments were represented by delegates from each of the thirty-nine Conferences. Every Council officer was in her place. The body was presided over by the peerless President, the only Miss Bennett. One hundred and fifty visitors met daily with the Council, as interested and faithful as the Council itself. Among these visitors were Auxiliary and Conference officers, City Missionaries, Deaconesses, returned Foreign Missionaries, the Managers of the work on the Gulf Coast, the Pacific Coast, the Mountain work, the Rescue Homes, the Negro work. One onlooker who has the authority of ability and experience, said of the Council: 'It is the most brilliant body of workers I was ever in.' So much for the personnel of the Council.

"The spirit of service was shown by faithful attendance and strict attention to duty during the entire session. Even the attractions of our National Capital did not draw the Council members away from their business, but daily and nightly those earnest women labored over the many perplexing questions before them. The scope of the work covered every detail of Missionary effort, from the providing of leaflets for the Auxiliary meeting and the report blanks for Auxiliary, District and Conference officers, to the selection of Mission stations in the different parts of our occupied fields, and the manning of Mission schools and plants.

"The Council was advertised to adjourn on the evening of the 17th, but although the last night's session was extended to midnight, there were still many items on the calendar, and by vote it was agreed to remain another day and finish the work. By the morning of the 18th, many had neces-

sarily, by engagement and otherwise, left the city, but 49 Council members, after working from 9:00 a. m. to 2:00 p. m., were privileged to be dismissed on their knees from the second annual meeting of the Missionary Council of the M. E. Church, South. Many left saying, 'I know little more of Washington than when I came,' but soft and low the 'still small voice' whispered, 'well done.'

"No changes were made in the Constitution or corps of officers.

"There are no new, intricate plans to untangle; no new methods to try. Union is no longer an experiment. It has stood the test, and is a success. The body of the Council desires only one more change, a merging from Union to ONENESS."

OUR ORPHANAGE.

By Mrs. W. H. Pemberton.

On Thursday, May 23, our beautiful Methodist Orphanage was thrown open to guests and a large number of ladies, the pastors of several churches in Little Rock and a few other men, called during the afternoon.

The spacious halls and parlors were bedecked with bright and fragrant flowers, charming testimonials of the interest of Little Rock friends in the Orphanage.

In receiving the guests and dispensing hospitality, Mrs. W. A. Snodgrass, President, was assisted by Mesdames George Thornburgh, F. V. Holmes, L. M. Tabor, G. W. Pardee, A. D. McConnell, T. M. Clifford, L. T. Fisk and W. H. Pemberton of the Advisory Board, and Mrs. M. L. Bonner, the untiring matron of the orphanage.

Delicious fruit punch was served and the hours of pleasant social intercourse passed all too quickly.

The Orphanage was a revelation to many friends who saw it for the first time, and their hearts were made glad for the orphans who are fortunate in finding a home here.

The children, now numbering nearly forty, have been blessed with good health, and they are a happy, energetic company. Their devotion to Mrs. Bonner speaks well for her and these little ones who are happy in the protection of her motherly love.

They welcomed Mr. Thornburgh with delight and crowded around to speak to him. Truly, this Arkansas Methodist Orphanage is a monument to Mr. Thornburgh's love for helpless children and his zeal in good works.

There should at least be a good portrait of him there where many boys and girls are learning to lead upright and helpful lives through Mr. Thornburgh's ministry in raising the funds for the erection of the Orphanage.

The location is ideal on Sixteenth and Elm streets, near the Highland Park car line, and the three lots with shade trees afford ample play grounds for the children.

Friends throughout Arkansas contribute to the support of this noble institution of our three Methodist Conferences, and we wish they might have the pleasure of seeing the good work accomplished there. The morning and evening prayer services are seasons of family worship, and the children are taught to trust in Christ and to be considerate of each other.

Every one who assists in this beneficent work by gifts of money, clothing or supplies has reason to rejoice in it and friends from a distance are cordially invited to inspect the Orphanage whenever they come to Little Rock.

KINGSTON CIRCUIT.

Organized a Sunday school on May 19 at Lassiter school house, (in the country) with thirty-eight members. Mrs. Rena Haggard is superintendent. Good prospects for a church to be planted there. All moves nicely.

S. X. Swimme.

Kingston, Ark., May 21, 1912.

HOT SPRINGS METHODISM.

Present at the preachers' meeting: C. O. Steel, presiding; J. R. Dickerson, S. K. Burnett, Forney Hutchinson, A. J. Black, T. D. Scott, O. H. Keadle and W. S. Williams, the latter being a layman of Malvern Avenue church. "Did Christ o'er sinners weep" was sung. Black led in prayer and the following reports were made:

Hutchins reported a good prayer meeting at Central Wednesday night; 393 in Sunday school; good congregations at both preaching hours Sunday.

Black reported Children's Day service at Morning Star on the circuit Sunday morning, preaching in afternoon, with fairly good congregations at both services.

Keadle reported that his Sunday school at Tigert Memorial was the best this year, good services, consisting of recitations, etc. Presiding elder preached at night to an average sized congregation.

Dickerson reported a good prayer meeting Wednesday night; 228 in Sunday school, with Children's Day exercises; fine congregations at both preaching hours and a good Epworth League in afternoon.

Williams reported that Brother Steel preached at Malvern Avenue in the morning and D. S. Runyan, an exhorter, conducted the services at night.

Burnett reported 101 in Sunday school at Park Avenue; good congregations at both preaching hours, with the presiding elder preaching in the morning and the pastor at night; also a good League in the afternoon.

The secretary's attention has been called to a little mistake of last week's report, either by the writer or printer, wherein Drake was made to report for Park Avenue when it should have been for Malvern Avenue.

Keadle.

WOMAN'S MISSIONARY SOCIETY, LITTLE ROCK DISTRICT MEETING.

The Annual District Meeting of the Little Rock District of the Woman's Missionary Society will be held at Carlisle June 19, 20, 21, beginning at 8 p. m. on Wednesday the 19th.

Every Auxiliary, Foreign, Home and Missionary Society is expected and urged to have one or more delegates at this District Meeting.

A very helpful and interesting program is being arranged. The good people of Carlisle are very cordial in their hospitality so that whatever number may attend from each Auxiliary will be welcome.

Please send names of those planning to attend the Conference to the Rev. Don C. Holman, Carlisle, for assignment to homes, as well as to the District Secretary.

Mrs. A. R. Stover,
District Secretary.

IN WESTERN OKLAHOMA.

Dear Methodist: Will you allow me a small space to tell of a trip to the western part of the State? Our Methodism seems to be flourishing in that growing country to an extent that would gladden the hearts of any loyal Methodist. I preached Sunday morning and evening at Eldorado. The congregation was all that one could wish. The house was well filled at each service. These people are devout and spiritual. One of the best organized Sunday schools I ever saw was the delight of the morning. At 7:30 p. m. I addressed one of the most hopeful Epworth Leagues it has been my pleasure to meet. Rev. D. V. York, D.D., is doing his old time work. He is a workman of the Master's degree. Besides keeping up his work at Eldorado he has held one revival in Florida and one at Spur, Texas. He preaches a live gospel that makes men quake for sin and shout for righteousness. His spirit stirs within him at the thought

of men away from God, and this stirred spirit moves him to such activity that the gospel through his lips and life stirs others. One beauty of York's work is that it remains.

On my return I stopped at Granfield to take in the Chickasha District Conference. Brother Morgan is the man at the helm. He is a fine presiding officer. His preachers love and respect him. This district is moving well in many, if not all, lines of work. Dunkle, Wright, Scales and the rest make a whole team.

Shelton and Abernathy were there and just as I was boarding the train for home I had the pleasure to shake "ye" editor's hand.

Long live the Western Methodist and its editors.

W. H. Martin.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Dear Friends and Co-workers: At our Annual meeting in Arkadelphia we agreed to do splendid things for our Master, and \$10,000 was pledged for special mission work; \$6,000 for foreign lands and \$4,000 for our home mission schools.

This amount was apportioned as follows:

Camden and Little Rock Districts, \$2,000 each; Arkadelphia, Monticello, Prescott and Texarkana Districts, \$1,500 each, and Pine Bluff District, \$1,000.

How much have we raised on these pledges? How much will we raise by July 1—when the first half of our fiscal year will close?

Let us be up and doing or we shall not accomplish our high aims.

The Woman's Missionary Council has appointed me to represent the women of the M. E. Church, South, in the denominational meetings during the Southwestern Conference of the Young Woman's Christian Association to be held in Monte Ne, Arkansas, June 14-24. As great as is the honor, the responsibility is far greater and I hope you will remember me and this Conference day by day. A large delegation is expected from the student and city Y. W. C. Associations of Missouri, Arkansas, Oklahoma and Texas.

This Conference is held under the auspices of the National Board of the Young Woman's Christian Associations of the United States of America and a fine program has been arranged.

The morning hours will be devoted to Bible Institutes, addresses and denominational meetings and delightful recreations will fill the afternoons. Let us pray that the ten days in the Ozarks may bring refreshings physical, mental and spiritual, which shall be felt throughout our country. Sincerely,

Mrs. W. H. Pemberton,
Cor. Sec. Home Dept.

GENERAL HARRISON—PRESIDENT.

One of the timely features of the June Century will be an article on "General Harrison's Attitude Toward the Presidency" by Lieutenant-Colonel E. W. Halford, General Harrison's private secretary—an intimate view of the man who vacated the presidency, as he entered upon it, without the slightest impairment of his own high sense of the personal and official responsibility of the office, and without having sacrificed a jot or tittle of its constitutional authority.

BENTON STATION.

Our Sunday school observed Children's Day yesterday at 11 a. m. Had an overflowing crowd. Splendid program. Collection, \$8.75. The evening hour was given to the church choir, which rendered a beautiful and inspiring song service. Two accessions to the church. Good day.

S. C. Dean.

May 27, 1912.

CHILDREN'S PAGE.

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

Foss, Okla., March 23, 1912.

Dear Miss Katherine: This is my second time to write. I won't write very much. I am ten years old and in the fifth grade. My teacher's name is Miss Achsa Jeater. I like her very much. I go to Sunday school and church when I can. When I go to Sunday school my teacher's name is Miss Emma Hatchett. I like her very much. She is my cousin. I will answer Zonna Hatchett's riddle. It is a well. Am I right? I hope Mr. Wastebasket has gone to town. With much love,

Zula Hatchett.

* * *

Butler, Okla., March 24, 1912.

Dear Miss Katherine and Cousins: How are you? I am just fine. I will now describe myself: I am black-headed, brown-eyed, and am four feet ten inches tall. I weigh seventy pounds. Guess my age; it is between ten and fourteen. To the one guessing my age I will send a nice post card.

I have one of the sweetest little nieces you ever saw. I have a little sweet brother also. My niece's name is Marie. My little brother's name is Loyd. For pets I have two shepherd dogs and I have a pony. Her name is

Bessie. I go to Sunday school very often. My Sunday school teacher's name is Mr. Kenney. I like him very much, for I think he is a fine teacher. I go to school. My teacher's name is Miss Minnie Wolfe. I like her fine. Our school will be out in five weeks. This is Sunday and there has been ten of my schoolmates here today. We had a fine time. Willie Hively, I guess your age to be twelve years. Ola Burns I know you well. Come up to see us. I will close with a riddle: "Round as a biscuit, busy as a bee, prettiest little thing you ever did see." Lucile Green hand me my hat, for I see old Wastebasket coming. Your new cousin,

* * *

Viola, Ark., March 24, 1912.

Dear Miss Katherine and Cousins: Will you let a little Arkansas girl join your happy band? I go to school every day and I go to Sunday school every Sunday I can. My school teacher is Mrs. Goatcher. My Sunday school teacher is my sister. I love the Western Methodist. I always look for the children's page and then in the back to know when Brother Wilford will come. He is the presiding elder. Brother Hall is our pastor. We all think he is fine. Zonna Hatchett, I will answer your riddle. It is a well. Am I right? Edith Metzger, I will answer your riddle. It is Ohio. Is it right? C. J. Baker, the answer to

your riddle is a strawberry. Am I right? Ruth Carr, come again; we are glad to read your stories. They are very interesting. Well, I will close by asking a riddle: "Who is it that died as no one ever did die, that is spoken of in both old and New Testaments, was never buried and the material of the shroud is used daily in every household? I will let you guess my age. It is between ten and sixteen. Well as Mr. Wastebasket has gone for a ride I will stop before he comes back.

A new cousin,
Louise Waite.

* * *

Paraguold, Ark., March 28, 1912.

Dear Miss Katherine and Cousins: As I see Mr. Wastebasket going to the postoffice I will drop in and talk a little. How many of you cousins like rainy weather? I don't. I will describe myself. I have fair complexion, light hair and gray eyes. Cousins, I make a motion that we give Miss Katherine a post card party, if I can get a second to it. My school was out last Friday. We had a nice entertainment Friday night. I had a nice time and hope every one did. Zonna Hatchett, I guess the answer to your riddle to be a well, and the answer to C. J. Baker's to be a tick. Am I right. Come on Ruth Carr with another good story. I like to read them. Emma Williams, why don't you write? We would like

to have a word from you. As I see Mr. Wastebasket coming I will ask a question and then run home. Who was Ab-salom? Your unknown cousin,
Gladys Katholeen May.

* * *

Asher, Okla., March 23, 1912.

Dear Miss Katherine and Cousins: As it is raining I will write a few lines. How are you all? I am fine and hope you all are the same. What are you cousins doing this rainy day? How many of you cousins go to Sunday school every Sunday? I do. My father is the superintendent and my pastor's name is J. D. Rogers. I like them fine. How many of you cousins go to school? I do. I am in the fifth grade. My age is between eleven and sixteen. If any of you cousins guess my age I will send you a post card. Come on, you Oklahoma girls and don't let the Arkansas girls and boys beat us. Our school is out the 5th of April, and I surely will be lonesome. My teacher's name is J. W. Cloud. I like him fine. I go to school at Cloverdale. I hope the wastebasket will be gone to town when this reaches the place. I wrote once before and it wasn't printed. With love to all the cousins I will close by asking a riddle: "Hickamoor, hackamoor, on the king's kitchen door, all the king's horses, all the king's men, can't pull hickamoor hackamoor off the king's kitchen door."

Your new cousin,
Georgia Hughbanks.

* * *

Headrick, Okla.

Dear Miss Katherine and Cousins: How are you this rainy day? We are having a good time thinking of the Easter hunt we are going to have. We are invited to two of them. How many of you like to go to Easter hunts? We do. We have a Four club here, and Mabelle and I belong to it. We all have a fine time when we get together. Our names are Eva, Mabelle, Dottie, and Marguerite. How many of you can guess what my name is? Please try to guess. Do any of you go to Sunday school? I do and so does Mabelle. I haven't missed a day of school this year, but had to miss today because it was raining so hard. My age is thirteen years, and Mabelle's age is eleven years. Well as our letter is getting so long we will close by asking a riddle, and the one that guesses it will receive a post card from us. And this is it: "Where did Lincoln go in his thirtieth-ninth year? If I see this in print I will write again.

Yours truly,
Mabelle and I.

* * *

Richmond, Ark., April 2, 1912.

Dear Miss Katherine and Cousins: I will write for the first time. I go to school. My teacher's name is Miss Helen Smith. I go to Sunday school every Sunday I can. I have two sisters and two brothers. My dear Grandma lives with us; she is 65 years old. I have one pet, it is a little sheep. I will let you guess my age; it is between 10 and 15.

Your new cousin,
Myrtle Wade.

THIS WILL INTEREST MANY.

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

DR. W. S. MAY.

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

A Revolutionary Proposition

Entirely NEW BOOKS for ten 2¢ stamps each! "The People's Books"

This revolutionary proposition is made possible by the most modern methods in book making and the combination of the forces of two large publishing houses.

List of the first 12 volumes in this new up-to-date People's Library.

5. Botany; The Modern Study of Plants
By M. C. Stopes, D.Sc., Ph.D., F.L.S.
10. Heredity
By J. A. S. Watson, B.Sc.
12. Organic Chemistry
By Prof. J. E. Cohen, B.Sc., F.R.S.
13. Principles of Electricity
By Norman R. Campbell, M.A.
15. The Science of the Stars
By E. W. Maunder, F.R.A.S., of the Royal Observatory, Greenwich.
26. Henri Bergson: The Philosophy of Change
By H. Wildon Carr.
32. Roman Catholicism
By H. B. Coxon. Preface Mgr. R. H. Benson.
39. Mary Queen of Scots
By Elizabeth O'Neill, M.A.
47. Women's Suffrage—a Short History of a Great Movement
By M. G. Fawcett, LL.D.
51. Shakespeare
By Prof. C. H. Herford, Litt. D.
53. Pure Gold—A Choice of Lyrics and Sonnets
By H. C. O'Neill.
57. Dante
By A. G. Ferrers Howell.

20 cents each, postage 5c.

The People's Books are not "reprints" of old works but

Entirely NEW Volumes

giving the very latest critical views and written in Plain language for the business man as well as the student. You cannot afford to neglect reading about the great scientific discoveries, the newest thoughts about literature, history and philosophy when you can have

A library of the best books for ONLY 20 cents a volume

Scope. The series has been planned to cover the whole field of modern knowledge. 12 volumes will be issued every two months.

Authorship. Each book is written by an author whose name is sufficient guarantee of the standard of knowledge aimed at. The list of authors shows the co-operation of writers of the highest qualifications.

Guide to Reading. Each volume opens up a new subject and guides the reader to future study.

Handy Volumes bound in olive green cloth, 4½ x 6½ inches, made light for pocket use.

Price—20 cents net, each, at the bookstore, or by mail 5 cents extra.

Anderson Millar & Co. 122 East 4th Street, Little Rock, Ark.

Please send me the following sample copies of "The People's Books" for which I enclose 20 cents for each copy and 5 cents extra per copy for postage.

..... each numbers.....
Name.....
Address.....

Fill this blank out and mail at once

Ask for list of
titles in press 60

Anderson Millar & Co.
122 E. 4th St. Little Rock Ark.