

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

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VOTE ARKANSAS DRY.

The saloon in America, after many attempts to reform it, is a failure. It has been fully demonstrated that the saloon is harmful, not helpful, that it does not increase the prosperity or improve the morals of any community, and that it is a menace to good government. It is always in politics and always to corrupt and defile.

It is argued that prohibition is a failure because it does not prevent all drunkenness, because the prohibition laws are frequently broken, and because occasionally prohibition communities go back to the saloon. But it should not be forgotten that town after town and county after county, and even State after State, has gone dry, and comparatively few backslide, and when any do vote wet they seldom continue wet, but soon go back to the dry column and stay there. Few people, even if they drink, after living in a dry town, deliberately select a wet town for a home.

There is a world-wide movement to destroy the pernicious traffic. It is slow, but it makes progress. It has been strong in the South. Arkansas has made progress, but progress is stopped by the refusal of a few counties with the larger cities or in the bottoms to join the goodly procession. Under local option these wet counties in the midst of a State largely dry are a menace to the rest of the State. They send liquor into dry territory and debauch youth who would otherwise be free from temptation.

Practically all other evils that menace morals are under Statewide laws. Local option has been used merely as a temporary expedient. Prohibitionists have always contended that local option was only a means for accomplishing in spots what the people of the whole State had not yet demanded. Saloon men were at first violently opposed to local option, thinking that they need not surrender any part of the land, but now when they are threatened with extinction they are loud in their praises of local option.

Since a majority of the voters live in dry territory and they can not be fully protected while saloons are in neighboring towns and counties, they have a right to full protection. They now, under the principle of the initiative, have the right to vote it out of the whole State. They should exercise that right. Let all good people bestir themselves to create sentiment for the Statewide prohibition law. Organize in every voting precinct. See that no one is ignorant of the nature of the law and the arguments for it. Let us have a dry Arkansas.

THE EDUCATIONAL KEY-NOTE.

More worthy of note than the key-note speeches of the recent political conventions has been the educational key-note of the country as we catch it from the utterances of speakers at the commencement exercises of many and widely separated institutions. The one represents more or less evanescent political ideals, influenced by political expediency, if not by demagogery; the other is the educational ideal that is crying from the deep of earnest hearts. This educational key-note, as we have caught it, is in effect this: That life means service and that education is a prepar-

ation for service. The same note has been sounded simultaneously in so many places that we are warranted in pronouncing it the key-note. The writer was present at the Galloway commencement, and this was the theme there, where Dr. Geo. B. Winton and Rev. T. Y. Ramsey did the preaching. At the Hendrix commencement, Rev. M. N. Waldrip had for his theme "Service—The Law of the Kingdom;" Rev. H. E. Wheeler found the business of life in "Know what God wants you to do, and do that only;" and Dr. Ivan Lee Holt plead for such inward harmony with God that we might know how to live in this world, and this as a result of education. The Outlook reports the utterances of the presidents of Columbia and Princeton as follows:

"Everything turns," said President Butler at Columbia, "on whether success is interpreted in terms of disciplined character, of generous service, of real accomplishment. . . . We need in our individual lives, and we sadly need in our National and international life, sobriety, stability, dignity of mind and of conduct. . . . On every hand we see men's characters offered for sale at the price of paltry and passing gain. . . . No university can justify itself if it goes on multiplying the number of such as these. . . . Real men and women are all too few. Only in the making of such our university shall be justified of its children." At Princeton President Hibben emphasized the same cardinal truth: "Our very birthright is an inheritance of responsibility; we win freedom only through a spirit of reverence for the reign of law. . . . There are many pursuits in life, but only one cause—to realize in ourselves and to help others to realize the divine nature in man, and thus to prove the dignity and the power of human life in the higher ranges of its possibilities. . . . Every man is called to consecrate his life to the great cause. . . . There are two factors which combine to determine your responsibility—the world's need and your ability to meet it. . . . Whether your life is a success or failure will be determined solely by the set of responsibilities which you recognize as supreme and heartily endeavor to discharge. Circumstances will not make you or unmake you, but solely the burden of obligation which you are brave enough to shoulder."

We are glad to be able to make this record. We hold it to be true that the most potent influences in this country are the influences that come from the churches and the seats of learning. The task of furnishing the ideals and inspirations that shall govern the future is their task. That the great institutions of learning and the pulpits of the country should be in agreement as to the philosophy of human life is a matter of no small consequence. That both should be sounding out most definitely the key-note of Jesus Christ about the meaning of life is a matter for thanksgiving and congratulation. The church itself has not always clearly understood that we are in this world to serve; that the only real joy is in service. As Brother Waldrip pointed out, many of us have been looking forward to heaven as a place for genteel loafing, whereas we have now come to see that it will be for us a place of high service in some way for the execution of the purposes of God in this universe. Many of us have been imagining that the only way we should ever be happy in this world would be to get rid of all care and labor and burden. But we are beginning to see that this is not the road to happiness, that happiness is a far more manly thing, and consists in the joy of doing something and having achieved something. The business of an institution of learning is to prepare for life those committed to its care. In the preparation for life nothing counts for much as the furnishing and fixing of a great ideal and the imparting of an inspiration deep enough to induce the pupil to follow that ideal.

WISDOM GROWS IN THE NORTH.

The sectional bitterness that occasioned our great civil war and which was burnt into the South by the worse enormities of the reconstruction period must ever be rated as one of the worst calamities that ever befell our country. It is a cause for profound gratification that the sections are coming to understand one another. There are some in both sections who do not yet understand. But the leaders of both sections do understand. Witness, as to the North, the following utterance by The Outlook, speaking recently of the work of Dr. Frank Goodrich Woodworth in behalf of the Negroes of Mississippi:

Dr. Woodworth went to Mississippi toward the close of the reconstruction period: at a time when the policy of universal suffrage had inflicted on the South generally and on the Negro especially untold injury, not the least being an intensification of hostility to the Negro among unthinking whites. The attitude of many of the philanthropists, missionaries and teachers from the North was exasperating to the people whom they should have done all they could to conciliate. The wise counsel of such leaders in the emancipation movement as Abraham Lincoln and Henry Ward Beecher, that the first duty of the North was to promote friendly relations between the Negro and the white population among whom his life must be spent, was cavalierly discarded, and a contrary policy was pursued.

If we can have sanity like this, we shall soon come to see eye to eye.

When will our people take leave of superstition? It is reported that at the recent Democratic Convention in Baltimore delegates were wary of making shifts on the 13th ballot, and the more so since that ballot fell on unlucky Friday. We have a persuasion that this is a God's world and that hobgoblins have nothing at all to do with it. So it was that on a certain 13th day of the month we needed an electric fan; we bought one, and it chanced to be a 13-inch fan; the price chanced to be \$13.00; we had it sent to room 13—and we are still alive! We confess our inability to a feeling that these superstitions are degrading.

Think over this, brother preacher, and let all Christian workers ponder it: "Bishop Anderson is sure that if we inquire as to the deepest principle of successful learning in the school of Christ we shall find that it is not the study of methods in the outward schools, but that it is the deep, constant sympathy with the spirit of his inner life."

There are men who are deeply in earnest about getting into a better life, but they do not know how to break their way out of the social and business complexities; their meat and bread and all their associations lie in another sphere. You cannot merely preach to such a man the simple gospel, you must do something for him.

It costs some men their earthly all to become Christians; they give up comforts, associates, conveniences, and too often get penury, loneliness from us who ought to help. The odds are against them, and we must lessen those odds, if we are Christians.

Do not preach only a half Christ. Jesus was meek and lowly, but he was also a most virile man. If you would win men, present the virile side of Christ.

WESTERN METHODIST

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JAMES A. ANDERSON }
A. C. MILLAR }Editors
P. E. HAGLEBARGER }

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

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Remittances.—As our bank now charges for collection of
out of the city checks we request that in every instance our
friends remit by postal money order, express money order,
St. Louis, New York or Little Rock bank exchange. Make
all money orders or drafts payable to Anderson, Millar & Co.

Are you talking and working for State-wide
prohibition? If not, why?

Rev. W. P. McMichin, Rush Springs, Okla., is
a fine young preacher. He is doing well.

Rev. Forney Hutchinson, pastor of Central
Church, Hot Springs, was in the city Monday and
made us a brief visit.

Bishop W. B. Murrah expects to go to the
Orient about the first of August, and will spend
some months in that field.

Rev. W. C. Savage, Marlow, Okla., is having a
successful year and this is his second year. They
would like to hold him the full four years.

Rev. Joe C. Johnson is bringing things to pass
on the Umpire Circuit. This is a great field and
if well cultivated in the near future will be one
of our best circuits.

We congratulate Rev. J. S. Lamar, Lawton,
Okla., and his people. They have recently closed
a great meeting, with 225 conversions. Dr. A. C.
Holder was with them.

We extend our brotherly sympathy to Dr. John
Anderson, who last year was a member of the
Arkansas Conference, on the death of a son who
died in Chattanooga on July 4.

Rev. C. T. Davis has been well received at Dun-
can. He has an excellent people and they have a
fine preacher. He has recently had the pleasure
of a visit from his father and mother.

Rev. W. A. Govett, Marietta, Okla., is accepted
as an excellent preacher. He is having a success-
ful year. He is optimistic and has the happy fac-
ulty of imparting his spirit to others.

Rev. J. T. McBride, Comanche, Okla., is in a
good meeting in the country. This is his second
year. He is both able and willing to work. It is
hard to overestimate the value of such a man.

Would Clark, Faulkner, and White Counties
exchange their schools for saloons? They ap-
preciate their blessings and want all the other
counties to realize the value of prohibition.

Rev. W. D. Matthews, Davis, Okla., has served
the church long and well. His health is not the
best. He is a man who has the courage of his
convictions. A bright crown awaits him and his
faithful life companion.

"The Nashville" reports that Rev. I. K. Waller,
formerly of the Oklahoma Conference, now of
the North Alabama, has recently undergone two
serious surgical operations, but is now about his
work at Fort Payne, Ala.

Rev. C. R. Gray, Broadway, Ardmore, is de-
lighting his people with good sermons. He is a
Vanderbilt trained man, with fine native ability.
He and his young wife will spend a few weeks in
Chicago and at Lake Geneva.

Rev. W. M. Spain, Lindsay, Okla., is having a
prosperous year. He is one of the most efficient

men of his Conference. He is a builder. He
has it in his heart to see a modern brick church
on our beautiful lot in Lindsay.

Dr. J. M. Gross, Wynnewood, Okla., seems to
have renewed his youth. His people love him
dearly and would not exchange him for any
preacher in the Conference. He is worthy and
well qualified for noble endeavor.

Rev. C. F. Messer has just closed a great meet-
ing at old Potter. They report 40 conversions
and 33 additions to our church. He was assisted
by Rev. Hugh Reveley. Brother Messer is doing
a great work on Vandervoort Circuit.

Rev. M. C. Hamilton, of Vinita Avenue, Sul-
phur, by request of his Presiding Elder, Rev.
W. U. Witt, is helping Rev. J. F. Russell in a pro-
tracted meeting at Loco. He is excellent help,
and like his sainted father, is a soul-winner.

Rev. H. L. Simpson had a great meeting at Al-
lene. Rev. Edgar Seay, of Foreman, did most of
the preaching. Brother Simpson is making full
proof of his ministry on Richmond Circuit. This
is one of the best circuits in the Little Rock Con-
ference.

Rev. W. U. Witt, the Presiding Elder of Ard-
more District, West Oklahoma Conference, is in
labors abundant helping his preachers. He is
making an excellent Presiding Elder, so say his
own preachers. They ought to know. He is pure
gold.

Rev. W. C. Fleetwood has been helping Rev.
W. P. McMichin in a good meeting near Rush
Springs, West Oklahoma Conference. Brother
Fleetwood served this charge last year. It was an
evidence of true merit that they wanted him in
their meeting this year.

Rev. E. D. Farris, pastor of Berwyn and Dough-
erty, has been supplying works for several years.
His many friends in Arkansas will be pleased to
learn that he and his family are doing well. He
is in a meeting at Dougherty, Rev. W. U. Witt,
Presiding Elder, assisting.

Rev. J. F. Roberts, Paul's Valley, Okla., began
a meeting last Sunday in the beautiful grove by
his church. He has good help and we shall expect
gracious results. Our Field Editor, Rev. D. J.
Weems, conducted a prayer service for them lead-
ing up to the meeting.

Dr. J. H. McCargo was the recipient of a fine
gold-headed cane at a recent service of our church
at Danville, Ark. He has been a steward of the
church there for many years, during which time
he has seen the church grow from a circuit ap-
pointment to a strong station. Such men are the
salt of the earth.

This year's Handbook of Church Extension, just
issued by Dr. W. F. McMurphy, our church exten-
sion secretary, is a remarkable presentation of the
work of his department. It is replete with all
manner of information, illustrated with numerous
cuts and maps. Anyone can have it for the order-
ing, as long as they last.

On July 1 the campaign of Cornell College,
Iowa, for \$500,000.00 endowment was completed.
The General Board gave \$100,000.00 and W. F.
Johnson, President of the College Board, gave
another \$100,000.00, having previously given
\$50,000.00. The town where the college is lo-
cated donated more than \$50,000.00.

Rev. G. W. Lewis, Carter Avenue, Ardmore,
Okla., is succeeding well. He has had an excel-
lent open-air meeting in the northeast part of the
city, with fine results. Brother Lewis is a pleas-
ing speaker, a consecrated man and is sure of
success. It was the privilege of our Field Editor
to preach to his people last Sunday.

Mr. Emmett Hamiter, of Shreveport, La., in
company with his brother, Hon. J. H. Hamiter, of
this city, made us a brief call recently. The Ham-

iter family have been constant readers of the
Methodist paper in this State for a generation and
we were pleased to meet this member who resides
in another State and who is one of our sub-
scribers.

When we denounced the blasphemy of Sena-
tor Williams in reading a parody on the Apostles'
Creed in the United States Senate, we felt sure
that good people all over the land would feel as
we did on the subject. It is, therefore, gratifying
to know that leading papers began to express
themselves until the Senator became so uncom-
fortable that he had that part of his speech con-
taining his foolish utterance expunged from the
record. A man who has no more sense of prop-
riety ought to be retired to private life. He
has forfeited his claim to public respect and con-
fidence.

This editor had the privilege last Sunday of
dedicating our new church at Oppelo, Ark. It is
one of the nicest country churches within our
knowledge, and a great credit to Pastor Flippin
and his people. There was a great congregation,
people from Adona, Morrilton and other places
coming to rejoice with the Oppelo people. And
there was a great dinner spread, far beyond the
capacity of the crowd to eat, though they proved
themselves good eaters. The services were well
attended, and the people gave good heed to the
word preached. We are glad to record that there
has been great progress in this region since we
were last there some 14 years ago. Brother Flip-
pin is this week engaged in a meeting at Oppelo,
with Rev. R. E. L. Bearden assisting him.

The Christian Advocate, last week, is author-
ity for the statement that Chancellor Kirkland,
to whom had been tendered the presidency of the
University of Arkansas, has decided not to leave
the Vanderbilt. Whatever else this may mean, it
is a call for the people of Arkansas to make ade-
quate provisions for their university, for it is
pretty well known that Chancellor Kirkland was
hesitating only on the ground that adequate re-
sources to make the University what he thought
it ought to be were not assured. Two things are
in the way: The University is constantly subject
to the whims of politics, rendering its support un-
certain; and there is no support fixed by law. The
President and those who labor with him must
go to each legislature, file a schedule, and scuffle
for appropriations to cover their estimates. And
then some politician who wants to impress the
public that he is very jealous for the money of
the people hops up in the legislature and makes
a fight against adequate appropriation. It is time
we had taken the University out of politics; it is
time we should provide by law a regular levy for
its maintenance. It is not to be thought of that
we should drag along, fuss and fume, over a great
enterprise like this; the State of Arkansas cannot
afford it.

T. H. YUN.

The following cable just received from Doctor
Pinson:

"Report is very encouraging. Judge has strong
prejudice against accused. Trial has been sus-
pended pending petition for removal of judge.
Publish in extenso."

A long letter just received from J. L. Gerdine
recites full process for securing evidence and
conducting hearing confirming our conviction
that testimony has been secured under duress,
and is practically worthless.

Your constituency may be interested in having
this last news in Doctor Pinson's cable, hence I
am sending this to you. Yours cordially,

Ed F. Cook.

Nashville, Tenn., July 20, 1912.

A friend may well be reckoned a masterpiece
of Nature.

"ARKANSAS" AND "DIXIE DRY."

"DIXIE DRY."

Tune, "Dixie." Words by A. C. MILLAR.

1. Away down South in the land of cotton,
Whisky soon will be forgotten,
Look away, look away, look away, Dixie dry.
In Dixie land where once was drinking,
Now the voters are a-thinking,
Look away, look away, look away, Dixie dry.

CHORUS—

Then we rejoice in Dixie, Hurrah! Hurrah!
For Dixie dry we'll raise the cry,
And live and die for Dixie.
Away, away, saloons away from Dixie;
Away, away, saloons away from Dixie.

2. Old toppers soon will drop their glasses,
Thugs and bums will get tie passes,
Look away, look away, look away, Dixie dry.
In sunny land where once was crying,
Now the mother's tears are drying,
Look away, look away, look away, Dixie dry.

CHORUS.

3. The right and truth and love will flourish,
Home and country all will cherish,
Look away, look away, look away, Dixie dry.
In Dixie land we see salvation,
Peace and joy roll through the nation,
Look away, look away, look away, Dixie dry.

CHORUS.

THE STAINLESS FLAG.

Tune, "Crowning Day." Words by E. M. SWEET, JR.

Our land has been dejected,
By Satan's work despoiled;
Many homes are now neglected,
And God's own purpose foiled:
But soon she'll rise in glory,
The hour is drawing nigh,
For the right shall surely triumph
By and by!

Oh, a better day is coming!
Is coming by and by,
When our honor-loving citizens
Shall set the right on high!
Oh, the glorious sight will gladden
Each waiting, watchful eye,
In the better day that's coming
By and by!

Our fields may grow rich harvests,
But better far than they,
Our homes shall grow true manhood,
Our country's best display.
Then sober sons and brothers
Shall gladden every eye,
In the glorious day that's coming
By and by!

The poor-house then will vanish,
And want and woe decrease,
While crime and shame diminish,
And wealth and love increase,
When this united Nation
A Stainless Flag lifts high;
For that day is surely coming
By and by!

Yes, the Stainless Flag is coming!
Is coming by and by.
When our patriotic citizens
Shall set the right on high!
What a glorious sight will gladden
Each waiting, watching eye,
For the Stainless Flag is coming
By and by!

Let all who look for, hasten
The coming joyful day,
By earnest consecration,
And voting as we pray,
By choosing public servants
Who will keep their oath or die
For the Stainless Flag that's coming
By and by!

STATE - WIDE PROHIBITION.

Tune, "Old-Time Religion."

Words by A. C. MILLAR.

'Tis State-wide Prohibition,
'Tis State-wide Prohibition,
'Tis State-wide Prohibition,
And it's good enough for me.

1. It is good for our fathers,
It is good for our fathers,
It is good for our fathers,
And it's good enough for me.
2. It is good for our brothers.
3. It is good for our husbands.
4. It is good for our children.
5. It is good for our neighbors.

6. It is good for our statesmen.

7. It is good for our business.

8. It is good for our churches.

9. It is good for the drunkard.

ARKANSAS.

Tune, "America." Words by A. C. MILLAR.

1. My Arkansas, of thee,
Home of the brave and free,
Of thee I sing:
Land where our fathers fell,
Land where true patriots dwell—
From every height and dell
Let freedom ring.
2. My own dear Arkansas,
Land of impartial law,
Thy name is sweet:
I love thy crested hills,
Deep vales and laughing rills—
My soul with rapture fills,
As thee I greet.
3. Thy anthems ring sincere,
Thy lovers far and near
Raise freedom's song:
Let slumbering rocks awake;
Let trees their banners shake;
Let nature all partake—
Thy praise prolong.
4. O God, our fathers' guide,
Cast not their sons aside,
Though they be dust:
Hold with thy mighty hand
Those who as suppliants stand;
Fail not to bless thy land—
In thee we trust.

The above temperance songs are published so that they may be used in the prohibition campaign. They are published in a little leaflet for 75 cents a hundred. Order of

ANDERSON, MILLAR & Co.

Little Rock, Ark.

VOTE ON BOTH PROPOSITIONS.

Editor Methodist: I am in receipt of a letter from Rev. J. F. Jernigan, who says that it was published in the Memphis Scimitar that if the State-wide prohibition bill fails, it repeals all laws against the sale of liquor in the State, which would leave the last state of the temperance people worse than the first. He also refers to an editorial in the Methodist contrary to that of the Scimitar. He asks me to state in the Methodist, what the results will be. I answer that if the State-wide bill carries at the September election, it will carry prohibition over the entire State, regardless of any other law. On the contrary, if the State-wide bill should fail to carry, the existing laws in regard to local option, the three-mile orders, and all special acts prohibiting the sale of liquors, will remain in force. If the State-wide bill fails, the effect will be the same as if it had never been proposed or voted upon. In this connection I would urge upon every one the importance of voting "against license" at the September election. The ticket will have upon it, "For Bill No. 2," and "Against Bill No. 2," which is the State-wide bill. The ticket will also have upon it, "For License," and "Against License." Run a line through the words "Against Bill No. 2," and run a line through the words, "For License," so that you will be voting for the bill and against license.

The liquor people have opened up headquarters in Little Rock, and will flood the country with literature against the State-wide bill. The Anti-Saloon League has not the funds with which to make this sort of a campaign and we therefore appeal to every friend of prohibition, preacher and layman to make it his business to do something in the interest of the State-wide bill. We are in the right and I believe we will prevail in spite of the large amount of money that will be used against the bill.

GEORGE THORNBURGH.

He that would have the fruit must climb the tree.

TO BROTHER SUNDAY SCHOOL SUPERINTENDENT.

While it is conceded that a child, under ordinary circumstances, will follow in the footsteps of its parents, yet we can see that in many cases where the lives of children are improvements over that of their parents, and in almost every case this is due to the fact that the child has had the proper training and encouragement by some officer or teacher in Sunday school, this child is interested in his Sunday school work, the singing or some religious work in which it has a part.

There is yet great opportunity to improve along this line. The secret is in getting the child interested and teaching it something about Jesus every Sunday.

Any man, it matters not how wicked, is glad to see his children doing right and being respected by good people, and the good, obedient child has more influence over the parent than all of the ministers and Sunday school officers.

As superintendents of the Sunday schools of Arkansas let us make a special effort to impress on every child the importance of the great question of prohibition, let each one carry home every Sunday a smile made by the truth it has learned of Jesus. Let us do all in our power to encourage the older ones who are now fighting the whisky that they may speak more boldly and forcibly. Let us strive to have every one in Sunday school wearing the banner, "Prohibition Forever." Let us learn that the good result of our efforts will not be confined to the coming election alone, but that we are removing the stumbling stone that is throwing so many and causing their eternal ruin.

It is our duty and should be our pleasure to remove this terrible curse and begin to gather from its wrecks lost souls and bring them to Christ.

OSCAR FINCH.

Parkdale Ark.

STATEWIDE PROHIBITION.

I beg to say a word in the interest of the State-wide prohibition movement soon to be submitted to the voters of this State for their consideration and action.

That the whisky traffic is an evil in itself, and that unspeakable evils invariably and universally follow in its wake, all right-minded persons must admit.

For 61 years, by voice, vote and pen, as far as in me was, I have advocated the cause of temperance as against the monster enemy to all righteousness, civil, political and moral.

Now that an opportunity is at hand to meet this common foe in battle at the ballot-box, so far as my humble influence may go, I do most earnestly entreat all who have the public good at heart, to "render to Caesar the things that are Caesar's," among them freedom from the crushing coils of this deadly serpent. God help us to vote the whole State dry. So prays her native son,

JAMES E. CALDWELL.

A NEW DEPARTURE.

As a denomination, Baptists are confronted by what in general we may call a new departure. The Mount Morris Church, of New York City, the First Church, of Ithaca, N. Y., and the First Church, of Los Gatos, Cal., have voted to receive to their membership members of other than Baptist churches on the baptism that is satisfactory to the persons thus received. There may be others than these of which we have not heard. Others still are said to be considering such a movement, while it is a fact well known, though not widely proclaimed, that many of our younger ministers, and some of them among the most prominent, favor such a change. Surely, in view of the fact that our uniform Baptist usage in this country has been the reverse of this, we may call it a new departure.—*Baptist Commonwealth*.

Finishing up the World

FOOTPRINTS FROM MIDIAN TO MOUNT NEBO OF THE MOST AUGUST CHARACTER OF ALL ANTIQUITY.

BY DR. W. B. PALMORE.

LIII.

Of this man who gave the first recorded impulse to civilization, a great writer has said: Whether as a man of God, or as a meditative sage, or as a sacred historian, or as an inspired prophet, or as an heroic liberator and leader of a favored nation, or as a profound and original legislator, he alike stands out as a wonderful man, not to the eyes of the Jew merely, but to all enlightened nations and ages.

Much possibly might have been written of his first forty years of luxury, study, power and honor!—since Josephus speaks of his successful and brilliant exploits as a conqueror of the Ethiopians. If our modern romancers had all the details of the first forty years of his life, what thrilling historical novels they would give us, of this son of a Hebrew bondwoman in the palaces of Memphis, sitting at the monarch's table, feted as a conqueror, adopted as a grandson, and perhaps as heir, a proficient in all the learning and arts of the most civilized nation of the earth. But with all his learning he was too impulsive and inexperienced for the work which the God of the ages and of the nations had for him to do. Like Doctor Sun Yat Sen in China 3,500 years later, his first effort in behalf of his people was premature and a failure.

It is in retirement and study that great men forge the weapons which demolish principalities, and master the principles which are the foundation of thrones and empires. So he fled from his country eastward, and was received by Jethro, a priest of Midian, whose flocks he herded and whose daughter he married. His second forty years of study was punctuated by

THE BURNING BUSH!

on the side of Horeb, where Jehovah commissioned and commanded his great work. He is no longer bold, impertinent and impatient. Long study and retirement from the busy haunts of men have made him humble and thoughtful. Never was a man, armed with such authority, so patient and so self-distrustful. He is the first man commissioned of God to declare to the world, clearly and authoritatively, his supreme power and majesty, whom alone all nations and tribes and people are to worship to remotest generations. It was the most learned of the apostles selected to expound the gospel among the Gentiles. So it was the ablest man born among the Jews who was chosen to give them the law and a national polity.

An hour before the dawn we stood on the deck of a ship sailing northward on the Red Sea, with our eyes fixed on the jagged peaks of the Sinai range of mountains in Arabia Petrea. We never knew before why this body of water was so named. We had never before imagined such a gorgeous morning! The sun itself seemed like a mountain of blood, interblended with fire! The atmosphere appeared like diluted blood. The entire cluster of jagged peaks in the region of Sinai and Horeb were like an enormous Burning Bush in the distance! In such a light we could readily see why the name

"RED SEA."

As we looked upon the whole north end of this sea, under such a glow of light, we recalled a remark of Bishop Marvin, when he said:

"If the occasion called for a miracle I can see no reason why it should not be wrought on a

great scale. Why should God not open a way through the sea where it has a width of twenty miles as well as where it is of any lesser magnitude?" On the west side we could plainly see the curve of the mountains and the entire lay of the land, all of which seemed like a gigantic cut or illustration of the Bible narrative of the crossing of the children of Israel. Those who are endeavoring to fritter away the miracles are sapping the very foundation of the faith. The Bible emptied of its miracles is eviscerated. A religion that ignores the supernatural is worthless.

In our full view on the other side was the shore of deliverance. On that shore the exultant host sang the song of Moses. There Miriam, the little sister that watched the babe in the ark of bulrushes, grown to the meridian of her strength, took her timbrel in hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, "Sing ye to the Lord, for he hath triumphed gloriously: the horse and the rider hath he thrown into the sea." Between this point and Mount Nebo lies the last third of the life of Moses, and the most

HERCULEAN TASK

ever given to man. To be the leader, and governor of these superstitious, sensual, idolatrous, degraded slaves, who murmur and are consumed with fear as soon as they have crossed the sea. Their guidance during forty years is marked by transcendent ability on the part of the Israelites. They beg to return to a country where they had been more oppressed than Spartan Helots, and even foolishly regret that they had not died in Egypt. What nation in all the world's history ever improved so much in forty years! What ruler ever did so much for a people in a single reign! An abject race of slaves in forty years was transformed into a nation of valiant warriors, made subject to law, and familiar with the fundamental principles of civilization. What a marvelous change, effected by the genius and wisdom of one man, in communion with Almighty Power!

Among the most thrilling experiences of life was our standing on the summit of Mount Hor, and the reading of the following passage from the twentieth chapter of Numbers:

"And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto Mount Hor. And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people; for he shall not enter the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazer his son, and bring them up into Mount Hor: and strip Aaron of his garments, and put them on Eleazer his son: and Aaron shall be gathered unto his people, and shall die there. And Moses stripped Aaron of his garments, and put them upon Eleazer his son; and

AARON DIED THERE,

in the top of the mount." On this summit is a white Mohammedan mosque probably erected more than a thousand years ago. In this mosque we found a massive cenotaph of Aaron. On the side of this stone cenotaph was an ancient inscription in Hebrew, much worn by the centuries. In the center of this Hebrew writing is an Arabic inscription, evidently carved many centuries later. In a natural cave immediately under the mosque, we found the real tomb of Aaron, where his body was sealed in a natural vault, and has remained untouched for 3,465 years, which is generally guarded with such lynx-eyed vigilance by Mohammedan fanaticism that our life was hanging by a thread all the time we were on the mountain! Through all these centuries less than a dozen Christians have entered this cave, and looked upon the real tomb of Aaron.

From the summit of this lofty mosque we could

see much of Edom and Moab, or the area of Arabia Petrea, over which Moses marched and counter-marched during the last 40 years of his life. The surrounding group of mountains, of which Mount Hor is the highest peak, is called Seir. Next to the tomb of Aaron, the most interesting object we saw in this historic land was near the foot of Mount Hor, the weird and wonderful

OLD CITY OF PETRA,

which Josephus calls the old capital of Arabia Petrea. It was partially destroyed by the Mohammedans 1,200 years ago. It was entirely lost to history, until just one century ago it was rediscovered. Of all the ruins on earth we have never seen anything more remarkable than this. It is approached through the "Sik," which is a crack or chasm through a mountain a mile long, more than 100 feet deep, and from 20 to 40 feet wide. Through this a stream of the finest water flows. It is called the Valley of Moses. The Mohammedans say the chasm was made when Moses struck or smote the rock. On the summits of lofty peaks around Petra we found, almost perfectly preserved, altars of Baal worship.

This has always been a very hazardous country for strangers. We probably would never have gotten out of Edom and Moab alive, had it not been for our mounted military escort! Fortunately we rode one of the fleetest of Arabian horses. One day we were reckless enough to allow our guard, guides and interpreters to get far ahead, and out of sight. Two tall robbers suddenly appeared by our trail, with about the longest guns we had ever seen! They were standing on a rock projecting about three feet above the narrow path along which we were compelled to ride. Our only weapon of defense was a small pocket knife. Our only hope was an overwhelming bluff! We hadn't seen a barber in two weeks, and wearing a cap, under the blazing sun and amid mountain winds, it was difficult to decide whether my face seemed more like a

PORCUPINE OR A BOILED LEBSTER!

The immense pockets of our rough old overcoat were filled with rubbish, and appeared as if they might contain a battery of pocket artillery!

With our left hand gripping the bridle rein, and our right in one of the terrifying pockets, we rode serenely to within 15 feet of the men, when they demanded money! Touching our steed with a spur, she was up against the rock and the men as quick as a flash, and they were too close for them to shoot with such long guns! In a loud, spasmodic and violent tone we repeated the first verse of Genesis in the Hebrew language, adding immediately a few Arabic anathemas. In a few seconds the men were running like a streak! And we were moving about five times as fast in the opposite direction!

On this same Arabian steed we eventually rode to the summit of Mount Nebo, where the earthly footprints of our hero ended. So Moses, the servant of the Lord, died there in the land of Moab according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

"And had he not high honor—

The hillside for his pall—

To lie in state, while angels wait,

With stars for tapers tall;

And the dark rock pines, like tossing plumes,

Over his bier to wave,

And God's own hand in that lonely land,

To lay him in his grave."

It is the mind that makes the man, and our vigor is in our immortal soul.—*Ovid*.

THE PARAMOUNT ISSUE.

To the Friends of State-wide Prohibition: The Supreme Court has passed upon the question of submission at the next general election and the action is final. To me it is clear that there is only one course to us. The die is cast. Whatever differences of plans and policies may have existed in the past, we must set all these aside and labor together, earnestly, faithfully, harmoniously, without stint and without rest to secure the adoption of State-wide prohibition. There can be no difference among us as to the desirability of removing the blight and curse of the open saloon from our great and growing commonwealth.

The fight will be fierce. It is an issue which towers above all others. The saloons will not give up without a bitter struggle. The forces with which we will have to contend are powerful and will have almost unlimited revenues at their command. The issue should be met frankly and openly. There is no need of harshness of act or utterance nor should the spirit of intolerance be anywhere manifest. Let us take up the gage of battle "with malice toward none and charity for all," but with the fixed determination to join hands in one great and successful effort to remove this giant evil from the borders of the State and to battle courageously "for God and home and every fireside." Let there be no discouragement or hesitancy. With confidence in the righteousness of our cause and with an abiding trust in the God of hosts and the ultimate triumph of right, let every county, every town and every community proceed at once to organize for the campaign and to press the contest at every point until we shall have won an overwhelming and decisive victory at the polls in September.

JOHN H. HINEMON.

Morrell, July 17, 1912.

OKLAHOMA METHODIST ASSEMBLY.

The Board of Control of the Oklahoma Methodist Assembly, at a meeting held in Tulsa, Okla., July 16, 1912, decided not to hold the Assembly this year. This step became necessary because financial obligations could not be met. When Sulphur was selected as the place for the Assembly the citizens, through their representatives, promised a bonus of \$2,500, one-half of which was to be in cash, the other half in real estate. The board was to have also one-half interest in a 45-acre tract of land. Something more than \$700 in what was supposed to be cash or its equivalent was turned over to the board, and deed for a number of lots of uncertain value. Then a company of citizens of Sulphur guaranteed the balance of bonus. Upon this assurance the auditorium was built, and the Assembly held in Sulphur in 1911. Only about \$320 in actual cash has ever been paid on this bonus. In a recent effort about \$200 in cash and nearly an equal amount in pledges was secured, and this seemed to be the limit.

With this condition the members of the board were unwilling to attempt a meeting this year, notwithstanding an excellent program was already assured, and a large attendance practically certain.

It is our purpose to meet every obligation, though we claim that we are not responsible for this failure to raise the funds promised by Sulphur (and with this amount we could have carried the enterprise through successfully), we propose to pay every cent that is justly due to any person anywhere.

This does not mean that the Assembly is dead. A number of places have made us offers and several good propositions are now under consideration. At an early meeting it is expected that a location will be selected. Work has already been planned for the coming year, and a greater Assembly than ever before may be confidently expected. We shall be glad to give any informa-

tion possible to anyone interested, and shall be very much pleased to have the co-operation and the counsel of the pastors and members throughout the State.

W. M. WILSON, *President*.

J. R. ABERNATHY, *Secretary*.

SUNDAY SCHOOL NOTES.

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

HOT WEATHER HAS COME.

Yes, it is here; but let it make no difference in your work and devotion to the Sunday school cause. Rather let it intensify your interest and enthusiasm. This is a time when the true metal and strength of Christian life will be tested. It is a time, too, when one man or one woman may count for more than under ordinary circumstances. Let your influence and service be counted on at times.

REMIT AT ONCE.

If you have observed Children's Day remit the offering at once to the Teller. Don't delay, please. Rev. W. L. Anderson, Martha, Okla., is the Teller for the West Oklahoma Conference.

CONCERNING CHILDREN'S DAY.—LISTEN TO WHAT THE ELDERS SAY.

We do not believe that a more general observ-

The above shows a widespread interest in this very important matter of Children's Day. If any have not observed the occasion let them do so yet. Not too late until after November 13.

FROM GRANDFIELD.

Mrs. G. R. Wright in a recent letter to the chairman says that their school is growing. She is much interested in the subject of Missions. In this school there is a class of boys that are studying "Winning the Oregon Country," and the boys are always interested in such stories as this. There is also a class of girls, organized into a sewing circle and a mission study class. Both interesting and helpful to girls. They are studying "Under Marching Orders."

Wish every school in Oklahoma would try such a scheme on the boys and girls. It would so interest them that they would not want to leave the school. Try it.

This school has observed Children's Day ere this time.

"THE SUNDAY SCHOOL MERGES INTO THE CHURCH SERVICE."

We have before us a letter that states that "the Sunday school merges into the church service



PASTORS OF ARDMORE DISTRICT.

ance of Children's Day has ever been made in the Oklahoma conferences than this year. There seems to have been a general recognition of the fact of its importance. Many of the districts determined to make it unanimous. We hope they may have done so. If not all have yet observed the day, it is not too late by nearly four months.

Listen to what the elders have said with reference to it:

Rev. R. E. L. Morgan, Lawton District:

"I have written to all of the pastors with reference to the matter, and urged them to observe the day. I do not think there is any doubt about the Lawton District making it unanimous."

Rev. O. F. Sensabaugh, Oklahoma City District:

"Trust to have a clean sheet before the third quarter is passed."

Rev. Moss Weaver, Clinton District:

"Every pastor in the district has observed the day, or will do so, I am sure. I have never seen such interest in the occasion as is shown this year."

Rev. C. F. Mitchell, Mangum District, writes that all the schools in his district had observed the day except one. That school has observed it since he wrote.

Rev. W. U. Witt, Ardmore, writes that he expects his diocese to come up with a clean record in this regard. He is not likely to be disappointed.

without intermission, and, of course, we urge all to stay for that."

The above is a good plan and we commend it. A long intermission between the services is but a suggestion to go home or somewhere else. Every teacher should urge every pupil to remain for the church service and remain himself. It is a misfortune for the pupils to get up and leave the services after the school closes, and discouraging to the pastor.

Let it not be done, either by the teacher or the pupils.

A good motto: "Every member of the church in the Sunday school, and every member of the school in the church."

The Sunday school at First Church, Muskogee, had a very successful Children's Day, with \$33.00 as the offering. St. Paul's also had a fine day, with offering of \$23.00.

Here you stand at the parting of the ways; some road you are to take; and as you stand here, consider and know how it is that you intend to live. Carry no bad habits, no corrupting associations, no enmities and strifes into this New Year. Leave these behind, and let the dead Past bury its dead; leave them behind, and thank God that you are able to leave them.—*Ephraim Peabody*.



Thought for the Month: "The Maturing Character."
AUGUST 4.

"THE GROWTH AND CULMINATION OF DECISION: JESUS ASSUMES HIS LIFE WORK."

Mark 1:9-11; Isaiah 6:1.

SUGGESTED PROGRAM.

Vocal Duet.
Song Service.
Sentence prayers.
Scripture Readings: Mark 1:9-11; Isaiah 6:1.
Instrumental solo. (Violin preferable.)
Three Minute Talks:
"Christ's Early Life."
"His Decision."
"Great Men Who Have Made the Right Choice."
"The League as a Force in Preparing for the Right Decision."
Open Meeting.
Opportunity for decision for Christ.
Benediction, or prayer by Pastor.
Handshaking.

THE TOPIC.

Our life is a dream,
Our time as a stream
Glides swiftly away,
And the fugitive moment refuses to stay.

It is too easy to drift with the tide, even though you hear the loud roar of the breakers ahead; it is hard to resist even though it means life everlasting to do so.

What would the world be today if it had not been for men who could decide the right course and then relentlessly pursue that course wherever it might lead? Where would be our English Bible if Wycliffe had not dared to face the anathema of Rome? Where would be our free America if Washington had turned the white feather at Valley Forge? or where would be aerial navigation had the Wright brothers lived on in complacent retirement on their North Carolina farm? Men who decide and then act are the men upon whose brow the world places the wreath of victory.

It seems that some men find it easier to decide than others. But to all it must be a struggle for on the one hand the world beckons with its myriad brilliant attractions—the dance, the card party, the theater, the Sunday amusements. On the other hand stands all that is solid and worthy—the Epworth League, the Sunday school, the church, the State, the Nation—everything that abides. How long halt ye between two opinions?

In concluding his great lecture to the youth of our land, Dr. Dawson says:

"How long haltest thou between two opinions? How long? For behold prophets pass away; and the voice which the Lord has specially sent to thrill and call you shall have performed its task, and no other be vouchsafed; and the time comes when there will be no vision in the land for you, nor answering oracle, and character will acquire its last mold of awful permanency. 'He that is holy, let him be holy still; and he that is filthy, let him be filthy still.' How long haltest thou between two opinions? How long? For life and death hang on the decision. Like a gay ship the young life bounds o'er the bright waters, the silver voice of riot fills the sunlight, and 'all goes merry as a marriage bell.' But even now the tempest lowers; the sea shivers into foam as the wind strikes it; the gray waves run in thunder, and no more break in ripples. Infirm in purpose, how long haltest thou between two opinions? Knowest thou not that he who steers no course steers the wrong course; that he who makes no decision has made the wrong decision? Dost thou not see, far away, yet even nearer, that belt of white foam spanning the thunder-cloud, smitten by the lightning—that last harbor, the final shore

of doom? There is no time for delay. Is Jesus with thee in the little ship? The storm comes on apace, the moment to decide is at hand. You must choose, you only can. Remember the words

The passing moment is an edifice
Which the Omnipotent cannot rebuild.

and now, while 't is called today, choose whom you will serve."

PRACTICAL POINTS.

1. For many years we have been building. We have laid the foundation and are now almost completing our structure. Let us be careful now as we put on the finishing touches. We may make a few additions or changes in our building, termed character, but the building proper we are about to complete.

2. We are now reaching the point where we can reach out in a broader field and do more extensive work. Thus far we have, for the most part, been building our own character and preparing ourselves for something. Now it is time for us to begin upon our life work. Let us begin it, continue it, and complete it under his guidance.

3. May we so live and work that when our building is completed and life work done a still small voice may come out of the cloud saying, "This is my beloved child in whom I am well pleased."

A HISTORY OF CHRISTIANITY FOR
COMMON PEOPLE.

By J. H. RIGGIN.

SIXTH CENTURY, A. D. 529-629.—CONTINUED.

Gregory had long ago purposed in his heart, when he could to send the gospel to the Angles, being greatly interested in their personal comeliness. Now, being head over the Roman Church, he planned to execute his long cherished desire. Accordingly, in A. D. 596, he sent a company of forty monks, in charge of Augustine, to plant a mission in England. They had become discouraged on the way, and Augustine had requested permission to abandon the enterprise. So Gregory sends them this letter:

"Gregory, servant of the servants of God, to the servants of our Lord Jesus Christ: Since it had been better not to have begun what is good than to return back from it when begun, you must, most beloved sons, fulfill the good work which with the help of the Lord you had begun. Let, then, neither the toil of the journey nor the tongues of evil-speaking men deter you; but with all instance and all fervor go on with what under God's guidance you have commenced, knowing that great toil is followed by the glory of an eternal reward. Obey in all things humbly your provost, Augustine, whom we also appoint your abbot, knowing that whatever may be fulfilled in you through his admonition will in all ways profit your souls. May Almighty God protect you with his grace, and grant to me to see the fruit of your labor in the eternal country; that so, even though I cannot labor with you, I may be found together with you in the joy of the reward."

To facilitate their journey through a strange country, Gregory sent also letters to bishops and princes commending them. Here follow a few:

"Gregory to Desiderius of Vienna and Syagrius of Autun, Bishops of Gaul: Having regard to your sincere charity we are well assured that out of regard for Peter the prince of the Apostles, you will devotedly afford your succor to our men; especially since the nature of the case requires you to give assistance even of your own accord, and the more when you see them labor. Wherefore we inform your holiness that the Lord so

ordering it, we have dispatched Augustine, the servant of God, the bearer of these presents, whose zeal and earnestness are well known to us, with other servants of God, in behalf of souls in those parts; from whose account of things when you have fully learnt what is enjoined upon him, let your fraternity bestow your succor on him in all ways which the case may require, that you may be able to be helpers of a good work."

"Gregory to Theoderic and Theodebert, brethren, Kings of the Franks: Since Almighty God has adorned your kingdom with rectitude of faith, and has made it conspicuous among other nations by the purity of its Christian religion, we have conceived great expectations of you, that you will by all means desire the conversion of your subjects to that faith in virtue of which you are their kings and lords. This being so, it has come to our knowledge that the nation of the Angli is desirous, through the mercy of God, of being converted to the Christian faith, but that the priests in their neighborhood neglect them. On this account therefore we have taken thought to send to them Augustine, the servant of God, bearer of these presents, whose zeal and earnestness are well known to us, with other servants of God. And we have also charged them to take with them some priests from the neighboring parts, with whom they may be able to ascertain the disposition of the Angli, and as far as God may grant it to them, to aid their wishes by their admonition. Now, that they may have it in their power to show themselves efficient and capable in this business, we beseech your excellency, greeting you with paternal charity, that those whom we have sent may be counted worthy to find the grace of your favor. And since it is a matter of souls, let your power protect and aid them; that Almighty God, who knows that with devout mind and all your heart you take an interest in his cause, may propitiously direct your causes, and after earthly dominion, bring you to the heavenly kingdom."

"Gregory to Brunchild, Queen of the Franks: The Christianity of your Excellence has been so truly known to us of old that we do not in the least doubt of your goodness, but rather hold it to be in all ways certain that you will devoutly and zealously concur with us in the cause of faith, and supply most abundantly the succor of your religious sincerity. Being for this reason well assured, and greeting you with paternal charity, we inform you that it has come to our knowledge how that the nation of the Angli, by God's permission, is desirous of becoming Christian, but that the priests that are in their neighborhood have no practical solicitude with regard to them. And lest their souls should haply perish in eternal damnation, it has been our care to send to them the bearer of these presents, Augustine, the servant of God, whose zeal and earnestness are well known to us, with other servants of God; that through them we might be able to learn their wishes, and as far as is possible, you also striving with us, to take thought for their conversion. We have also charged them that for carrying out this design they should take with them presbyters from the neighboring regions. Let, then, your excellency, habitually prone to good works, on account as well of our request as of regard to the fear of God, deign to hold him as in all ways commended to you, and earnestly bestow on him the favor of your protection, and lend the aid of your patronage to his labor; and that he may have the fullest fruit thereof, provide for his going secure under your protection to the above-written nation of the Angle, to the end that our God, who has adorned you in this world with good qualities well pleasing

to him, may cause you to give thanks here and in eternal rest with his saints."

Two years later, A. D. 598, Gregory writes to the Bishop of Alexandria:

"Gregory to Eulogius, Bishop to Alexandria: Our common son, the bearer of these presents, when he brought the letters of your holiness, found me sick, and has left me sick; whence it has ensued that the scanty water of my brief epistle has been hardly able to exude to the large fountain of your blessedness. But it was a heavenly boon that, while in a state of bodily pain, I received the letter of your holiness to lift me up with joy for the instruction of the heretics of Alexandria, and the concord of the faithful, to such an extent that the very joy of my mind moderated the severity of my suffering. And indeed we rejoice with new exhilaration to hear of your good doings, though at the same time we by no means suppose that it is a new thing for you. For that the people of holy church increases, that spiritual crops of corn for the heavenly garner are multiplied, we never doubted that this was from the grace of Almighty God, which flowed largely to you. We therefore render thanks to Almighty God.

"But since in the good things you do, I know that you also rejoice with others, I make you a return for your favor and announce things not unlike yours: for while the nation of the Angli, placed in a corner of the world, remained up to this time misbelieving in the worship of stocks and stones, I determined through the aid of your prayers for me, to send to it, God granting it, a monk of my monastery for the purpose of preaching. And he, having with my leave been made bishop by the bishops of Germany, proceeded with their aid also, to the end of the world to the aforesaid nation; and already letters have reached us telling us of his safety and his work; to the effect that he and those that are with him are resplendent with such great miracles in the same nation that they seem to imitate the powers of the Apostles in the signs they display. Moreover at the solemnity of the Lord's nativity (Christmas, more than ten thousand Angli are reported to have been baptized by the same our brother and fellow bishop. This have I told you, that you may know what you are effecting among the people of Alexandria by speaking, and what in the ends of the world by praying. For your prayers are in the place where you are not, while your holy work appears in the place where you are.

"Your blessedness has also been careful to declare that you do not now make use of proud titles, which have sprung from a root of vanity, in writing to certain persons, and you address me saying 'as you have commanded.' This word 'command,' I beg you to remove from my hearing, since I know who I am and who you are. For in position you are my brethren, in character my fathers. I did not then command, but was desirous of indicating what seemed to be profitable. Yet I do not find that your blessedness has been willing to remember perfectly this very thing that I brought to your recollection. For I said that neither to me nor to any one else ought you to write anything of the kind; and, lo in the preface of the letter addressed to myself who forbid it, you have thought fit to make use of a proud appellation, calling me universal Pope. But I beg your most sweet holiness to do this no more, since what is given to another beyond what reason demands is subtracted from yourself. For as for myself, I do not seek to be prospered by words but by conduct. Nor do I regard that as an honor whereby my brethren lose their honor. For my honor is the honor of the Universal Church. My honor is the solid vigor of my brethren. Then am I truly honored when the honor due to all and each is not denied them. Away with words that inflate vanity and wound charity. Lastly while addressing to you the greeting which is due, I beg

you to deign to remember me in your holy prayers, to the end that the Lord, for your intercessions, may absolve me from the bands of my sins, since my own merits may not avail me."

THE CHURCH THAT MADE PREACHERS.

By SIDNEY H. BABCOCK.

Once upon a time there was a church that made preachers. That congregation reasoned that it meant as much to the kingdom of God for a church to make preachers as for preachers to develop lay workers. Accordingly their record was to request the sorriest preacher in the lot, keep him four years and return him equipped for any pastorate in the church. The only failure they made was with a lazy preacher. They tried never so hard but to no avail. Only once did he move swiftly. One of the youthful members of the church threw a stick of dynamite behind him. The explosion caused a rapid movement a little forward and upward but it died with the echo in the hills. At the end of two years the long-suffering congregation asked for a change and for the first time broke their record. The failure emphasizes the success. The methods of such an important charge are worthy of note.

The preacher was relieved of all financial burdens. On the first Monday after the first Sunday the Stewards met with the preacher, fixed his salary at a living wage, paid him for the first month and notified him that a like check would be received the first of each month. They also told him that the collections ordered by the Annual Conference were ready on demand as they usually had a balance on hand to cover these claims. Each member of the church paid systematically into the treasury and as God prospered them gave a thank offering over and above their assessment. All went into the common treasury. It was delightful rather than irksome to be Treasurer of that church.

The preacher was greeted at every service with a large congregation responsible to his best. All came not only to be helped but to help. They were worshipful, prayerful, musical, eager, enthusiastic, an inspiration to the preacher. They let him know that they wanted his best and spurred him with their best. They evidenced a lively interest in his sermons and often astonished him with their criticisms which were always direct and constructive never backbiting and destructive.

All the members were friendly to the preacher and his family. Their heart-striving was to be helpful in the larger and the smaller matters. Good cheer, thoughtful attentions, open-hearted hospitality and broad-minded liberality marked their friendship. Hardly a week passed that some member of the church did not send him a book that they had divined he wanted.

The result was that that church had a poor preacher only a short while. Rapidly he improved in all the qualities that go to make a successful pastor. The major part of the quadrennium they received good service and at the end gave to the Conference a preacher baptized with new life and ripened for larger service.

A NEW BOOKLET.

The unexpected appearance of a hitherto unknown comet usually attracts more attention than does the first book of a hitherto unknown author. I suppose the reason is that given long ago by the Wise man: "of the making of many books there is no end." Of course there is no end, there should be no end; for, "man may (not) live without books" any more than he "may live without cooks." The mind and soul of man are as truly feeding things as is his body; to each must be given "food in its season" and such as is "convenient."

All of which is to say that a new author has arisen among us. This time it is the Rev. Sid-

ney Henry Babcock, the efficient presiding elder of the McAlester District of the East Oklahoma Conference. If I mistake not, the little volume of forty fair and readable pages which lies before me is the author's maiden venture. Anyhow, he has done well his work, and so did the printers.

The booklet bears on its title page the imprint: "Bible Doctrines, by Sidney Henry Babcock."

The little volume "is pleasant to the eyes, and to be desired to make one wise." In forty brief, luminous pages it sets forth in clear, concise, readable English a statement and a definition of those doctrines of the Word of God which Methodism has believed and preached from the first—those doctrines which have been the glory and the power of her ministry to the world. Ample, and in most cases, apt Scripture quotations are given as proof-text and as definition.

This is the day of "small books," the busy man and the tired man finds neither time nor inclination for the ponderous tomes of former days. Happily for Methodism she has been from the first a maker of many small books, otherwise known as "tracts." The founder of Methodism set us this goodly example. He wrote and was not ashamed to peddle his own small books and leaflets. The common people bought them and read them: first, because they could afford them, and, secondly, because they were so written as that they could understand them.

May this little booklet (which is in such noble company) have that wide circulation and reading which it deserves.

W. F. DUNKLE.

Altus, Okla.

BOOK NOTICE.

The Western Methodist desires to call the reader's attention to the recent book, "Lest We Forget," by Rev. J. H. Riggins, D.D., and Rev. W. F. Evans, of the Little Rock Conference.

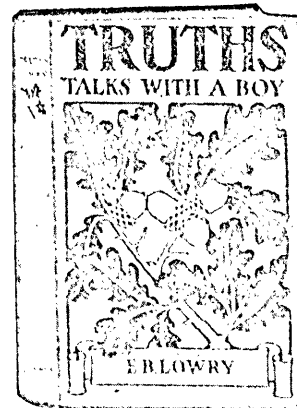
These brethren have in this book given much history of the characters and laborers who have, through heat and coal, storm and floods, loneliness and hardships, advanced the cause of Methodism in South Arkansas from the first society organized in 1818, at Mound Prairie, in Hempstead County, until this day of modern culture and advanced privileges. With unhesitating pleasure we commend this book to our readers as worthy of their reading. The price is \$1.00 by mail, and can be had by ordering from the authors at Arkadelphia, Ark., or from Anderson, Millar & Co., Little Rock, Ark.

THE STANDARD BOOK ON THE SUBJECT.

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Price 50 cents.

ANDERSON, MILLAR & COMPANY,
Little Rock, Arkansas.

PROGRESS OF OUR JEWISH MISSION. AN INTERESTING REPORT.

I have just received the following most interesting report from Rev. Julius Magath, our missionary to the Jews in the South.

In the very nature of the work a great number of conversions cannot be expected in a day; the work must move from individual to individual. Nor can we expect, or desire, a Jewish church; the true policy being to have our Jewish brethren, when they are converted, join the most convenient church of the Gentiles to them.

The work is making cheering progress, and it deserves the sympathy and support of all among us who love the Lord Jesus in sincerity.

As Brother Magath remarks, the Wesley Memorial Church in Atlanta, Ga., houses the Mission in the matter of its central headquarters; but the work is not local. It is hoped that Jews all over the South will be reached through the Mission and that many may be brought to Christ. A committee supervises, as far as is necessary, the work, and takes account of its finances. Mr. W. B. Wilkerson, a member and an official of the Wesley Memorial Church, is the Treasurer.

Two men, Brother Magath and Zeit, are now engaged as missionaries. As the work advances and as resources may permit, others may be added to the force, and, perhaps, other centers occupied.

But let us see what the report says. It is as follows

Atlanta, Ga., July 17, 1912.

Bishop W. A. Candler, President Hebrew Mission Committee, Wesley Memorial Church, Atlanta, Ga.:

Dear Bishop Candler—As Missionary in charge of this important work of our church (for the Hebrew Mission while having its logical headquarters at the Wesley Memorial Church, it is nevertheless intended to serve the whole church in this field). I am glad to be able to report progress of more than ordinary kind.

At the last fall conference, I was able to report several conversions among the Jews, since that time, with the conference year about one-half gone, I am thankful to say that two Jews have joined our church, as the direct result of this mission. The first case is that of a young man, Joseph B. Zeit, and his conversion shows God's wonderful plans for the salvation of men, and illustrates clearly the fact that it is ours to sow and to water, but it is he that gives the increase. Some years ago, the preachers at San Antonio, Texas, passed a resolution asking your Missionary to come to that section of the country as two young Jews had manifested an interest in Christianity. The pulpits of San Antonio, as well as that of other churches, were freely opened to me, and I had many opportunities to preach Christ to my own people according to the flesh, among whom were the two Jews mentioned. After my leaving, these two sons of Abraham, who had been greatly impressed by what to them was a new exposition of Christianity, continued to study the great question with the result that one of them, Mr. Stone, was soundly converted and joined our church in San Antonio under the pastorate of Brother Grose-close. He is to win the Philippine Islands, a consistent Christian, a business man and an active worker in the Y. M. C. A. Both Brother Grose-close and I have had several letters from him. With the other young man I kept up a correspondence for quite a while and last December he came to Nashville and entered our Missionary Training School there. In January, I was asked to come to Nashville to make several talks to the Winter Missionary gathering there. Remaining there over a week, I had a good opportunity to study the character of the young man. I found him to be well versed in Talmudical and other Jewish studies; and in many earnest conversations with him I found that it was his desire if the way

opened to devote himself to Hebrew Missionary work. He applied for church membership and was baptized and received as a member of our McKendree Church at Nashville about three months ago. I was successful in securing funds for him to enable him to stay at the Training School to the end of the term; and he is with me now in Atlanta, assisting in the work, and I trust, that he will prove to be a useful as well as a consecrated helper in this great work. His name is Joseph B. Zeit, and he is a native of Warsaw, Russia, Poland.

The third is in many respects extremely pathetic and touching and yet it is so typical of the trials and the triumphs of many Jews who have taken up the cross of Christ in order to follow him.

About one month ago, Dr. Lovejoy, the presiding elder of the Atlanta District, wrote me that a Jew who was intensely concerned about his soul, needed me, and was very anxious to see me. As soon as the letter reached me I went to LaGrange, Ga., where it seems I was needed. There I found the man who was anxious to see me. He was a Jew past middle age, and he had a very heart-rending story to tell me. It seems that some time back he had been taken sick and had to keep his bed for quite a while. He had been accustomed to a life of activity, but now he had to lie there and think. Naturally and by training a religious man, he came to realize that in America, where it was impossible for him to observe the ceremonial law, he could not be a Jew at all, as all his religion at home was made up of an effort to observe the ceremonial law. So while on his bed of suffering the great question presented itself demanding and insisting for an answer. If he should die, what would become of him? He is a learned man, and had frequently led in the prayers of the Synagogue; but now in his question of all questions he could not find a definite answer, and like many a Rabbi of old, standing on the brink of eternity, he did not know which way he was going. A Christian minister about that time gave him a copy of the New Testament—a book he had never seen before. His mind doubtless was in a receptive state, and his cries to God to give him light were answered. He saw, dimly it is true, that Jesus Christ was his promised Messiah and Savior. He got well and moved from Florida to LaGrange, Ga. The seed of truth remained in his mind and heart, and he began to talk to his family about Christ. His wife, though she had been in this country several years, is still bound to the ways of the old country: and the idea of Christianity is that it is a religion of idolatry—the forms of which she had observed in the old country. His two daughters who have learned only the outward things of civilization, mistaking it for Christianity, have absorbed only the worldly things with their frivolities and vanities. To them religion had no meaning, and, as one of them expressed it, "a man dies like a beast and there is an end of it." So it can easily be seen that he could get but little sympathy or help from his own family. Meantime his acquaintance being mainly among the lower class of Gentiles, keeping as he does a small store patronized by negroes and the less intelligent class of white people, he could not get much encouragement and information. So he reasoned with reference to myself: "Here is a man who has been through the same experiences I have known; would he come and help me?" I was only too happy to do so. We spent many hours together. His first pointed question to me was: "You have been a Christian all these years; has Christ given you the desire of your soul, and can you unhesitatingly say that he has saved you?" I was glad to testify for Christ to this man of Israel, and to tell him of the unspeakable joy and comfort he has been to me all these years, and how happy I was even at that time to point a brother of mine to the Savior, whom I had found. These hours of communion were very precious to both of us. Towards the evening, I went to the

parsonage. After supper Mr. Buck (that's the man's name) came to the parsonage. He seemed greatly moved. He said to me: "I have considered it all, and I know what it all means. I expect persecutions from my family and from the Jews; but I believe in Christ, and he says, 'Believe and be baptized.' You have come here in answer to my agonizing prayer, and if you will, I will be glad, if you will baptize me and receive me in the church."

Brother Ledbetter, the pastor, was present at the simple but impressive service. He as well as myself, were profoundly moved; and he said he never realized before what it meant for a Jew to accept Christ. I have received several letters from Mr. Buck since. He says that, while his family are persecuting him terribly, and while in the very nature of the case few Christians can understand what he is undergoing, yet he has that peace in his soul which Christ has given him, and which none can take away. He has settled the greatest of all questions.

There are many such cases, but it takes the severing of all ties and untold suffering for a Jew to take the step. May God bless that man!

To my mind there never has been a brighter outlook for the Hebrew Mission, and the church has never had as great an opportunity to preach Christ to his own kinsman according to the flesh.

Financially, there is not a more struggling Mission in the whole church. Most of what I have, under God been able to do, I have done through much self-denial and sacrifice. My nominal salary is many months behind; and in order to give the bare necessities to Mr. Zeit, I have to give him more than one-half of the meager appropriation made for the Mission by the two Georgia Conferences. I am not complaining, God has been wonderfully good to me, and many friends are being raised up to support the Mission. Wesley Memorial Church is the logical headquarters for the Mission, but from here information, influences and blessing to the Jews should radiate all over our beloved church, Methodism has done so much to spread the gospel far and wide. Is it not time that something worthy should be done for this great work? Like Dickens's army our Hebrew Mission has consisted for many years of one man, who not only has had to do the work, but has also raised most of the funds used in it. The increase in the personnel has been done at an increase of self-denial of the one Missionary. It is gratifying that both the preachers and the lay members of the church are manifesting greater interest in this work than ever before. God has yet a great work for Israel, and I pray that we, as Methodists, may have a great share in bringing the seed of Abraham to their Savior and ours.

JULIUS MAGRATH,

Superintendent of the Mission to the Jews of the South.

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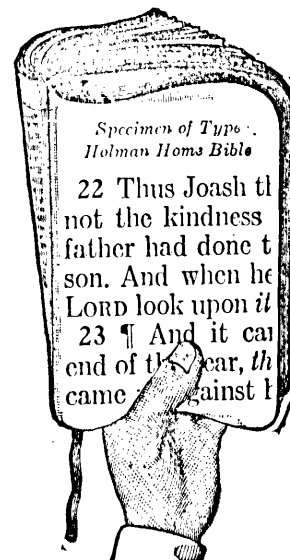
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CHILDREN'S PAGE.

(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.)

Middlebrook, Ark., April 23, 1912.

Dear Miss Katherine: I thought I would drop a few lines to the Western Methodist. I think that every boy and girl ought to write a few lines to the paper. I want to join your happy band

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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

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28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethi-nims, and all

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

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Little Rock, Ark.

with the other boys and girls. Our school was out about three months ago, and I hated to have to quit because I like to go to school. We just have a three months' school here. Mr. Ernest T. Harrison was our last teacher and I liked him fine because he taught me more than any other teacher we ever had here. My father takes the Western Methodist and I like to read the neat letters that are written to the Western Methodist. My age is between fourteen and eighteen. I am five feet and four inches tall; I weigh 108 pounds, I have light hair and blue eyes, and light complexion. I have a violin and I am trying to learn how to play on it. I guess I had better close.

A new cousin,
Lewis C. Johnston.

* * *

Dear Miss Katherine and Cousins: Here comes another Arkansas girl to join your band. I am eight years old and a little country girl. I live four miles north of Quitman, near Central church. We have a very good Sunday school and a nice library of books. I have read several of the small books, and I aim to try to read all of them. I do love to go to Sunday school. I have two little sisters. I am the oldest of the three. We surely do have some fine times playing. I have been helping papa drop corn some this spring, and I guess I will have to help hoe cotton after a while. I am all he has to help him. I haven't any brothers. I went to Quitman last week with my Auntie to the close of the school. We had a nice time. Well, cousins, I am going to tell you about a trip I took to Texas with my grandma and uncle, two years ago last July. You see that it has been some little time, but I haven't forgotten it, and never will. We went to visit grandma's brother. He lives ten miles north of Bonham. He had a little boy just my age. Well, one day we went out in the orchard to play where the sand was just about shoe-top deep and it was awfully dry and hot. We were barefooted. I got in the sand and oh! how it did burn my feet. I screamed for grandma. She came running to see what was the matter. I said, oh! my feet are burning up. She picked me up and ran in the house with me and got a pan of cold water and bathed them for me. I tell you I put on my slippers and I never went barefooted any more while I was there. Now cousins, my advice to you is, if you visit Texas in hot weather, you had better keep your shoes on if you don't want to get your feet burned. Well, this is my first letter. I want to surprise my grandpa with my letter, for I know he won't think about me writing a letter to the paper. I will close with best wishes. If I see this in print I will write again.

Your new cousin,
Irene Hicks.

* * *

Carlisle, Ark.

Say Cousins: I went to an egg-hunt. I sure had a nice time. We had a good crowd. We had four dozen eggs. When the hunt was over we ate five pounds of candy, then we played with the basket ball. We sure had a nice time. So I will close.

Cotsy Gentry.

* * *

Warner, Okla., April 20, 1912.

Dear Miss Katherine: How are you this lovely day? I am fine. I haven't been to school for some time, but I go to church every time I can. Mother takes the Western Methodist and I like to read the children's page. I have two brothers and one sister living and two sisters in heaven. I will answer Miss Bonnie Garrett's riddle. Its name is "I." Am I right?

As my letter is getting long I will close by asking a riddle: As I went over London bridge, I met old grizzly gray. I ate his meat, sucked his blood, and threw his skeleton away. The one

that answers this I will send a post card. I hope Mr. Wastebasket has gone visiting.

Your cousin,
Nellie Bridewell.

* * *

Magnolia, Ark., April 4, 1912.

Dear Miss Katherine: Will you let another Arkansas girl join your little band? I go to Sunday school every Sunday that I can. I am eleven years old. I am in the fifth grade at school. Miss Ida L. Bragg is my Sunday school and day school teacher. I like her fine. Rev. W. P. Whaley is pastor of the church. I would like very much to exchange cards with some of the cousins and I will try to answer every card I receive.

Your new cousin,
Daisy Moody.

* * *

Magnolia, Ark., April 4, 1912.

Dear Miss Katherine: I enjoy reading the letters so much. I thought I would write one myself. I go to Sunday school nearly every Sunday. My teacher's name is Miss Ida L. Bragg. She is my day school teacher, too. I think so much of her. I took a trip to North Carolina in September and had a fine time. I crossed about six rivers. The largest river was the Mississippi river. As we were going on we stopped in Memphis and had a good time there. Well as this is my first letter I will not make it so long. With love to all,

Ruth M. Couch.

* * *

Whitefield, Okla., April 12, 1912.

Dear Cousins: I have never written you a letter but will write now. One time when we lived out in Western Oklahoma I went out to pick cotton. I was not very large so I soon got tired and started up to my aunt's home. On the way I met an old rattlesnake. It was curled around a big post. When I passed by it started after me, so I had to run all the way home. When I got there my aunt gave me a doughnut. Then I went out to play but I kept good watch for the rattlesnake. As my letter is getting long I will close.

Your new cousin,
Esther Hively.

* * *

Alma, Ark.

Dear Cousins: As I have never written before I thought I would write. This afternoon papa killed the largest snake out in the garden. It was about three feet and four inches long. We didn't know what kind it was. My age is between nine and thirteen. The one that guesses it will receive a post card. Excuse this short letter but it is my first time. I can not write much.

Your new cousin,
Oma Pursell.

* * *

Camden, Ark.

Dear Miss Katherine: Will you allow me to tell you something about our little neighborhood? We have a fine little neighborhood. We have Sunday school every Sunday and prayer meeting every Wednesday night. I live close to two lakes. They are Webb lake and Muston lake. Webb lake is about a mile and a half and Muston lake is about a mile. We go fishing every summer and catch a lot of fish. I had rather fish on Muston lake.

Now I will tell you something about our school. We have an eight months' school. Last week seemed to be an unlucky week at school. James was fighting and the teacher punished him, Smith was running and fell and got his arm broken, one of the boys broke the teacher's switch and he whipped him terribly hard.

We have two little dogs; they are black and yellow. Both of them have long curly hair. The yellow one is named Don and the black one is named Curly. They are jealous of each other. When you play with one if the other one sees you he will run up to him and go to fighting. They surely do have a time playing together.

I would like to have Miss Ruth Carr's and Miss Katherine's pictures. There has been a lot of bad rainy weather where I live this winter. I wonder what is the matter with Aggie Stokes. I wish she would write again. Dear Ruth, you must come again with your interesting stories. I was glad to see Laura Hutchison's letter in print. I will guess Laura Hutchison's age to be thirteen. I hope I am right. I guess Aggie Stokes and Laura Hutchison haven't forgotten this person. I haven't forgotten them. I will close by asking a question. How many verses are there in the Old Testament? And how many in the New Testament? If any of you cousins ever go through Lake Side and see a little girl with light hair and blue eyes, just stop and play with me. I hope Mr. Wastebasket is off on a vacation so Miss Katherine will get my letter. Your loving cousin,

Lillian Purifoy.

R. F. D. 3.

* * *

Cordell, Okla.

Dear Miss Katherine and Cousins: Will you admit an Oklahoma boy in your happy band? As this is my first letter to the Methodist I thought it would be good to write a letter entirely of riddles and age guessing. I will title it, "Riddles and Fun." I guess Isabell Simmon's riddle is a newspaper; Lillian Purifoy's riddle is a watch. Nettie Hughes, I will guess your age to be ten; I guess Ruth Lloyd to be nine years old. Am I right? Any cousin who can send my age, I will send a post card. It is between nine and fourteen. I will close by asking a riddle. Why is a woman a better fireman than a man? Your new cousin,

Leverett Edwards.

* * *

Decatur, Ark., April 23, 1912.

Dear Miss Katherine: Will you let another Arkansas girl join your happy band? How many of you belong to the Methodist church? I joined when ten years of age. Our pastor's name is Brother Roberts. We like him fine. How many of you like to go to Sunday school? I do. My teacher's name is Mrs. Bureple. I like her fine. Our school is out. I am in the seventh grade. Who has my birthday? It is June 22. I will answer Lillian Purifoy's riddle. It is a watch. As my letter is getting long I will close, hoping Mr. Wastebasket has gone on an errand.

Your new cousin,

Bertha Lee.

* * *

Traskwood, Ark., April 16, 1912.

Dear Miss Katherine and Cousins: Will you let another little girl join your happy band? I am nine years old; my birthday is the 11th of June. My papa takes the Western Methodist. I go to Sunday school every Sunday. My papa is the superintendent. For pets I have two brothers. Their ages are seven years and two months respectively. I go to school. I am in the fourth grade. My teacher's name is Mr. Bonham. My Sunday school teacher's name is Mrs. Hawthorne. I will close by asking a riddle: "Black upon black and black upon brown, three legs up and six legs down." Your new cousin,

Jerrine Cunningham.

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NOTICE.

Please announce that I have a large tent for rent. Any one wishing to have summer meetings will find a tent 60x80 the very thing.

Fraternally,

W. U. Witt, P. E.

Ardmore, Okla.

Woman's Missionary Department

Edited by Miss Ross Eaglebarger, 122 East Fourth Street, Little Rock, Ark.

Press Superintendents.

Arkansas Conference.....Miss Lila G. Rollston
Little Rock Conference.....Mrs. C. A. Evans
White River Conference.....Mrs. Mary Neill
East Oklahoma Conference.....Mrs. A. Ernsberger
West Oklahoma Conference.....Mrs. C. S. Walker

All communications for this department should be sent to the Editor at address given above.

PRESS ITEMS.

A Sister in Sorrow.

The love and prayers of all our workers will go out to Mrs. Lee Britt in the great sorrow which is now upon her. Her only child, a young man of twenty-six years, chief resident physician in Bellevue Hospital, New York, was killed in the Lackawanna wreck, dying shortly after that dreadful crash. He was an A. B. and an A. M. graduate of the University of Virginia and a graduate of the University of Pennsylvania—a young man of fine character and of great possibilities for future usefulness to the world.

Mrs. Britt is a member of the Board of Missions of the M. E. Church, South and one of the managers of the Eastern Division of the Woman's Missionary Council. Her co-workers will bear her up in prayer on this her day of deepest sorrow.

* * *

The members of the Mangum Auxiliary are indeed filled with the missionary spirit and are going out and telling others the story. They have organized an auxiliary out some distance from town. Had also planned to go in their autos to a town twenty miles distant and organize a society. This speaks well for the district secretary, Mrs. Sims, who resides at Mangum. May others go and do likewise. No woman should feel that she has done her full duty until she has gotten some one else enlisted in missionary work, and no auxiliary has lived up to its highest privilege unless it is getting the smaller places around it to organize. Are we doing our best?

"The Lord Christ wanted a hand one day
To do a living deed,
He asked me for mine, but 'twas busy quite,
With my own affairs from morn till night."

Is our time taken up with that which worketh for eternal glory!

Mrs. C. S. Walker,
Conference Superintendent.

* * *

WEST OKLAHOMA CONFERENCE.

The Clinton District annual meeting of the Woman's Missionary Society was held at Elk City, June 20, at the District Conference occasion.

Twenty delegates were present, representing ten of the eighteen auxiliaries in the district. The morning session was held in the Presbyterian church, beginning at 9 a. m. The District Secretary conducted the devotional service, after which Mrs. G. L. Taylor of Clinton was made Secretary and the delegates were enrolled.

It was indeed a great privilege to the workers of Clinton District to have present our beloved President, Mrs. R. M. Campbell. As the reports of the auxiliaries were read, by judicious questions the delegates were led to tell of their best work and their success, and also the difficulties and hindrances attending their auxiliary and Mrs. Campbell told them how to meet the difficulties and offered suggestions most helpful to the workers.

At eleven o'clock the meeting adjourned and the delegates went to the Methodist church to hear Brother Stewart, of Weatherford. He preached on the conversation of the child to the

church. It was full of inspiration and gave a strong impetus to the Junior work which is being neglected in this district.

In the afternoon, after the half hour of devotional with the District Conference all joined in singing, "Lead on O King Eternal," and then Mrs. John Stone, of Cordell, talked on Social Service, outlining work in such a way as to show that the most remote auxiliary may have a share in this beautiful, wonderful work which she called "soul saving" and suggesting plans workable in the communities represented.

After a few minutes discussion on the care of the District parsonage following the committee report, Mrs. Alice Blackburn of Sayre talked on press work, showing that this officer in the auxiliary has no small part in the success of the meeting, and has also a wide sphere of influence and a share in the work of soul saving.

Mrs. G. L. Taylor of Clinton presented the work of the Foreign Department in a speech so full of inspiration that results are already being seen. One auxiliary has promised to organize a Foreign Department and several others are inquiring about it.

Mrs. Campbell then presented the whole work, giving much needed information regarding connectionalism, showing how to use the material at hand to best advantage, how to make the meetings full of life, how the Missionary Society can help the people, the pastor, the church, the world, and God. She emphasized the duties of church membership first of all, then the departments of church work.

Twenty women went away to work with greater enthusiasm and increased information, to be leaven in their own auxiliaries. Many visitors besides the preachers and laymen enjoyed the meeting.

When the baskets were passed \$9.76 was contributed to Conference Expenses.

The people of Elk City although crowded with Normal students and entertaining the conference besides, opened their homes to the women also, in a most hospitable and cordial manner that was enjoyed and appreciated by all.

Brother C. L. Herring managed everything admirably, thus adding much to the success of the occasion.

At 4:45 p. m. the meeting adjourned, after accepting Brother G. L. Taylor's invitation to hold the next meeting at Clinton. Mrs. A. W. F. Lee, Dis. Sec.

* * *

ARKANSAS CONFERENCE.

Miss Lila G. Rollston, Press Supt.

In the light of the open Bible it is strange that men and women must be urged to take an interest in the advancement of the kingdom of God, but it is queerer still to hear a Methodist say, "I don't believe in missions."

When we took our church vows and the preacher said, "Will you be subject to the discipline of the church, attend upon its ordinances and support its institutions," did we not respond, "I will endeavor so to do, by the help of God"? In the face of the fact that the church was organized almost solely to preach and teach that "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," how can a Methodist dare to

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refuse to support missions both home and foreign? A Methodist vows to support missions, whether she becomes a member of the Missionary Society or not.

The church has been struggling with this subject ever since the day of Pentecost when the Holy Ghost came upon the disciples in the upper room. Just before Christ's ascension he said to his apostles, "Ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." One would naturally suppose that these men would proceed vigorously to put this command into execution, yet for several years the church's efforts were confined to Jerusalem and her converts were Jews or Jewish proselytes. Not until Stephen had been stoned to death and Saul had made havoc of the church did the disciples "go preaching the word throughout Judea, Samaria, etc., but to Jews only. Two years afterward the church at Jerusalem took Peter to task for receiving Cornelius into the church. Seven years after Saul made havoc of the church some of the scattered disciples preached to the Grecians at Antioch and many of them believed. The church at Jerusalem sent Barnabas to look into the matter. Here the disciples were first called Christians and from this Gentile church Paul and Barnabas were sent forth on their first missionary journey about eighteen years after that miserable day of Pentecost.

It is wonderful what progress the church has made, when you take into consideration the dullness and wilfulness of her members.

When our Woman's Missionary Council asks us to double our membership and thereby double our offerings this year, they are not asking impossible things of us. If we were in earnest about the matter we might treble the membership. Every Methodist woman is by right of her vow pledged to support missions and will be false to her vow if she does not.

What a harvest we are reaping in China even though they have a revolution, a flood, famine and pestilence to sweep over the country in the past few months. There is no lack of eager hearers, and earnest students now. New homes are opened for service and household gods are being destroyed constantly. Our Industrial School furnishes a living to 200 women. In the heart of Soochow Miss Rogers is now engaged in teaching or instructing the women for church membership. God has blessed our work in China. Our schools are crowded, our missionaries worked to the limit, because there is so much to do and so few to do it, and that is the condition in every field we have entered. The fields are white to harvest, workers waiting to be sent and the church almost indifferent to God's call to send.

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W. F. TILLET, Dean.

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Is a book of fifty-eight chapters and three sermons written by Rev. J. H. Riggan, D.D., and Rev. W. F. Evans of the Little Rock Conference. These chapters contain character gems from South Arkansas with many illustration showing the faces of many of your old pastors, leading laymen and lay women who have stood in the forefront of advancing Methodism in South Arkansas. You may order from the Authors at Arkadelphia, Arkansas, or from Anderson, Millar and Company, Little Rock, Ark. Price by mail \$1.

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SUNDAY SCHOOL COMMITTEE REPORT.

We, your committee on Sunday Schools, note with pleasure the large number of Sunday schools in the Batesville district with their great possibilities.

We recommend a strict adherence to our Discipline in the following matters as relates to our Sunday schools: "That every Methodist Sunday school be under the control of our Quarterly Conference, which should always elect the superintendents.

"That they use no kind of literature except purely Methodist books, catechisms, and periodicals.

"That emphasis be given the policy adopted as to having a monthly missionary day in our schools.

"That every school shall observe Children's Day on the same day, and that day the Sunday set apart by our Sunday School Board, and that the special offering be taken as ordered by the Discipline.

"That organized adult classes be formed to enlist all the men and women of our church in Bible study and Christian usefulness."

We deplore the failure of many to realize the great value in GIVING as a part of one's worship, and as one of the richest Christian graces, and would recommend that the coming generation be educated in more intelligent giving each Sunday to some distinct definite purpose.

We recommend that in the future more attention be given to better teaching facilities for the Sunday schools when building or rebuilding our churches, and that our Sunday school leaders be requested to investigate fully the great value of the New Graded Lessons now offered her better instruction of our young people.

We further recommend that our local preachers, Epworth Leaguers and other active members be encouraged by our pastors to occupy their surrounding mission territory by organizing and maintaining Sunday schools wherever possible.

We recommend that our pastors regard the Sunday school as their richest field of labor, looking carefully for trained religious teachers, overseeing what is being taught by them, and have introduced in our schools the Discipline and our Church Catechism for instruction of our young people, both old and young, in the history, doctrines and polity of the Methodist church.

We further recommend that all our churches and schools co-operate with the International Sunday School Association in its great work in this State, and that our pastors be requested to attend all institutes and conventions in State, county, or township when it is possible for them to do so; and to secure some representative to attend from every church or school even if found necessary to raise the expenses of such representative, especial attention being directed to an unusual opportunity next spring when the State Sunday School Association meets at Batesville.

C. D. Metcalf,
W. M. Lane,
N. G. Loller,
Committee.

HOT SPRINGS PREACHERS' MEETING.

Present, Rev. C. O. Steel, D. B. Bulkley, J. R. Dickerson.

Brother Bulkley came to Hot Springs on last Monday and took charge of Malvern Avenue church and began his work in earnest. During the week he visited thirty-five families. Had a good prayer meeting Thursday evening and the Sunday school jumped from thirty-five to fifty-six. Preaching services good at both hours. Received six into the church. He and his people are very hopeful and feel that the pros-

pects are good for an upward move for Malvern Avenue church.

Dickerson reported a good prayer meeting at Third street.

Sunday school was extra good; as it was boys' day they had charge of the opening and closing and it was extra good; 186 present.

Services at both hours was good.

League service in the evening was splendid.

The Baraca class is doing splendid work.

Rev. F. F. Harrol preached a fine sermon in the evening on The Power of the Cross.

Steel reported that prayer meeting at Central church was good; 300 present. Preaching services good, with large congregations.

No reports from Burnett and Keadle.

VALLEY SPRINGS MISSION.

We have just closed a great meeting at Olvey. The Lord has been with us there to own and to bless. There were twenty-seven conversions and out of that number we were pleased to line up over one-half into our church and four others which makes a total of eighteen accessions up to date and will get others later. This gives us a membership of fifty-five at Olvey. We also baptized three babies and organized a W. H. M. S. Olvey is in shape to do great work for the Lord now. Pray for them that they may carry their work on. The town is bound together by God's love until you can't tell who is this or that. Pray that they may continue this way.

Brother Lum Vinzant, a C. M. preacher, was with us some. He is a good worker and is fully consecrated to his work. We go to Center Point next. We feel that the Lord will give us a victory there. Brethren, let's press the battle. I feel the victory is ours if we will only ask the Lord to give it. Let's all pray that this will be the best year of our work for our Lord.

I want to ask that every reader of this dear old paper will hold me up in their prayers that this will be a great year for me. I feel so weak. But, thank the Lord, there is one in whom we can trust and he will hold us up and that one is God. Pray for us.

B. E. Robertson, P. C.

July 21.

AMERICAN BIBLE SOCIETY AGENT

Permit me to say a few words in regard to the work of Rev. F. K. Ring-smith, the representative of the American Bible Society in this Conference. He has been here in Hartford for three weeks and has done a great work as you will see from the following: He interviewed 590 people here and 158 of that number were without Bibles. In 157 homes he left fifty-five Bibles, 111 New Testaments and forty-eight Gospels. Brother Ringsmith is well qualified for this great work. He is by birth a Bohemian; he speaks nine languages; he has had a wide experience in life; and above all he has a wonderful testimony to the saving power of our Lord and Savior. He expects to return to this place in the fall and finish his work. Financial conditions prevented the sale of Bibles in a number of cases at this time.

W. V. Womack, P. C.

Hartford, Ark., July 19, 1912.

EVANGELISTIC SINGER.

I am in a position to do evangelistic work as a singer during the summer in any part of this State or Oklahoma. I have had considerable experience in the work the past three years. I am a member of the M. E. Church, South. I am in a position to begin at once.

Respectfully,

D. H. HUBBARD.

Dardanelle, Ark. June 12, 1912.

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Only 250 Students Will Be Admitted This Year.

More than half the Dormitory Rooms were reserved July 1.

Hendrix College, Conway, Ark.

A. C. MILLAR, President.

C. S. Rennison, Secretary.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

The Twin City—Duke, Okla.

In Jackson county, on the road from Altus to Hollis, in Southwestern Oklahoma, is the Twin City, Duke. There are two beautiful towns about a half mile from each other. Each have several nice brick stores, a bank, and large brick, two-story public school. The telephone central office, the depot and the Methodist church and parsonage are each located about midway between the towns. The parsonage is a good house, the church a real credit to the community. It is easy to preach in it. On Monday night we had a large congregation and a most delightful service. The pastor, Rev. Joe Bailey, had made splendid effort to announce the appointment. He is certainly a fine man, and the Lord is blessing his labors. He is so pleasant to everybody that they love to meet him, and are ready to co-operate with him. His good wife was visiting some of their married children. They have trained a large and nice set of children. Brother McCord, the depot agent, and Brother Darby, a merchant, and their families, were especially thoughtful of our comfort. With the good help of Brother Bailey we shaped up the old and secured a dozen new subscribers: O. I. Denton, M. Peterson, M. B. Wamples, Mrs. M. L. Marsh, J. C. Chennault, H. T. Griffin, Rev. J. D. Stout, J. M. McCallay, Dr. J. F. Baugh, L. B. Donehoo, Mrs. Eliza Massey, and R. B. Haney. Brother R. L. Darby has charge of the Sunday school. My visit to Duke will be remembered with

Hon. C. F. Smith, Mrs. E. E. Howell, Hon. O. H. Searcy, and Hon. E. J. Boase. It was quite a pleasure to meet again W. W. Rogers and his family. We have fifty copies of the paper coming to this office. This church is in a prosperous condition.

Snyder, Okla.

The night was spent in Snyder, having service with a few. The pastor, Rev. M. Flanagan, was away helping in a meeting and his family on a visit to relatives. A nice supper was enjoyed with Sister Williams, and a pleasant night at the hotel. We have real neat church and parsonage. Shaping up the old we secured two new subscribers: Mrs. S. H. Casten and Mrs. J. B. Hines. Snyder is quite a nice town. Two banks, four or five blocks of business, large brick school house, excellent new brick depot and eating house, where trains from four points meet. Plenty of churches. Fine farming country around the town. This is the home of Rev. A. H. Dickerson but he, too, was away helping in a protracted meeting.

Lawton.

The county site of Comanche county is Lawton. Population about 8,000 or more. The new addition on the north side is filling up quite fast. Two two-story brick school houses have been built in this addition. They have other school houses, beautiful court house in a large square with lovely shade trees. This is a large city with all the modern conveniences, paved streets, railroads from four points and others coming. Plenty of churches. We have elegant parsonage, and first class lot for



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The next session opens early in September, and the indications are that all of the room will be taken early.

Plans are being completed to place the College to the very forefront of Colleges. A very fine Faculty is being assembled.

The Registrar is now enrolling students for next year.

Put in your application now.

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

life is a sister of Dr. E. B. Chappell, or Sunday School editor. We enjoyed meal with the Wrights with whom the pastor boards, and a good dinner with Mr. J. M. Adams and family. We secured six new subscribers: Mrs. S. H. Blair, Mrs. G. W. Ratliff, Mrs. Emma Martin, W. D. Mills, Mrs. T. N. Shaw, and Mrs. S. A. Heflin.

Temple, Okla.

A half day was spent in Temple, looking after old subscribers. The pastor, Rev. J. R. Brooks, was out, coming back in time to have a pleasant word, but too late to help in a canvass for new subscribers. His people speak of him and his good wife in highest terms. They have nice two-story parsonage and brick church. Large school.

Temple is a good town, with two banks, four blocks of business houses, elevator, and a hotel that feeds well.

Hastings, Okla.

A night was spent most pleasantly with Rev. H. B. Thomason and wife in Hastings. It was the occasion of an Epworth League social. About thirty young people met at the parsonage and had a royal good time. R. Hatcher is president of League. Miss Jessie Cogdell had charge of the social. This is one way to hold the young people to the church, and let them know the church loves them and wants them to have a good time in a good way.

Rev. T. C. Steele, the circuit pastor, was present, and seems to be at home with the young people. They claim him

as one of them. He is a choice young man. Brother John Mitchell is superintendent of the large Sunday school. Hastings is almost a duplicate of Walter. Has nice business and beautiful churches. We have desirable property both in church and parsonage. They have an excellent new brick, two-story public school. There is nice shed where they hold their meetings. Brother T. J. Taylor was booked to help in this meeting that was to begin July 14. Brother and Sister Thomason are a fine couple, intelligent, consecrated and industrious. They have trained a fine son and daughter that have gone out to bless the world. We secured five new subscribers: Mrs. Ida Risley, W. F. Bruton, Mrs. W. C. Putty, John Mitchel, and Mrs. J. O. West.

Waurika, Okla.

The county site of Jefferson county is Waurika. Population between three and four thousand. Two railroads, shops and railroad division of the Rock Island road. Excellent new depot. Three banks, several blocks of business, large two-story brick public school house. Neat churches. We have a good church centrally located. Sunday was spent here preaching morning and evening to appreciative audiences. Hon. J. L. Wooldridge is the faithful superintendent.

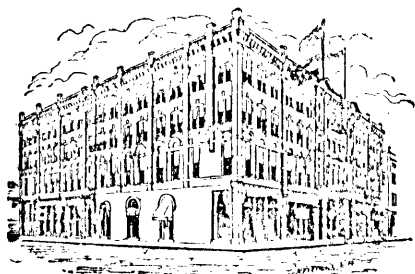
R. E. Schoolfield and his lovely family were especially kind to me, as was the pastor's family. Ivey Ellis, a nice young man, was my guide. Shaping up the old we secured three new subscribers: Judge C. S. Ellis, Mrs. H. Hardy, and Hon. P. W. Denney. Rev. H. B. Ellis, the pastor, was in Texas helping in a good meeting. He is zealous and has had fine success here and elsewhere. Sister Ellis nobly does her part. They have real smart children. Some others who get the paper are: Dr. Maupan, Mrs. S. J. Murphy, M. V. Pless, W. J. Rabb, R. E. Schoolfield, S. H. Smith, W. G. Turnage, Mrs. L. B. Upham, Brother Wooldridge and C. W. Costen. Brother Ellis is pastor at Waurika and at

Terral, Okla.

They prize him very highly at both places as a preacher and as a Christian. They only wish he could live at both places. They have a good church and neat parsonage at Terral, and so much wish the pastor was with them all the time. Terral is a good business point. Has some nice brick and stone, or concrete business houses, good public school, bank, Baptist and Methodist churches. This is a fine country for cotton, corn, melons, broom corn, milo maize, caffer corn and alfalfa.



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Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Acts Wanted.
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LITTLE ROCK, ARK.

fa. All are good this year. They are expecting to ship three or four hundred carloads of water melons this year. They have been shipping for several days. Brother and Sister J. M. Stewart, the obliging postoffice people, were especially kind to me. We had a pleasant service with a few.

ARKADELPHIA DISTRICT CONFERENCE.

At the pleasant little town of Dalark, some twelve miles east of Arkadelphia, at 2:30 p. m., July 9, the forty-fifth session of the Arkadelphia District Conference took its seat for the transaction of business pertaining to the district. A better humored set of preachers and delegates scarcely ever assemble than did on this occasion. Just prior to this sitting we had been sitting around tables that were loaded and groaning with substantial and delicate luxuries that would tickle the palate of any wayfaring man. Never did a set of wayfaring men or women have better opportunities to appease their appetites and quench their thirsts with luscious edibles, from the smallest delicacy up to a peach cobbler, and delectable meats from a frying sized chicken to a roast pig or fat ox, and with delicious drinkables, from cold freestone well water up to anything not intoxicating. Yet, with all these temptations, strange as it may seem, only two of our wayfarers fell by the wayside, affecting the stomach of one and the eyes of another, excusing themselves from duty a short time. But, by the aid of doctors' prescriptions and caution, they returned to duty the last day of the conference and managed to get home—to Hot Springs, where such luxuries are not so tempting. The unbounded hospitality of our hosts and hostesses could not have been excelled.

T. D. Scott, the presiding elder of the district, presided with the skill of a parliamentarian, noticeably so, as some of us tried teasing him on some points and found him wide awake. Also it was very noticeable that he was "filled with all the fullness" of information on every phase of the work, his addresses before the conference indicating careful and painstaking preparation. His forbearance and brotherly spirit placed him in very high esteem among his brethren.

Because of sickness with one of his daughters Dr. J. H. Riffin was prevented from preaching the opening sermon, as previously announced. This was a sore disappointment to many. S. C. Dean, J. R. Dickerson, T. F. Hughes, J. M. Workman and Forney Hutchinson did the preaching, respectively and acceptably. The sermons and all the services were fraught with fervency, common sense and things practicable. Spirituality, harmony and brotherly love prevailed far beyond the ordinary, climbing almost to the apex of a spiritual feast at nearly every session and service.

The characters of all the local elders and deacons, and all the local preachers of the district passed, and the licenses of all the local preachers were renewed, except R. T. Lindsey, of Leola, whose character passed but his license was not renewed. The credentials of Guy Patton, a local preacher who came to us from the Methodist Protestant Church, were recognized. Thomas M. Walsh, John L. Dedman, Clinton Byers, Robt. Elroy Farrar, Zachariah J. Louis, George Thompson Godwin and S. Spurgeon Runyan were licensed to preach.

S. H. Emerson, J. E. Calaway, J. S. Utley and Dr. G. S. Matlock were elected delegates to the Annual Conference, with B. Murrey and A. W. Littlejohn as alternates. Park Avenue church, Hot Springs, was selected for the convening of the next district conference. Hendrix and Henderson-Brown College were represented by

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

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

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

MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

Walter Parker and W. F. Evans, respectively.

A day was given to the Woman's Missionary Society. A good number of women came from Arkadelphia on a special train and some came on automobiles. They will always get there if they have a chance in a good cause. What would this old world come to without them? Illustrious woman! Some one has said, "The best and most beautiful thing God ever made was a good woman. The worst and ugliest thing the Devil ever made was a mean woman." As only good women came to our district conference, they were beautiful, for they were God's kind. They are doing a great work at home and beyond the seas. On the occasion of this district conference they did some good preaching to the preachers. Some of us were under conviction, got up and confessed our failures, when called upon, and might have gone to the altar as mourners if they had only called for mourners. Noble women! Go on with your eminent work of chasing sin and moral darkness from earth and in helping to conquer the world for our Lord.

O. H. Keadle, Secretary.

BOONEVILLE DISTRICT CONFERENCE.

The second session of the Booneville District Conference was held at Plainview, Arkansas, July 9-11.

Rev. H. Hanesworth preached the opening sermon, and of course did it well.

The conference was called to order by the presiding elder, Rev. W. T. Thompson. Rev. W. B. Wolf was elected secretary and Rev. L. W. Fair, assistant secretary.

Reports from the several charges were the first order of the session.

Fine revivals had been held at Dardanelle, Danville, Booneville, Casa, Waldron and Plainview and a few other places. There had been about 575 conversions and 300 additions to the church. A number of Leagues, Sunday schools and missionary societies had been organized. The district parsonage had undergone considerable repairs. Other parsonages had been furnished, and a few church houses had been completed. Financially the district was considerably in arrears, but with the present outlook for fine crops the assessments will be taken care of as they should be.

Rev. J. M. McAnally preached a sermon of great helpfulness at the eleven o'clock service on Wednesday. At the evening service Dr. Jas. A. Anderson delivered one of his masterpieces.

Dr. F. S. Johnston was present from the Morrilton district and represented

the Board of Missions, Hendrix College, and preached a great sermon on Thursday. Mrs. H. Hanesworth represented the work of the Woman's Missionary Society in her usual helpful manner.

The report having gone out that smallpox was prevalent at Plainview, the attendance was not what it would have been otherwise.

The spirit of the conference was fine, the preaching the best I have yet heard at a district conference.

Two were licensed to preach, viz: E. L. Claud, M. C. Turner.

Five were recommended to the Annual Conference for admission on trial.

Col. A. B. Priddy was elected Lay Leader. T. H. Higgins, O. M. Bevans, James Cochran and T. D. Patton were elected delegates to the Annual Conference. R. T. Compton and P. D. Shelton, alternates.

The next Conference goes to Casa.

The presiding elder addressed the Conference in his usual strong and helpful way just before adjournment Thursday evening and urged the pastors and delegates to throw themselves into the work to save the lost and assume all financial obligations.

The outlook is very promising.

W. B. Wolf, Secretary.

WHEN YOU COME TO SULPHUR.

At any time that you visit this fine health resort, we invite you to do two things:

1. To call on the local pastors, if you need any help in getting located. We know most of the boarding houses and hotels, and might assist you somewhat.

2. When you are in the city over Sunday, or on Wednesday evening, you are most cordially invited to attend the services at the First Methodist church. We will give you the hand of welcome. Come and worship with us, and help to stem the tide of worldliness that flows in on all these health resorts. Hamilton and his fine people will also give you hearty welcome at Vinita.

W. J. Moore,
Pastor First Church.

Sulphur, Okla.

NOTICE.

Any pastor needing a good tent for a meeting can get one of me any time I am not using it.

T. P. Clark.

Amity, Ark.

5 or 6 doses 666 will break any case of Chills and Fever; and if taken then as a tonic the Fever will not return. Price 25c.

OBITUARIES.

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

McCOOK.—Brother A. J. McCook was born January 8, 1847. Was married to Miss Emma Baker July 27, 1870. To them were born three girls and four boys. He was converted and joined the M. E. Church, South in 1871 and remained a faithful member until death, July 12, 1912. Brother McCook was a good man. The funeral was conducted by the writer in the presence of a large audience at the home church. July 13, we laid him to rest to await the resurrection of the just at the last day. He leaves an aged wife and seven children to mourn his loss. May the blessings of God rest upon the bereaved, and may his mantle fall upon his sons,
C. F. Hively.

* * *

RICE.—James Farris Rice, son of Farris and Natty Rice, was born October 14, 1910; died July 6, 1912. James F. was a sweet and promising boy. The parents looked forward with expectation to a useful career. But alas, their hopes were blighted by the messenger of death. The funeral was held at the residence of Dr. T. A. Bevens, in the presence of a large audience. We laid him to rest to await the resurrection of the just. May the blessings of God rest upon the bereaved ones, and may we all so live that when our work on earth is done we may meet him in the city of the great King.

One who loved him,
C. F. Hively.

* * *

JOSEPH LEONIDAS HOWELL.

It is my melancholy duty to record here the passing to his rest of Brother J. L. Howell, formerly of Howell, Ark., later of Bentonville, Ark., one of our noble laymen whose death will be a matter of deep and general regret in the two conferences in which he was known.

The following is so much of his history as I have at hand.

Mr. Howell was born near Waynesville, N. C., in 1836; came to Arkansas about 1857 and settled in Woodruff County, where he founded the little town of Howell. He was twice married. Mrs. Sophie Covington Howell, whom he married in 1893, survives him, also three children, and two step children.

His death took place on the Southern train on the morning of April 4, as he was on his way home from Florida where he had been spending the winter. Mrs. Howell, his younger daughter, Rachel and step daughter, Corrie Covington, were with him. Later he was buried in Forrest City, Ark.

I also wish to pay this tribute of respect to the memory of a man who had an honored place among the people of God, at once for his personal piety, his unfailing loyalty and great usefulness to the church.

Nature had favored Mr. Howell in many ways, physically as well as temperamentally. He was a handsome man, of full medium height, strongly built, with broad, square shoulders and as erect as an Indian; he had a well balanced head with a wealth of dark curling hair, a broad, well proportioned forehead and finely moulded features over the lurking place of a genial and kindly smile. I give this picture of Mr. Howell as I have seen him, save that then his hair was heavily dashed with gray, sitting on his horse, a true Cavalier, an ideal picture of a Southern gentleman of the old school. He was equally blessed in his disposition; he had the mildness and patience of

a man who is thoroughly firm and positive, a fine native sense of justice and self-mastery, a man who held, unquestioned, the confidence of his business associates, and the love and loyalty of his employees. As a husband and father he was affectionate and devoted to the extent of indulgence.

What may be said of any man may be briefly summed up under two heads—character and personality.

In Mr. Howell's case the first was a product of those influences that the Methodist church has sought to make powerful and effective throughout the world—the Christian home and the free and untrammelled Gospel of Jesus Christ. It will be a source of genuine satisfaction to those who bear his name to the next generation to reflect that the controlling influence of his life was his profound religious conviction, his deep reverence for God and his law, and his spontaneous love for Christ, these, which are the only true mould of noble character.

Mr. Howell was a Christian and a Methodist from conviction. He fitted ideally the disciplinary requirement for a steward; a man of solid piety who knew and loved our doctrine. In other words his outlook on life was ever determined and tempered by his Christian hope and confidence.

On the score of personality—that volitional development which expresses itself in a career, or in social effectiveness—Mr. Howell would be counted a successful man, sound in his business judgments, liberal and aggressive in his plans, even down to the last few years continuing to open up new enterprises.

He was not, however, primarily a man of business, a planter, a money maker. Those who knew him best and most intimately in the days of his greatest activity as well as in later years, bear testimony that his secular activity and enterprise never put his Christian zeal or initiative to shame. Among his earliest projects was, with the assistance of Brother R. T. Martin, the building of a church, which at that time was the handsomest and best appointed house of worship in the county; every detail of which bore traces of his personality, his simple, elegant taste and his deep devotion to the cause which it symbolized.

The building of that church was but a symbol of the whole-hearted service that ever characterized his life. He took an active interest in the general enterprises of the church, attended its conferences and accepted places of responsibility and service on its boards. Fervent, enthusiastic, liberal, people who knew nothing of Mr. Howell the business man and planter, knew him as an ardent Christian and a great Methodist.

The church will ever count it a privilege to honor this class of men, men whose names are the foundation stones of the visible church on earth, men who wherever they are found are the church's social anchor. The preacher could ever turn to Mr. Howell sure of sympathy and advice; and appreciative listener and a liberal and active steward, and a host who always kept in his well appointed home, "a prophet's chamber" dedicated to the comfort of God's ministering servants. One notes the passing of such a man with regret that melts to tears; they are the salt of the earth, the light of the world. Let us hope that this sort will never die out.

Fred Little.

A Very Generous Spectacle Offer.
One of the most remarkable offers made by a large company is the one now being announced by the Dr. Haux Spectacle Company of St. Louis, Mo., who are offering to send a brand-new pair of the Dr. Haux famous Perfect Vision Glasses to all persons absolutely free of charge. There is no reason whatever why you should not get a good pair of Glasses free if you are a spectacle wearer. Write to the Company at once for full particulars. DR. HAUX, The Spectacle Man, St. Louis, Mo.

IN MEMORIAM.

Mrs. Sarah Blount Williamson Cherry was born June 1, 1831, in Fayette County, Tenn., and died at the residence of her nephew, William T. Williamson, near Mason, Tenn., July 16, 1912.

In our sorrow we rejoice in the eternal weight of glory which has come to our dear friend, Mrs. Cherry. She was faithful unto death, and now she wears a crown of life that fadeth not away.

During the past months she had been in feeble health and her family and friends realized her beautiful long life, of more than four score years, was coming to its earthly close.

In June her son, Mr. Lewis W. Cherry, accompanied her to Tennessee, hoping the desired visit to her nephew, Mr. Williamson, and his family might prove beneficial.

Everything was done for her comfort and to prolong the precious life, but in a few weeks the golden bowl was broken and the silver cords were loosed.

The glorified spirit had returned to its Creator!

Mrs. Cherry was the embodiment of the Christian graces, and she was greatly beloved by a large circle of friends.

Her cultured mind, gracious manners, soft, low voice, and charming personality made her a true representative of the fairest womanhood of the Old South.

She was an honored member of the Colonial Dames of North Carolina, whence came her ancestors. She was prominent in the social, literary and philanthropic circles of Arkansas and a loved member of First Methodist church, Little Rock.

She was a devout Christian, devoted to the Methodist Episcopal church, South, and a liberal contributor to the support of its institutions. No cry for help ever reached her in vain, and her great heart embraced suffering humanity the world over.

In early life she was bereft of her husband, the strong man upon whom she leaned, and she found comfort and strength in communion with her Lord and Savior.

She devoted her young life to her beloved son and her sister's orphan children, whom she reared with motherly tenderness. In the latter years, even as they tenderly watched over her, their welfare was her chief concern.

Her unfaltering faith in Jesus Christ, the Savior of men, is a precious heritage to them and to all who loved her—aye, to the world, for the influence of her pure and unselfish life shall abide forever.

She is radiant today in our Father's house, eternal in the heavens and, in God's own time, we shall meet her again.

Virginia Carroll Pemberton.

FROM BROTHER EDWARDS.

Dear Methodist: Just closed a good meeting at Sweet Home on Chapel charge. We doubled the membership; baptized six babies. Brother John Haggard, the pastor, will have a good report for Conference, and he is a noble fellow, and a fine Christian man. He moves. I have one open date before Conference.

Yours to serve,

J. D. Edwards.

Wagoner, July 22, 1912.

MARRIED.—At Draughton, Ark., at the home of the bride, on July 21, at 8:30 p. m., Mr. G. W. Gray, Jr., to Miss Olive Hartsel; Rev. C. C. Green, officiating.

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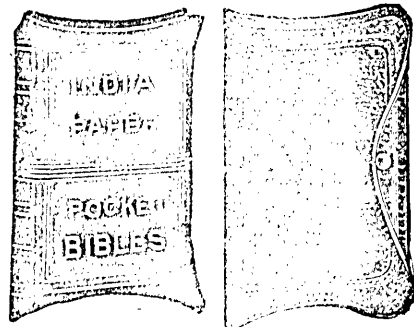
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QUARTERLY CONFERENCE.

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CAMDEN DISTRICT.

(Third Round.)

Wesson Station.....August 3, 4
Huttig Ct.....August 10, 11
Chidester Ct.....August 17, 18
W. P. WHALEY, P. E.

TEXARKANA DISTRICT.

(Third Round.)

Bright Star Ct., at Concord.....August 3, 4
Horatio Ct., at Chapel Hill.....August 10, 11
Umpire Mission.....August 17, 18
Foreman Ct., at Wallas.....August 24, 25
College Hill.....Sept. 1
Fairview.....Sept. 8
J. A. HENDERSON, P. E.

PRESCOTT DISTRICT.

(Third Round.)

Columbus, at Saratoga.....Aug. 3, 4
Murfreeboro.....Aug. 10, 11
Bingen, at Harmony.....Aug. 17, 18
Sweet Home.....Aug. 24, 25
Hope Mt.....Aug. 31, Sept. 1
Center Point.....Sept. 8
Harmony.....Sept. 15
W. C. HILLIARD, P. E.

PINE BLUFF DISTRICT.

(Third Round.)

Carr Memorial.....July 28, 29
Hawley Memorial.....July 28, 30
Roe Ct.....Aug. 3, 4
Sheridan Ct.....Aug. 6, 7
Redfield Mission.....Aug. 10, 11
Rowell Ct.....Aug. 17, 18
Alzheimer.....Aug. 24, 25
Swan Lake.....Aug. 27, 28
Humphrey.....Aug. 31, Sept. 1
Z. D. LINDSAY, P. E.

ARCADEPHIA DISTRICT.

(Third Round.)

Bear.....July 27, 28
Malvern Ave., 8 p. m.....July 28
Ussery, at Grant's Chapel.....August 3, 4
Holly Springs.....August 10, 11
Traskwood, at Point View.....August 17, 18
All other places will be announced.
T. D. SCOTT, P. E.

MONTECELLO DISTRICT.

(Third Round.)

Watson.....July 27, 28
Hamburg Ct.....August 3, 4
Hermiteage Ct.....Aug. 10, 11
Parkdale.....August 17, 18
Hamburg Station.....August 24, 25
Johnsville Ct.....August 31, Sept. 1
Lacey Ct.....Sept. 8
R. W. McKAY, P. E.

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.

(Third Round.)

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

FT. SMITH DISTRICT.

(Third Round.)

Ozark Mission, at Grenada's.....July 27, 28
Ozark Station.....July 28, 29
Van Buren Station.....Aug. 4, 5
J. M. HUGHEY, P. E.

MORRILTON DISTRICT.

(Third Round.)

Springfield Ct., at Shady Grove.....Aug. 3, 4
Conway Station.....Aug. 4 (night)
Lamar Ct., at Mt. Olive.....Aug. 10, 11
F. S. H. JOHNSTON, P. E.

FAYETTEVILLE DISTRICT.

(Third Round.)

Pea Ridge, at New Home.....July 27, 28
Bentonville Sta.....July 28, 29
Springdale Sta.....Aug. 3, 4
Viney Grove.....Aug. 6, 7
Lincoln Ct., at White Rock.....Aug. 10, 11
Prairie Grove.....Aug. 11, 12
Parkdale and Farmington at P.....Aug. 13, 14
Fayetteville Sta.....Aug. 18, 19
J. B. STEVENSON, P. E.

HARRISON DISTRICT.

(Third Round.)

Lead Hill Ct., at Pros.....July 27, 28
Yellville Station.....July 28, 29
Eureka Springs Station.....July 31
A. F. SKINNER, P. E.

WHITE RIVER CONFERENCE.

SEARCY DISTRICT.

(Third Round.)

Vilonia Ct., at Cypress Valley.....July 27, 28
Auvorgne 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. 30
Dye Memorial.....Aug. 31-Sept. 1
Gardner Memorial.....Sept. 1, 2
Bradford and Bald Knob.....Sept. 7, 8
A. F. SKINNER, P. E.

HELENA DISTRICT.

(Third Round.)

Howell and Devlow at Grays.....July 27, 28
Hamlin Ct., at Ellis' Chapel.....Aug. 3, 4
Wynne Station.....Aug. 4, 5
Parkin Station.....Aug. 10, 11
McCrory at Fike's Chapel.....Aug. 17, 18
Council Ct.....Aug. 24, 25
J. K. FARRIS, P. E.

JONESBORO DISTRICT.

(Third Round.)

Blytheville.....July 27, 28
Harrisburg Ct., at Claunch's.....July 30, 31
Earle.....Aug. 3, 4
Vandale at Marvin.....Aug. 6, 7
Luxora and Rozelle at Rozelle.....Aug. 10, 11
Bardfield at Clear Lake.....Aug. 11, 12
Osceola.....Aug. 17, 18
Kellar and Forrest at Carmel.....Aug. 20
Wilson.....Aug. 24, 25
Bardstown at Louise.....Aug. 25, 26
Crawfordsville and Marion at M Aug 31-Sept 1
W. L. OLIVER, P. E.

PARAGOULD DISTRICT.

(Third Round.)

Paragould, First Church.....July 27, 28
St. Francis.....July 30, 31
Piggott and Nemmons.....Aug. 3, 4
Corning Station.....Aug. 10, 11
Mammoth Spring and Hardy.....Aug. 17, 18
Imboden.....Aug. 20, 21
Ravenden Springs Ct.....Aug. 24, 25
Black Rock, Portia and Hoxie.....Sept. 1, 2
Reyno Ct.....Sept. 7, 8
Pocahontas Station.....Sept. 10, 11
Maynard Ct.....Sept. 14, 15
Pocahontas Ct.....Sept. 17, 18
Lorado Ct.....Sept. 21, 22
New Liberty Ct.....Sept. 24, 25
M. M. SMITH, P. E.

BATESVILLE DISTRICT.

(Third Round.)

Swift Ct., at Alicia.....July 27, 28
Charlotte Mission, Oak Ridge.....August 3, 4
Newark Station.....August 4, 5
Marcella Mission, Chalybeate.....August 10, 11
Salido, Rosie.....August 17, 18
Bethesda and Desha, Jamestown.....Aug. 18, 19
Calico Rock, Iuka.....Aug. 22, 23
Mt. View and Guion, Mt. View.....Aug. 24, 25
Wolf Bayou.....Aug. 31-Sept. 1
Powhattan, Arbor Grove.....Sept. 7, 8
B. L. WILFORD, P. E.

WEST OKLAHOMA CONFERENCE.

CLINTON DISTRICT.

(Fourth Round.)

Crow, at Bethel.....Aug. 10, 11
Carmargo, at Taloga.....Aug. 17, 18
Cheyenne.....Aug. 24, 25
Carter at Prairie View.....Aug. 25, 26
Doxey at Liberty Hill.....Aug. 31-Sept. 1
Elk City.....Sept. 1, 2
Delhi at Delhi School House.....Sept. 7, 8
Sayre.....Sept. 8, 9
Texola.....Sept. 14, 15
Erick.....Sept. 15, 16
Port at Retrop.....Sept. 21, 22
Sentinel.....Sept. 22, 23
Butler at Butler.....Sept. 28, 29
Hammon at Hammon.....Sept. 28, 29
Carpenter at Herring, 9 a. m.....Sept. 30
Thomas Mission at Bethel.....Oct. 5, 6
Custer City.....Oct. 6, 7
Dill City at Hefner.....Oct. 12, 13
Weatherford.....Oct. 12, 13
Cordell.....Oct. 19, 20
Foss at Foss, 10 a. m.....Oct. 21
Clinton, 8:30 p. m.....Oct. 22
Woodward.....Oct. 23
Tangier.....Oct. 24
Inland at Pleasant Hill.....Oct. 26, 27
Ellis at Welcome.....Oct. 27, 28
Roll at Roll.....Oct. 29
Burmah at Elm.....Nov. 2, 3
Leedy, at Leedy.....Nov. 3, 4
Mutual.....Nov. 4
MOSS WEAVER, P. E.

CHICKASHA DISTRICT.

(Third Round.)

Banner at Bethel.....July 27, 28
Criner at Dibble.....July 28, 29
Velma at Woodlawn.....Aug. 10, 11
Sugden and Addington, at Banner Aug. 17, 18
Waurika and Terral, at Waurika Aug. 18, 19
Comanche at Oak Grove.....Aug. 24, 25
Wallville at Carter S H.....Sept. 8
L. L. JOHNSON, P. E.
Britton, Okla.

CLINTON DISTRICT.

(Third Round.)

Woodward.....July 27, 28
Tangier.....July 28, 29
Mutual, 8:30 p. m.....July 30
MOSS WEAVER, P. E.

OKLAHOMA CITY DISTRICT.

(Third Round.)

Franklin, at Stella.....July 27, 28
St. James.....July 28, 29
Guthrie.....August 3, 4
Perry.....August 4, 5
Geary.....August 10, 11
Arcadia.....August 17, 18
Sunday School and League Conference, St. John's, June 7.
O. F. SENSABAUGH, P. E.

ARDMORE DISTRICT.

(Third Round.)

Lone Grove at Howitt.....July 27, 28
Marietta.....Aug. 4
Ardmore, Broadway.....Aug. 4
Ardmore, Carter Avenue.....Aug. 21
Our slogan—Assessments in full and one thousand additions.
W. U. WITT, P. E.

MANGUM DISTRICT.

(Third Round.)

Cloud Chief Ct., at Sapington Ch July 27, 28
Mt. View & Gotebo at Gotebo.....July 28, 29
Dryden & Red Hill at Dryden.....Aug. 3, 4
Hollis Station.....Aug. 4, 5
Rocky Station.....Aug. 10, 11
Hobart Station.....Aug. 11, 12
Mangum Ct., at Center Point.....Aug. 17, 18
Eldorado Station.....Aug. 24, 25
Mangum Station.....Aug. 27
Prairie Hill Ct.....Aug. 31-Sept. 1
O. F. MITCHELL, P. E.

LAWTON DISTRICT.

(Third Round.)

Randlett Ct., at Rabbit Creek.....July 27, 28
Mountain Park.....August 3, 4
Davidson, at Chateau.....August 10, 11
Walter Ct., at Emerson.....August 17, 18
Manitou Ct., at Deep Red.....August 24, 25
R. E. L. MORGAN, P. E.

EAST OKLAHOMA CONFERENCE.

ADA DISTRICT.

(Fourth Round.)

Pontotoc Ct., at Connersville.....Aug. 18, 19
Stonewall and Tupelo at Tupelo.....Sept 1
Konawa.....Sept 1, 2
Wolf Mission at Carr.....Sept. 7, 8
Maud.....Sept. 8, 9
Gertie Ct., at Bulah.....Sept. 14, 15
Preachink at Allen Sept. 13 at night.
Dustin and Lamar at Dustin.....Sept. 15, 16
Holdenville.....Sept. 21, 22
Wetumka.....Sept. 22, 23
Weleetka.....Sept. 24
Sasakwa at Sasakwa.....Sept. 25
Ada Mission at Colbert.....Sept. 28, 29
Ada, First Church.....Sept. 29, 30
Ada, Ashbury.....Oct. 1

Wanette.....Oct. 5, 6
Shawnee Ct.....Oct. 6, 7
Asher.....Oct. 12, 13
Moral.....Oct. 13, 14
Vanoss at Pickett.....Oct. 19, 20
Tecumseh.....Oct. 20, 21
Union Chapel.....Oct. 26, 27
McCloud.....Oct. 27, 28
Roff and Mill Creek at McC.....Oct. 30
Wewoka and Seminole at S.....Nov. 2, 3
Earlsboro.....Nov. 3
N. L. LINEBAUGH, P. E.

DURANT DISTRICT.

(Third Round.)

Mansville.....July 27, 28
First Church, Durant.....July 28, 29
Charreta.....August 3, 4
Tishomingo.....August 4, 5
T. P. TURNER, P. E.

MUSKOGEE DISTRICT.

Roland Ct.....July 26, 28
Muldrow.....8 p. m., July 28
Vian Ct., at Vian.....August 4
Stigler.....August 11
District Conference at Ft. Gibson, May 28-30
W. M. WILSON, P. E.

ADA DISTRICT.

(Third Round.)

Weleetka Sta.....July 27, 28
Wetumpka Sta.....July 28, 29
Asher Ct.....August 3, 4
The date of the District Conference is hereby changed from June 27-30 to June 20-23. Bishop J. S. Key will hold the District Conference. The first session will commence Thursday, June 20, at 10:30 a. m. Don't forget the change of date. Rev. C. L. Brooks will preach the opening sermon, Thursday evening. The committees are as follows:
License to Preach—J. D. Rogers, L. R. Jones and B. F. Stegall.
Admission and Readmission—T. F. Roberts, A. M. Dupree and B. L. Williams.
Deacons Orders—W. L. Blackburn, M. S. Harris and J. E. Vick.
Elders Orders—E. H. Creasy, M. O. Hays and E. K. Triplett.
N. L. LINEBAUGH, P. E.

MCALISTER DISTRICT.

(Third Round.)

Mount Pleasant.....July 22-28
Monroe.....July 30, August 4
Poteau.....August 4
Bache.....August 6-8
McAlester.....August 11
S. H. BABCOCK, P. E.
CHOCTAW-CHICKASAW DISTRICT
(Third Round.)
Atoka Ct., at Pine Hill.....Aug. 9, 10
La Flore Ct., at Good Springs.....Aug. 16, 17
Chickasaw at Vertum's Chapel.....Aug. 24, 25
Washita Ct., at Burris Chapel.....Aug. 25, 26
District Conference will convene at Towali, July 24-28. Opening sermon will be preached by A. S. Williams, July 23 at 8 p. m.
ORLANDO SHAY, P. E.

LAND FOR SALE.

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I am offering my land in this way that I may be able to sell to the man of limited means as well as he who has money to buy a larger tract.
Write me for prices and terms and state how much cash you wish to pay as first payment.

We have a fine climate, good citizenship, rich land, strictly a white man's country.

Write me if you mean business.

R. C. JOHNSON,
Altus, Okla.

LAKE SIDE OPENING, PINE BLUFF.

The readers of the Western Methodist will doubtless be glad to learn that the new Methodist church building at Lake Side, Pine Bluff, is now completed, and was thrown open by the building committee last Sunday for the first religious service. It was a great day in Pine Bluff Methodism. Almost every Protestant church in town dismissed their services and worshipped with Like Side Methodists.

The crowds gathered early for Sunday school. There were present some two hundred and fifty at this service, in spite of the hot weather. An address to the school appropriate in every way was made by Brother W. C. Watson, of Warren, Arkansas. He was pastor here four years, and it was under his administration that this new building for Lake Side Church was begun. He always says and does about the right thing. No man ever did more for a church than Watson did for Like Side in four years. We were glad to have him back with us at this time. Then Brother T. O. Owens wrought here for three years, and moved the church away forward. Sorry he could not be with us at this time.

Also Rev. W. F. Evans was on this job more than a year, and put much of the red blood and rich love of his heart into Lake Side Methodism. Brother Evans was with us and made an ad-

dress to the children on the day of the opening of our church. He always scores when you put him up to talk.

Brother Sanders, once pastor, none more beloved, of Lake Side was here. He received me into the church when I was a little boy thirty odd years ago. He made a speech to the young people Sunday evening that stirred all hearts. Also it was wife's and my privilege to have him baptize our baby, Francis Louise.

The sermons at eleven and at night were preached by Dr. W. R. Richardson, of the First Methodist Church, Little Rock. He came among us a stranger. But he will be one no more in Pine Bluff. No bishop could have brought us better or more acceptable preaching. He moved our hearts heavenward with mighty impulses and stayed our ascent with irrefutable truth. Thank God that some of our pulpits are still filled with such men.

This is the second church I have seen finished this year. Our church at Monticello had been completed about a week when I was sent here in February. There are no better people on earth than belong to that Methodist church in Monticello. V. G. Trotter is, taken all in all, one of the biggest men I ever knew. But there were many others whose memories I will ever cherish. One of the sad things connected with this itinerant business is the breaking away from such friends.

And to whom and what have we come? Lake Side first of all.

It is the best church and the greatest people I have ever served in some respects. There is a type of loyalty here that is scarcely met with. Put any other congregation of people in Arkansas through the fires this Lake Side church has passed through, and they will lose half their membership the first year, and all the rest the next. But her losses by desertion have been insignificant. Why sir, we have one man here, a member of our official board, who quit his business last winter, and has devoted every day of his time when conditions were favorable to work, to the interests of this church. Have you anything like that? No sir; we did not pay him one cent for his time. He did it because he loved the church. You never saw such men. Tears of gratitude come to my eyes when I recall that wherever I have been in all my eight years of service in the Little Rock Conference, I have found laymen ready to sacrifice for the church and the glory of God. This spirit has enabled me to build and complete over one hundred thousand dollars worth of church property up to date. God be thanked for such laymen. Our people are at last learning that money wisely expended in buildings and equipment for the care of the church at home is the shortest road to the heart of the missionary problem, and all other problems pertaining to the kingdom of God.

"Finally brethren, pray for us" that we may measure up to the great demands of the church in this populous city.

July 23.

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 effectual form. For grown people and children, 50c.

WANTED to buy or rent at once a gospel tent, 40x60, or larger. H. F. Buhler, Y. M. C. A. Building, Little Rock.

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.

PRESCOTT DISTRICT CONFERENCE.

The forty-sixth session of the Prescott District Conference convened at Hope, July 3-5. This writer was chosen secretary. Brother W. C. Hilliard, P. E., presided in his usual brotherly way. Very helpful sermons were delivered by Revs. M. K. Rogers, T. P. Clark, J. H. Bradford and B. E. Mullins; Brothers T. P. Clark, J. T. Rodgers, and M. K. Irvin remaining over Sunday and preaching to the people of Hope, at the Methodist, Baptist and Presbyterian churches. We heard most complimentary reports of the sermons of all three brethren.

The second day of the session was given to the Women's work. Mrs. W. P. Agee, our earnest and efficient District Secretary, presided, and a very entertaining and instructive program was rendered. The preachers and laymen listened with keen interest to a Missionary History Class conducted by Sister Johnson, and a Missionary Geography Class conducted by Sister R. L. Broach, both of the Hope Auxiliary.

These exercises were followed by addresses from Mrs. James Thomas, Conference President of the Missionary Society, and Mrs. Speers, wife of the Rector of the Episcopal Church in Hope. Both addresses were very much enjoyed. In the afternoon, the ladies gave a short program, followed by a reception to the conference and light refreshments were served. Delightful readings, rendered by some of the Hope "Juniors," added greatly to the interest of the exercises.

The regular District Conference business was transacted in one and a half days, Wednesday afternoon and Friday. The attendance of preachers and laymen was good, and reports from all the pastoral charges indicated that, in spite of unusual difficulties, the brethren are enjoying a good year, and the district is making substantial progress.

A new departure to most of us was made in that reports and representations of Local Preachers, Deacons and Elders, were made before a committee and the conference passed the characters and renewed the license of the Local Ministry, by a vote adopting the report of said committee. This serves every purpose of the old plan, and is a great saving of time. It is also provided for in the Discipline, Paragraph 75, and we commend it to all our District Conferences. W. D. Gentry was licensed to preach; Jos. Lofton was received as a Local Preacher from the M. E. Church; Hezekiah Steward was recommended for admission on trial into the Annual Conference.

M. B. Segler, W. L. Ellis, J. O. A. Bush, and J. L. Ward were elected delegates to the Annual Conference; Steve Carrigan and J. C. Hughes, alternates. Nashville was unanimously chosen as the place for holding the next session.

Brother Harrell and his excellent people gave us the best of entertainment, and the proverbial hospitality of Hope will linger among cherished memories. We heard many expressions of regret, that our Presiding Elder's quadrennium closes with this year. When he goes from this district, he will carry with him the love and good wishes of all the brethren.

A. M. Shaw, Sec.

ELMORE CITY, OKLA.

By invitation of Rev. C. A. Galloway of Elmore circuit, Rev. J. M. Gross from Wynnewood station, M. E. Church, South, came over last Thursday and delivered a series of discourses on the vital doctrines of Christianity. Brother Gross is a man of great faith and a master of assemblies. The preaching was of a high grade and in demonstration of the Spirit and power. The power of God's presence was manifest in every service I attend-

ed, he clearly defined vital doctrines, and with his invincible logic, and pathos of love, pressed home gospel truths. Owing to bodily affliction, I was not present at every service, but in conversation with others I learned that a profound impression was made on the entire community. The indications are that had the meeting continued, it would have resulted in a great revival. What the world wants today is preachers who will pour out their souls in burning words to the people, men whose hearts have been set on fire by the Holy Spirit and whose manners and language are such as will set on fire his hearers. We need a Spirit-filled church which is a revival and soul saving church. A church with a vital religious experience is ready for God's service. The blessed Christ has said: "I am come that they might have life, and that they might have it more abundantly." This abundant life breaks down all barriers and gives victory over the world, the flesh, and the devil. That there is need of a great spiritual awakening in this fair land of ours is certainly apparent on every side. From a superannuate,

R. H. Grinstead.

HOMES FOR CHILDREN WANTED.

Editors Methodist: Two years ago I placed a notice in the Western Methodist about some children whose mother was dead and whose father was not situated so as to care for them properly. This notice brought a number of inquiries and resulted in placing the two little girls in excellent homes. Both children are happy and two homes have been made brighter by their presence.

There are three children now in the Methodist Orphanage at Little Rock for whom I am anxious to find good homes. Their mother has been dead a little more than two years and their father is almost a confirmed invalid. At present the children are being boarded at the Orphanage and the people of Crossett are assisting the father to care for them and pay their board. The father is perfectly willing to give any suitable person the legal right to adopt any one or all of these children. The eldest is a boy about twelve years of age. The two youngest are about eight and ten years respectively. They are bright, attractive children and have a clean family record both morally and physically. I would be glad to correspond with any one who may think of adopting one or more of these children.

Address me at Crossett, Ark.

Faternally,

J. A. Sage.

Crossett, Ark.

BINGEN CIRCUIT.

We had the pleasure of having Dr. A. C. Millar preach for us on Education the first Sunday in July. Of course, we were glad he came. I preached three times the second Sunday—Orchard View, Bethel, and Highland. We had a large congregation out of doors at Highland on the big orchard. Had a good service. Some testimonies and prayers. The people want a church there; we ought to have it.

We will begin our revival meeting at Friendship next Saturday with Rev. L. J. Riddling to assist us. We are praying for a great meeting. We had a good report at our district conference at Hope. Forty-four accessions up to date.

J. H. Callaway.

PREACHER'S LIBRARY FOR SALE.

To meet my expenses while studying at Yale, I offer my library of several hundred volumes for sale at a bargain. Several commentaries, and other complete sets, such as "Works of Jonathan Edwards," are included. Write for price list.

S. R. Twitty,

Yale University, New Haven, Conn.

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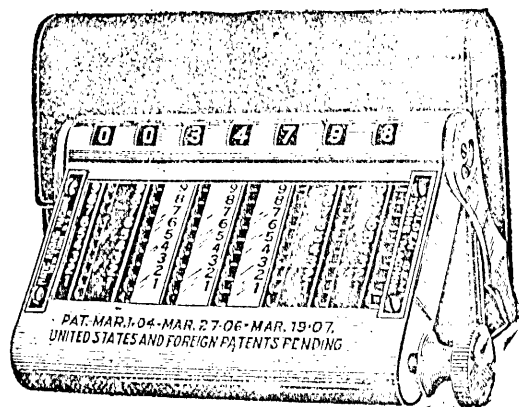
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OKMULGEE CIRCUIT.

Since district conference I held a two weeks' meeting at Hamilton, beginning June 18 and ending June 30. The devil got the best of it up there in spite of the fact of a number of good, reliable soldiers there. Only had nine converts. Five joined the church by ritual; paid \$12.00.

July 6, we began at Natura, ending the 18th, with the greatest victory in the history of Natura. Thirty-four from seventy years old down to ten. Received thirty-one into the church. On December 17, 1911, I found five members; now have forty-one. Praise the Lord.

E. M. Leming.

VANDERVOORT CIRCUIT.

I have just closed my first revival meeting at old Potter. I had Rev. Hugh Reveley with his gospel tent, who did the preaching. He is a strong and forceful preacher. I can recommend

him to any one needing help. It was said to be the best meeting ever held in that neighborhood.

As a result of the meeting, we had forty-two conversions; thirty-two joined our church, three the Presbyterians, and one the Baptist church.

The tent meetings are held under the direction of our wise and efficient presiding elder, Rev. J. A. Henderson, in the Texarkana district.

The Lord has done great things for us whereof we are glad.

C. F. Messer, P. C.

WANTED.—An experienced male teacher of good grade seeks a position as principal of a village or strong country school, preferably in Oklahoma, and a Methodist community, but would consider an officer from other States. Address

TEACHER,
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