

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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THE RECALL DANGEROUS.

II.—THE RECALL OF JUDGES.

In a previous editorial the recall of executive officers was discussed. It was shown to be dangerous and extremely troublesome, and with little prospect of securing better officers. But the recall of judges is the most pernicious proposition that an intelligent people have ever been required to consider. Judges are selected to settle disputes between persons or persons and communities. They are sworn to uphold the Constitution and the laws and to administer strict justice between contending parties. The people deliberately and sanely adopt a Constitution and through their representatives or directly by initiative adopt laws. They agree to settle their disputes according to these written instruments. In litigation right may be on the side of the few. The majority may be wrong. In questions of right and wrong, majorities do not decide. The judge to be just and honorable must often decide against the majority. A majority thwarted is dangerous. It may be vindictive. It may threaten and coerce a timid judge into an unrighteous decision. The very nature of justice requires that the judge should be impartial. He must have a sense of duty supreme so that he can stand against the world if he has God's approval and a good conscience. How can a judge be absolutely impartial when he knows that an unpopular decision at any time may cost him his seat. He cannot swear the witnesses against him, he cannot give to the people all of the details that led to his decision. He must simply yield to popular clamor, as Pilate did, or engage in an unseemly contest for his seat and reputation.

We admit that there are judicial mistakes and perhaps occasionally judicial corruption, but our observation justifies the belief that no public officials are more honorable or more just than our judges. The Constitution provides for impeachment before a capable tribunal, yet it is seldom necessary. Our State judges are elected, yet seldom does a judge fail of re-election. A judge is re-elected, because, in spite of some unpopular decision, he is generally considered just and upright; but if the election were forced immediately after an unpopular decision prejudice and passion would be more likely to prevail.

Now the humblest citizen feels that he can get justice even if a multitude were against him. Under the recall of judges he would have no security, no guaranty that the judge would consider only the law and right in his case.

It is argued that a judge often decides a law unconstitutional when the people really want the law. Then the remedy is not to penalize the judge who is conscientiously seeking to observe his oath to support the Constitution, but to change the law so that it may be constitutional or amend the Constitution so that the law may be declared constitutional. If the law is actually and evidently unconstitutional, the recall of one judge for so deciding would not necessarily prevent another judge with courage and convictions from rendering a similar decision. Moreover, a law is often declared unconstitutional because in conflict with the Federal Constitution or laws of Congress which the judge is sworn to support. His recall

would not change conditions and his successor would be forced to render the same decision.

In this country it is not the strict enforcement of law that is to be feared, but laxity. Nearly 10,000 murders are committed annually in the United States, and yet only two in a hundred are punished. The failure is due to our jury system and technicalities. The latter can be overcome by legislation. The former only by deepening the sense of duty. This the recall will weaken rather than strengthen. If we believe in the recall of judges, we can only carry out our theory by abolishing our constitutional form of government. Then the people unrestricted by previous contracts with each other can in fury and passion drive judges from the bench for failing to render popular decisions. The recall of judges means to imperil the foundation of justice. Under their present methods the English and the American people have for centuries had substantial justice. In England where judges are appointed and are under no obligation except their oath and sense of right there has been less complaint. Study of decisions in recent years shows that the courts most influenced by popular clamor are the most dangerous.

In Arkansas there has been no serious question about the character of our judges. The terms of circuit judges are four years and of supreme judges eight years. It is rare that one who seeks re-election fails. Impeachment is almost unknown. The people trust their judges and the judges have not betrayed confidence. Then why place them under a new provision of the Constitution by which twelve per cent of the voters may force them to spend time and money in simply holding their seats? It is not fair to the judges. It will cause the best men to avoid the bench and call forth the lowest type of demagogue. Surely the people of Arkansas are not ready for such folly.

THE SUBTERFUGES OF THE LIQUOR TRAFFIC.

That the liquor men are becoming desperate is evident from their frantic efforts to misrepresent State-wide prohibition. An organization styling itself "The Local Option and Self-Government League of Arkansas" is issuing a sheet humorously called "Facts," and filling the papers with paid matter seeking to discredit prohibition. Their arguments are fallacious, but sufficiently plausible to mislead the unwary. When it is known that the literature is furnished by a traffic that makes more clear profit than any other in the United States and pays high-priced lawyers and writers to defend it, the arguments are positively amusing. When millions of money can buy no better reasons than those presented the cause must be weak indeed.

By garbling and misquoting the utterances of certain prominent men they are made to defend a traffic that they did not intend to countenance. The vast majority of the men who say they are for local option mean that they want the saloon and nearly always vote for it. Most of the men quoted are opposed to the liquor traffic, and, if they have ever favored local option, have done it only as a temporary expedient. William J. Bryan has favored local option where that seemed the best way to eliminate the saloon, but he has declared that he was in favor of county option, then of State option, and then of national option, enlarging the unit as fast as the people are ready for it. Note

some of the arguments set forth by these doughty Leaguers. They oppose State-wide prohibition:

1. "Because it opposes personal liberty and the right of local self-government."

Answer: It simply takes away the right of a person to sell liquor. This is now done in the case of cigarettes and certain poisonous drugs, none of which is causing the harm done by liquor. It will take away their present privilege from only a few hundred saloon keepers and whole sale dealers. Our present laws take away the rights of trusts to do business in the State although their goods may be pure and good. Any man can still buy liquors wherever it is sold, keep it in his home, and drink it till it kills him. How is he deprived of personal liberty? "The right of self-government" is a cry that is used to stir men who do not know what our rights of self-government are. The people of the whole State as represented in their State government constitute the supreme power in every State of the Union. The counties and municipalities are all creatures of the State, their powers are derived from the State. They can do only what the whole people permit or direct. Local self-government as defined by the liquor people is not a right, it is merely a special privilege granted by the State for some particular purpose, as, for instance, the licensing of saloons. Whenever the State decides to withdraw the privilege, it has the clear and unquestionable right. Local self-government cannot be proved to be a right. A lawyer who argues for it knows so little that he could not legally collect a fee if the court decided on the value of his services. It is the argument of the demagogue who presumes on the ignorance of the people. Intelligent people resent it.

2. "Because it is destructive of all regulation as it now exists by virtue of the dramshop laws."

Answer: Regulation now is to make the saloons obey the laws. When abolished the saloon will not need regulation. The saloons are the worst violators of law. Last year the United States government found the saloon men guilty of 10,000 violations of criminal laws and as many more cases of violation of civil law. Every saloon in Arkansas would be put out of business today, if it were punished for the illegal sales to minors.

3. "Because it destroys rather than protects public morals."

Answer: The liquor traffic has corrupted many members of the Arkansas Legislature, it seeks to corrupt election judges, and defrauds at the ballot-box. The saloons of Little Rock made policemen, the hired protectors of the people, so drunk that ten had to be discharged. There are more oaths and obscene language in the saloons than in all other places. Most of the fights and brawls occur in or near the saloons.

4. "Because it promotes lawlessness and encourages perjury."

Answer: Only in those who are already law-breakers at heart. The testimony of penitentiary authorities shows that about ninety per cent of criminals become such as a result of drinking, and most of the drinking in this country is done in saloons. There are "blind tigers" in saloon towns, but they are generally unnoticed, because the liquor is supposed to come from the saloons. The saloon men seldom dare to expose the "blind

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WESTERN METHODIST

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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.

The meeting at Bentonville, Ark., is going on
with good results, and will continue for some time
yet.

Rev. and Mrs. F. M. Tolleson, of Dardanelle,
Ark., will spend a month at Monteagle, Tenn., as a
vacation.

Presiding Elder Skinner will in a few weeks
move into a new and excellent district parsonage,
now building at Searcy.

Rev. G. W. Martin, who is in his second year
at Spiro, Okla., is having an excellent year.
Things move where Martin goes.

Rev. Jeff Sherman, Greenwood, Ark., is in
much favor with his people. His health is much
improved. He is an excellent preacher.

Rev. R. T. Blackburn, of Checotah, is assisting
Rev. J. M. Hively in a meeting at Enterprise, on
the Whitefield charge. He is excellent help.

Rev. D. A. Shaw is in great favor on the Cana-
dian charge. His people sympathize with him in
his sore afflictions, in the death of his dear wife.

Dr. J. E. Godbey writes that many of his
friends in Arkansas send letters to him at Kirk-
wood. His address is 4347 Taft Avenue, St.
Louis.

The many friends of Rev. Elmer Southard will
be pleased to know he is cheerful and doing
fairly well. He is with his parents at Quinton,
Okla.

The press dispatches report that Senator Rob-
ert L. Owen has been again nominated for United
States Senator from Oklahoma, by a good ma-
jority.

Rev. J. W. Harrell and his good wife are on a
visit to Western Oklahoma, enjoying a vacation
which their church at Hope, Ark., has graciously
given them.

Rev. J. E. Lark, pastor at Huntington and
Mansfield, is one of the worthy seven sons of
Rev. A. H. Lark. "A wise son maketh a glad
father." He is doing well.

Rev. B. M. Nance, of the Hackett Circuit, has
had a good meeting at Jenny Lind. He is quite
industrious and is an excellent man. He is in
much favor with his people.

Dr. J. E. Godbey, in a private letter, spoke
cheerfully of his work in St. Louis, and says he is
as well as he has been in ten years. We are sorry
to have missed the Doctor at Arcadia last week.

Rev. L. R. Jones, of Dustin and Lamar, has
had a good meeting at Dustin. He has recently
lost his good wife, leaving two sweet little chil-
dren. We extend our sympathies to our dear
brother.

Rev. W. E. Hall, chaplain of the Arkansas State
Guard, returned Tuesday from the encampment in
Louisiana, and will fill several engagements for
meetings in the Batesville district in the White
River Conference.

This editor is filling an engagement to do the
preaching in the absence of the pastor at Hunter
Memorial, this city, for two weeks. Brother
Few is visiting relatives and friends and taking
some needed rest.

Rev. R. E. Glasscock, a local preacher from
the Cato charge, made us a brief call Monday and
reports that the pastor, Rev. J. H. Gibson, had
recently held a good revival at Concord, on that
charge, with good results.

Miss Lillie Matthews, of Conway, Ark., a re-
cent graduate of the Scarritt Bible and Training
School, will be employed as pastor's assistant at
Malvern, Ark., this winter, giving her time largely
to the mill and camp work.

We are glad to note that a fine meeting is in
progress at Rogers, Ark., where Rev. J. H.
O'Bryant and his people are united in effort with
our M. E. brethren, and where all the other
churches are said to be co-operating.

Passing through the Ada District, our field ed-
itor learned that Dr. N. L. Linebaugh, the pre-
siding elder, is highly respected by his brethren.
Every interest of the church is faithfully looked
into, and gracious meetings are reported.

The citizens of Quinton, Okla., are to be con-
gratulated on having an ordinance passed prohib-
iting Sunday baseball and the closing of pool
rooms and removal of slot machines. The pastor,
Rev. R. E. Early, took the initiative in this re-
form.

Last Monday on their way to St. Louis Presi-
dent A. C. Millar and Prof. G. H. Burr passed
through our city. They go as a special committee
appointed by the board to inspect buildings and
consult with architects in order to secure plans
for the new buildings of the Martin Memorial
group.

Rev. T. S. Johnson, pastor of our church at
Woodward, Okla., has received 20 members this
year. The prospect for the M. E. Church, South,
in Woodward is very bright, as the church is now
in a normal state and gradually growing. Wood-
ward is the center of the northwest part of the
State.

Last Sunday President A. C. Millar preached
in the morning at Highland in the afternoon at
Pulaski Heights. He reports great progress at
both churches. Brother Leonard needs more
room at Hihgland, and Brother Buhler hopes to
occupy the basement of his fine new building in
a few days.

Rev. R. E. Early, a college trained man from
Emory and Henry College and of Vanderbilt, has
charge of Quinton, Okla., made vacant by Rev.
R. H. Horton being transferred to Oklahoma City.
Brother Early is a choice young man and is in
great favor with his people. He is having fine
success.

The pastor, Rev. B. F. Stegall, writes that the
annual camp meeting at Connorville, Okla., be-
gins August 14. The meeting will be self-sus-
taining—that is to say, every one is expected to
take care of him or herself. The location for
this meeting is ideal, with plenty of good water
and a fine shed.

Rev. J. R. Sanders calls our attention to an er-
ror in his report on the convict farm in last
week's issue. Brother Sanders stated that 30,000
bushels of corn would be raised this year on 1,000
acres of land. Our compositor made it read
"3,000 bushels." Chaplain Sanders is justly
proud of this good crop that the State convicts
are raising on the State farm.

Rev. Orlando Shay, presiding elder for the In-
dian work of our church in Oklahoma, held his
district conference in two sections. He reports

that the conference held for the Creeks was good;
that the conference held for the Choctaws ex-
ceeded anything he has seen for revival power.
They had some 50 conversions and reclamations
at the night service of the conference Sunday, and
there were in all about 70 conversions.

The Attorney General of Arkansas, Hon. H. L.
Norwood, has given the Secretary of State his
opinion that Amendments Nos. 14 and 15, pro-
posed by initiative, cannot legally be submitted on
the ground that the Constitution prohibits the
submission of more than three at one time. As
this provision was not repealed by the adoption
of the 1. and R. Amendment, it seems perfectly
clear that it applies to all amendments now. It
is probable that the courts will be compelled to
decide this question.

Governor G. W. Donaghey has announced that
he is not only in favor of the Statewide prohibi-
tion bill now before the people, but that he is
ready to speak in favor of it wherever proper ar-
rangements can be made. He urges all good
people to get together and deliver the State from
the liquor power. With Mr. John H. Hinemon,
who represented one element of the prohibition-
ists, and Governor Donaghey, who represented
another element of the prohibitionists, both advo-
cating the adoption of this measure all prohibi-
tionists should be able to work heartily together.

This editor spent last Sunday night at Corning,
Ark., making a Statewide speech at a union ser-
vice, to a good crowd. Rev. J. R. Nelson, our
pastor, was out at Success, aiding Brother Carter
in a meeting, just begun. A good crowd heard the
speech, and the people evinced great interest in
the cause. Brother Nelson is succeeding in the
work of the church, though the situation is quiet.
The last dollar of indebtedness on their church
has just been provided for. In the absence of the
pastor, Brothers Beloit and Oliver looked after
the comfort and guidance of the visitor, and the
stay was made the more pleasant by the kind-
nesses of the pastor's wife, Mrs. Beloit and some
other elect women.

In all ages there has been a tendency among
soldiers to perpetrate outrages upon private citi-
zens, simply because they have the power and
because they are wanton enough to perpetrate out-
rages where there is no power that can restrain
them. John the Baptist recognized this tendency
when among other things he enjoined upon the
soldiers who applied to him for the terms of life
that they should "do violence to no man." For
irresponsible power to perpetrate wanton cruelty
upon unoffending beings is one of the meanest
exhibitions of human nature. There was such an
exhibition in one of the towns of Arkansas re-
cently on the part of a company of State militia,
which made a raid on the negro quarters of that
town. Governor Donaghey did entirely the proper
thing when he dismissed from the service in dis-
grace the captain of that company, who, from the
evidence, made no effort to prevent the outrage.

GOVERNOR DONAGHEY TO SPEAK.

Among the speakers in the present campaign
for Statewide prohibition will be Governor George
W. Donaghey. It will be remembered that in his
recent race for renomination for Governor he an-
nounced that whether he was nominated or not he
would campaign the State for the election of a
Statewide prohibition bill.

In a recent issue of some of the press he an-
nounces his purpose to begin his trip of speech-
making for the bill within a few days. This co-
operation upon the part of the Governor will be
appreciated by all of the prohibition people of the
State, and many who opposed him on other ques-
tions of policy will stand side with him in
this campaign and fight for the elimination of the
liquor power from the politics of Arkansas.

THE SUBTERFUGES OF THE LIQUOR TRAFFIC.

(Continued From Page 1.)

tigers" because the latter knows too much and could retaliate.

5. "Because it provokes strife, disorder, and neighborhood wrangles wherever it has been tried."

Answer: This is positively false and without the slightest foundation. The "strife," etc., which may occur is caused by the saloon man in trying to stir people up to perpetuate his business.

6. "Because it would destroy a large part of the industry and commerce of the State."

Answer: As there are few saloons in Arkansas, the business is really insignificant. Most of the saloons could easily be converted into stores. They have no costly plants like factories. If the saloons were closed the money spent in them would be spent for groceries and clothing, for houses and for education. Many lives would be saved and much sorrow prevented.

7. "Because it would not check intemperance, crime, and vice, but on the contrary would increase them."

Answer: It is marvelous what advocates of temperance the saloon men are. One would suppose that they refused to sell liquor, but took abstinence pledges from their patrons. The facts are against them. In wet States the average annual consumption of liquor is twenty-five gallons per capita as compared with one and a third gallons in the dry States. Gambling and prostitution are recognized as evils almost dependent upon the saloons for the conditions that produce them, because lust and recklessness are promoted by drinking. Destroy the saloons and these other evils are greatly reduced.

8. "Because while it would drive the brewing, distilling, and allied industries from the borders of Arkansas, it would not prevent the shipment of liquor into the State."

Answer: At present shipment from the outside would not be wholly prevented, but if it had to be ordered from St. Louis or Chicago, the cost would be greater, and the amount less. However, it is only a question of time, and that short, when Congress will pass a law giving to each State the right to protect itself against the traffic from the outside. This is so clearly a State's right that whenever the matter comes squarely before Congress and the Federal courts it will be so recognized.

9. "Because it would strike down prosperity," etc.

Answer: Witness the prosperity of Kansas and Oklahoma, and the bank personal deposits of prohibition Maine as compared with local option States. They argue that Iowa has lost population because of prohibition. Iowa has lost population because it is so prosperous that small farmers sell their land for enormous prices and move to cheaper lands, and because there has been a movement from farm to city in all States and Iowa has no large cities to gain by this movement.

10. "Because of the twenty-four States that have adopted State-wide prohibition laws, sixteen have abandoned them and gone back to local option."

Answer: In practically every case the change was caused by the coalition of the organized liquor traffic with the politicians before the people had become aroused.

11. "Because in the eight States where State-wide prohibition laws prevail, said laws are not enforced, and there are now 12,390 retail and 487 wholesale liquor sellers who have paid government special liquor tax."

Answer: In this argument the liquor men con-

fess that they are lawbreakers. Where the law is violated, it is simply because the officers are under the control of the liquor people. Elect anti-saloon men as officers and see the result. However, it may be answered that most of those who hold United States license are druggists who are not violating the law. The single wet State of Illinois has nearly twice as many dealers as all the dry States together. There is a difference.

12. "Because it would necessarily increase the burdens of every taxpayer to meet the expenses of government."

Answer: The cost of courts would be so decreased that every taxpayer would either pay less or get more good roads and streets and water and lights. The cost of criminal trials growing out of drunkenness is one of the heaviest expenses of government. Ask our dry towns whether they need the saloon license revenue.

13. "Because the adoption of State-wide would repeal all existing local option laws, leaving liquor enforcement to State authorities, which in every instance has proven a failure."

Answer: Only laws in conflict with State-wide prohibition would be repealed. That would simply mean the law that now gives a county judge or a municipal council the right to issue license. The right to punish the illegal sale would not be touched. The enforcement will be in the hands of our constables, justices of the peace, sheriffs, and circuit courts just as other State-wide laws are now. No lawyer who valued his reputation would make such an argument except to people unlearned in the law. He would know that his fellow lawyers were laughing at his ignorance.

14. This Liquor League says: "We stand for and believe in Local Option, enforcement of all existing laws, and the elimination from politics."

This is the merest bosh. They do not believe in local option in the dry counties. They do believe in it in wet counties. They fought local option and were for State-wide license when temperance people first used local option as an expedient to close saloons. They do not obey existing laws, as court records show saloon keepers violating the very laws for their regulation. They have forced the saloon into politics until they attempt directly or indirectly to control in the election of all officers from constable to president. Prohibitionists propose to drive the saloon out of politics.

PROHIBITION DOES PROHIBIT.

One of the arguments used by the liquor people against Statewide prohibition is that prohibition does not prohibit. They are insincere in this. They are fighting Statewide prohibition because prohibition does prohibit. The year-book of the United States Brewers' Association for last year gave statistics showing the amount of liquor used in each State. In the prohibition States of Georgia, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, and Tennessee, the average gallons per capita used the year prior were 1.35. In the license States the per capita was as follows: New York, 45.35 gallons; New Jersey, 39.87 gallons; Illinois, 39.13 gallons; Pennsylvania, 32 gallons; Wisconsin, where beer is said to make a city famous, the per capita was more than 64 gallons. The average in the saloon States was a little over 25 gallons, and in the prohibition States it was a little over a gallon to each person. These figures taken from the brewers' own book are ample evidence that they know that prohibition does prohibit. Any of the dry towns in Arkansas will furnish evidence that prohibition does prohibit. The Kansas City Star, which is a political paper, and not overly prohibition, frankly stated in its columns recently that a petition to close the public schools would be about as popular in Kansas as one to reopen the saloons.

Don't forget to vote on both questions. The ticket will be a long one, and there will be several

acts to be voted on. The Statewide Act is No. 2. It will be well when you go to vote to look, the first thing, to the bottom of the ticket, where you will find the words, "Against Act No. 2." Run your pencil through those words. Then you will find the words "For License." Run your pencil through those words. Then you will be voting for Act No. 2 and against license.

GEORGE THORNBURGH.

WHAT COMPANY ARE YOU IN?

In a sermon delivered by Bishop Mouzon at Travis, Texas, during the Statewide contest in that State, he used the following language, which applies to the Statewide contest now on in Arkansas:

"The Church seeks continually to save the individual sinner. It holds out the offer and the hope of salvation to every lost man; but the Church goes further than that. The Church inquires: What is the cause of all this poverty, of all this ignorance, of all this sin? Why is sin so prevalent? Why is crime so common? Why is it so easy for our young men and our young women to go astray? and when the Church receives an answer to these questions, then it becomes the duty of the Church to put forth every energy to eradicate the cause of these evils. And whenever there is an evil in the world, it is the business of the Church to fight it, and to fight it even to the death.

"The saloon is an evil; it is an aggregation of evils; it is the monster evil of the age. There is no virtue that it will not prostitute. There is no law that it will not break. There is no authority that it will not defy. There is but one argument for the saloon, and it is a specious argument, namely: There is money in it. There is but one argument against the saloon, and it is an unanswerable argument, namely: It is wrong. Socially, economically, morally, the saloon is wrong. It is a source of social decay and economic waste and moral corruption. There is not one word that can be said in favor of the saloon. There is but one thing to do with it: Destroy it!

"And you will pardon me if I suggest that you consider the company you are keeping. If you are now thinking of voting against Statewide prohibition on July 22, I would suggest to you that it does seem somewhat significant that there are no little children on your side. There are no saintly mothers on your side; only here and there is there a lonely and an unhappy preacher. Every law-breaker, every thief, every gambler, every outcast from society, will vote against prohibition on July 22. I would respectfully suggest that there is a reason for this. I am not impugning your motives. I am not raising any question as to the integrity of your character. I am not intimating that you are not a Christian, a gentleman and a patriot. But I am calling attention to the fact that you have somehow gotten into very bad company.

"Evil dies slowly, but it dies. Reforms never move forward in straight lines, but they move surely forward. God does not reckon years as we reckon them; with him one day is as a thousand years, and a thousand years as one day. God is a God of patience, and patience always has its reward. When will the saloon go? I do not know. But that it will go, I do know. If not today, then certainly tomorrow; for the right is sure to win. The stars in their courses fight on this side. The prayers of little children are on this side. The tears of women are on this side. The common sense of humanity is on this side. The conscience of Christendom is on this side. 'For this purpose was the Son of God manifested, that he might destroy the works of the devil.' Sentence has already been pronounced against the liquor business. The saloon is doomed."

We had the pleasure of a brief visit this week from our General Secretary of the Board of Education, Dr. Stonewall Anderson, of Nashville, Tenn.

Finishing up the World

FOOTPRINTS OF THE SECOND OF THE TWO SUPREMEST OF MEN.

BY DOCTOR W. B. PALMORE.

LV.

When we consider, compute, or compare men, we do not include the Nazarene, for he was more than a man. The first of the two supremest of men was Moses, of whom we have recently written. The second of the two supremest of men was Saint Paul, the one born by the river Nile and the other by the Cydnus River. They were both of good heredity and the best educated and wisest men of their day and generation. The one was to give the law to the world, and the other to herald the gospel to Jews, Gentiles, and Barbarians. The one was to lead his people out of the slavery of physical bondage, the other to lead them out of the spiritual bondage of ritualistic formalism.

The Galilean fisherman which our Lord chose for his Apostles, were well adapted to proclaim the gospel among their own people of Palestine, but none of them had the combination of gifts to attempt the conversion of the Gentile world on a large scale. There was absolute need of a man who could be, not only a Jew to the Jews, but a Greek to the Greeks, a Roman to the Romans, and a Barbarian to the Barbarians. A man who could encounter the rabbis in their synagogues, the magistrates in their courts and the philosophers in their haunts of learning. No man of this measure belonged to the circle of the original Apostles, but Christianity was in imperative need of such a man, and he was found in Paul.

The first language he ever heard over the cradle of his infancy was

THE HEBREW,

the language of his fathers. The children with whom he played spoke Hellenistic Greek. The Roman soldiers on the streets and the lawyers in the courts spoke Latin, and the classical Greek he learned in the schools. The three great universities of the world at that time were at Athens, Alexandria, and Tarsus, the greatest of which was at Tarsus. The commerce of the world came up the Cydnus River to Tarsus, on the streets of which this extraordinary boy met the merchants, scholars, soldiers and citizens of the known world. Back of the city was the pass through the Taurus Mountains, called "The Cilician Gates," through which the trade of Asia Minor came to Tarsus. When Paul was twelve years old he was at home in the use of at least a half dozen languages. The snow-crowned Taurus Mountains, through which the Cydnus River dashed down in singing cascades and roaring cataracts, had been the constant inspiration of all his boyhood.

His Biblical and Theological education began at the age of thirteen, when he entered the college at Jerusalem, of which the great Gamaliel was President. He had a married sister living in Jerusalem at the time, in whose home it was very natural for him to board. He and the Nazarene were evidently about the same age. Just one year previous to Paul's first entrance to Jerusalem, Jesus was there talking to the great doctors and wise men in the temple. This was about as near as they ever came to meeting during the earthly life of Jesus. The one born in a village was ever a lover of

RURAL LIFE,

and talked of the lilies of the field, the shepherds and their sheep, the sower and the fisherman, preferring to teach on the mountain side and lake shore. The other born in a city was constantly

moving from one great city to another—Antioch, Ephesus, Athens, Corinth, Rome. Paul's imagery was borrowed from the scenes of human energy—the soldier in full armor, the athlete in the arena, and the triumphal processions of the victorious general, as well as the building of temples and houses.

After Paul finished his theological course at Jerusalem he spent some years in Tarsus, possibly pursuing some post-graduate studies in the university, and in travel. Not very long after the ascension of Jesus Paul reappears in Jerusalem as an enthusiastic young rabbi violently persecuting the Christians. He stood by the hats and coats of those who stoned Stephen to death; then with a commission from the High Priest he moves toward Damascus, breathing out threatenings and slaughter against the Christians. This trip of nearly a hundred miles along the quiet valleys and mountains to the northeast was a timely journey for one so excited with zeal and enthusiasm. It is a fortunate experience for an unconverted young man to get out of the rattle and roar of the city into the quiet of the country long enough to think upon his ways.

Paul and his escort on this trip passed along many of the earthly footprints of the Nazarene, especially as they moved by the shores of the

SEA OF GALILEE.

He doubtless had been much impressed with the serenity and calmness with which Christians met death, and remembered vividly the light upon Stephen's face when he was praying for his murderers. That he had some doubts or was suffering some compunction of conscience is indicated in the first words which Jesus spoke to him from the skies, in the old Hebrew tongue: "It is hard for thee to kick against the goads or pricks." The goad was a sharp point on the end of a long stick with which the Palestine plowman punched the oxen, and against which the ox often kicked. When we rode along the same road to Damascus the Syrian sun shone with such intense power that he rested during the noon hours under the shade of an olive or some other kind of a tree, but Paul's zeal was such when he came in sight of the city that he did not stop for noon lunch under the shade, but risked the Syrian sun and pushed ahead.

The news of the coming of the persecutor had arrived at Damascus before him, and the little flock was praying that if it were possible the progress of the wolf who was on his way to spoil the fold, might be arrested. The Good Shepherd heard the cries of the trembling flock and went forth to face the wolf on their behalf. What a change was there! Instead of the proud Pharisee riding through the streets with the pomp of an inquisitor, a blind, stricken man, trembling, groping, clinging to the hand of his guide, arrives at the house of entertainment amid the

CONSTERNATION

of those who receive him. At the end of three days of blindness the scales fell from his eyes and he rejoiced in a new light, a new life, a new heart and a new hope. He began his new life in one of the oldest cities of the Eastern Hemisphere, and amid one of the beauty spots of the world. The Abana River, bringing the melted snows from Hermon and Lebanon, dashes out into the plain at this point making such a city possible. Damascus embowered in the perennial bloom of fruits and flowers, is like an immense bouquet lying on the bosom of an Arabian desert.

On a bright and beautiful Sunday morning in Athens we were standing among the seats, cut from the rock for the Areopagus or supreme court on Mars Hill. The Parthenon above us, on the Acropolis, stood out against the sky like a broken harp. When we had finished the reading of the seventeenth chapter of Acts we found quite a

crowd of strangers from many lands standing near. A request came from this surprising gathering asking that we read and explain the historic deliverance which the great Apostle to the Gentiles made on the hill. A kind Providence had gathered us a very unexpected and cosmopolitan audience to whom we preached an expository sermon, with many monuments and historic objects to which Paul alluded or mentioned in full view for illustrations. Since then we have met many of our improvised audience in different parts of the world, who remembered and greeted the preacher, who failed to recognize many of them.

MODERN ATHENS

is a very beautiful city of white stone and marble, but it is not so interesting to us as the Athens of Plato, Pericles, Socrates, and Demosthenes. However, there may come a time when all the Athenian poets, philosophers, statesmen, orators and sculptors may be forgotten, when there shall not be one stone left upon another of the Parthenon, but so long as the New Testament is printed and read, so long will the name of Paul and of Mars Hill go down the ages together.

Ephesus was the most famous of the Greek cities of Asia. After Athens it was the most famous of the Greek cities of the world. It was known as a city sacred to Diana. Here was her temple, one of the wonders of the world. Recent excavations show that it was destroyed and rebuilt many times on the same site. Here was the famous image, which was said to have fallen down from heaven. This ruin we found to be a mile and a half from the theater. The latter being the best preserved ruin of the entire place. After twenty centuries the eye is still dazzled by the white glory of her marble. Only the foundation and some fragments of the temple of Diana remain. Ephesus was not only a city of occult sciences and immoral mysteries, but a great commercial city, which under Paul's direction became

A GREAT MISSIONARY CENTER.

Here Paul boldly taught what Demetrius and his silver smiths and shrine makers denounced as the reprehensible and ruinous doctrine that there are no gods which are made with hands. These people hated Paul as savagely as the brewers and saloonkeepers of America hate a Prohibitionist!

Like all Greek theaters this one at Ephesus was roofless and open to the skies, and seated possibly 30,000. It possesses peculiar interest as being the only existing building which can be identified with certainty as the scene of an incident recorded in the New Testament.

Ephesus, once a seaport, has by alluvion and stilted-up become an inland site. Near the center of the city, quays and rings, to which boats were fastened, can still be seen, from which the sea has far away and long since removed. For many hours we rode on horseback through weeds higher than our heads! It is one of the most extensive and complete ruins of the world. The only signs of sentient life that we saw were the storks building and guarding their nests on the tops of ruined columns. The time may come when oblivion will bury the sites of the great theater and the temple of Diana. The very site of the famous city may be lost and forgotten forever, but the inimitable and monumental Epistle of Paul to the Ephesians will live forever.

MAKING IT POSSIBLE FOR THE PASTOR TO RENDER THE VERY BEST SERVICE.

To do his best, his dead-level best, should be the desire of every one who has entered the service of humanity. When Jesus was but a boy of 12 years of age he said, "Wist ye not I must be about my Father's business?" And when in after years he had fully entered upon his mission at times he was not at his best, being restricted by the people. "And he could there do no mighty works, save that he laid his hands upon a few sick

folk and healed them. And he marveled because of their unbelief."

How many preachers who at times have not been at their best, for lack of sympathy, thoughtfulness and co-operation upon the part of those whom they sent to serve. Doubtless not this, of itself, is an occasion for much shifting among the preachers. A long pastorate has two sides—one the preacher, the other the people.

The importance of the preacher is evidenced by the fact that God has made the salvation of the world contingent upon him or his office. "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" And he said unto him if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Then if in the divine economy of the world's salvation the preacher is an indispensable factor, his office should be magnified. Not in any bad sense at all, that is, for his own personal good, but that he may be abundantly able to make full proof of his ministry—that he may be able to do his very best.

As it was impossible for Jesus, the divine Christ, to do "many mighty works" without a manifest faith and endorsement upon the part of the people, much less may we expect it of the preacher, altogether human.

And what are some of the helps the people can render to make it possible for the preacher to do his very best?

First of all, the preacher or pastor should have the full endorsement and co-operation of the people. Every pastor is either worthy or unworthy of such; if unworthy the sooner the fact is made known, the better for all concerned; if worthy let the people say so with expressions of loyalty that speak louder than words. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake."

There should be daily prayers for the pastor's success. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

There should be at least an occasional word of encouragement. This of itself has carried many a pastor to his knees, to his books, and brought out the very best, that there should be no disappointment to those so appreciative. On the other hand, for lack of this word of encouragement many have labored, carrying a grieved spirit, a hungry heart, groaning inwardly for a friend, a friend, a friend. The writer chanced to be in a meeting conducted by a pastor of another faith a short time ago, and very much to his surprise he heard one of the good deacons in open meeting make the statement that "Some other method should be used, other than the message of the preacher, as but very few people were reached through preaching." No wonder this meeting closed within a few days thereafter. If for none other than a selfish motive the pastor should be encouraged. No other investment yields better results.

Besides knowing the pastor yourself, make it possible for him to become acquainted with your friends. Give the introduction in a manner that conveys delight and pleasure for the opportunity.

If the pastor has any commendable traits, let these be commented upon rather than the occasional mistake to which all are in some way more or less given. Make demands for visits to meet the entire family around the hearthstone or to break bread at the table with all, as nearly as possible, present, that the lost, lost child may hear the "man of God" invoking the Father's blessings

upon the home, and praying for the salvation of all, rather than the professional "pop call" that possibly has only one salutary feature—it is soon over.

Let him who labors with and who is duly sent to have oversight of the flock have the privilege of entering what may be oftentimes God's only doorway into the home and heart, such as: administering baptism to the infant child, officiating at the hymeneal altar, calling at the sick bedside, offering comfort when the death angel's presence is felt, and laying to rest, with appropriate services, those who have fallen asleep. There are occasions when it is perfectly in order to have a former pastor or special friend with years of acquaintance to be present and assist at any of these solemn services, but never in order to set the pastor aside if desired that he may rendered the very best service during his stay. To administer the sacrament of baptism to the little ones, to marry the living or to bury the dead, is simply to have the privilege of entering the open door to the family or individual life for the one time. There must be a following up of this work to win those whose hearts have been softened for Christ. Who but the pastor is in position to do this "following up work?" How can he when crippled at the starting point?

In a former charge an urgent request was made for the writer's return for another year by one of the lady members. Upon the ground that her husband was unsaved, and in her judgment the writer was the only living person who might be able to win him for Christ? And why? A precious little babe was taken sick and in a few days' time passed away. Thus a door was opened into that father's life and heart. The writer entered in Jesus' name to carry the comforts of the gospel of peace and healing. Before leaving that charge the writer had the privilege of preaching the gospel to this same father and husband in the church, instructing him as a penitent at the altar of the church, talking to him of the kingdom of God and the love of the heavenly Father in his home, on the streets, and the moving train, and at last to conduct his own burial service. What if a minister on whom there was no special claim had been called in? Simply the pastor's golden opportunity with that father and family to forever have passed.

To make it possible for the pastor to do his very best, let the finances be so directed that there may be no occasion for the pastor to be styled on the one hand a "tax-gatherer," or on the other a "bill-dodger."

Blessed is the congregation and church that is not forgetful of these things. Being thus governed there is blessed fellowship, peace and harmony. The pastor is not only enabled to do his best, but he is forced to do his best, and that because he could not do otherwise and maintain his own self-respect.

W. P. TALKINGTON.

THE OFFICIAL BOARD.

The fourth quarterly conference is coming on—will soon be here; stewards and Sunday school superintendents are to be selected and elected for the "ensuing conference year." There is no more important factor in our Methodism than the official board. Almost any charge will succeed with a good official board. Any will fail without it. Methodism is the best system on earth to build up churches, sustain pastoral charges and propagate the gospel if her machinery be kept properly adjusted and in good working order; but if a band slip here and a cog jump there, the whole system is to some extent rendered inefficient and loss will be seen in final results.

Having been a presiding elder for 21 years in an unbroken ministry of 33 years, I have observed that unless a charge can develop a faith-

ful and loyal set of officials the charge never builds up anything that is permanent. It seems to me that it is becoming more and more difficult to get stewards that will attend the official meetings, and superintendents, especially at the country churches, who will study to show themselves workmen approved of God and faithful to the Church.

I have held quarterly conferences, and stewards within a stone's throw of the place, and they sent in no report, excuse or anything else. Not long since I held a quarterly conference, and there was one church in a good community of prosperous farmers, and they didn't have a representative there, and the report for the whole quarter was \$1.00. Now, anybody knows that community was not canvassed. The stewards themselves should have paid at least ten times that much. If I were pastor of such a church I would rather have no stewards. Simply announce to the church that my support would depend upon their free-will offerings, and that I would serve them as long as I could, and when they failed I would have to fail to serve also. I am grateful that we haven't many of this kind of churches, but far too many. In almost every instance where you find these conditions you will find that the officials do not take the church papers and are not informed about the movements of the church. They have caught no vision of the mighty marching hosts of the Lord and the conquest of the world in his name. My heart is pained and my very soul is moved within me when I see a Sunday school superintendent with little enough interest to just drive off on Sunday morning and leave his school unprovided for as if he had no special obligation. When will some people learn that the voice of the church is the voice of the Lord?

The pastor is going to have no more particular and important work than the selection of his official board. I don't think I will ever nominate another man just to fill in or make the proper number. It is just as much the duty of officials to do their duty and meet their appointments—attend official meetings—as it is the pastor's. Let responsibility fall where it belongs.

No set of men in our church deserve more praise and credit than does the faithful official. How the pastor can lean and depend upon him, but—I will not comment. M. M. SMITH.

I wonder if other presiding elders have reached the same conclusions or different ones.

The Manitoba Conference of the Methodist Church of Canada, with 21,226 members, paid for missions during the Conference year just closed \$2.89 per member, and for ministerial support \$6.15 per member.

The Presbyterian Hospital of New York treated last year 35,623 patients in all departments.

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AUGUST 18.

THE RENUNCIATION OF SPECTACULAR METHODS:
THE MODESTY OF STRENGTH.

(Matt. 4:5-7; I Samuel 17:38-40.)

THE TOPIC.

BY REV. H. F. BUHLER.

In the widest sense of the word, the spectacular, like the nerves, has an origin peculiarly modern. The story of its emergence is the story of the evolution of the stage coach into the Twentieth Century Limited. It is the adjunct not of a reflective age like the England of the eighteenth century, but of a restless day and generation, tossing about in the swirl of startling and magnificent discoveries, whose current has become so swift that men instinctively turn to the spectacular as a substitute for the more serious forms of brain activity. Our superlatives have but a brief duration. What was superlative yesterday is comparative today, and on the morrow is cast into the oven. An age that had time to listen to Bishop Butler's two-hour sermons and read Samuel Richardson's "Clarissa Harlowe" did not require that artificial stimulation which the spectacular offers to jaded nerves and brains wearied by the mad rush to "get there," no matter how.

No discussion of the spectacular is adequate that fails to note the above mentioned facts. That it pays to advertise is just as true of the Epworth League as it is of business and just as honorable and needful. But the method is the thing our topic deals with. No up-to-date, successful business man would stoop to the cheap sensationalism of a second-hand-store fire sale to attract people to his business, because it would cheapen his patronage, drive away the better class of trade and force him to handle an inferior quality of goods, and to change his fires often if he would sell his goods. The same is true of any department of church work. The Epworth League that through some spectacular means gets a large crowd must feed them on the effervescent, transient glimmer of passing fads if she would keep them. By so doing she lowers her standard, weakens herself, lessens her efficiency, and finally disgusts the crowd, because the food furnished does not produce life. The trouble with the religious workers today is that they are spending too much time trying to find some easy way to do Christian work; preachers trying to explain away hell, thinking to make themselves and their church more attractive by a downy-couch way to heaven, and no possible way to miss it. Jesus Christ took particular pains. He almost seemed to go out of his way at times to explain to any new disciple the difficulties and dangers that beset the path. He wanted no follower who could not make up his mind to meet them with a brave heart. There is nothing that will so appeal to the young life of today as to let them know that if they would wear laurels they must win victories. They learn this in school and in their contact with the world. This is what makes football the ambition of every boy, and the football player the pride of every girl; then why should we try to deceive them in work of the church? It is true there are some weaklings that have to be fondled and loved, but they are made weaker by the spectacular and the easy way method, and if they are ever saved it must be by the influence of the strong and stalwart characters who are fighting to win the crown.

The best method in doing Epworth League work is to always have the goods you advertise, and the best way to advertise is to get your goods first.

There is nothing in the world that will so attract and so permanently affect and hold young people as to give them something when they come, be that at the regular devotional meeting, at a social, at the mission study class or business meeting.

I. *The Renunciation of Spectacular Methods.* In this day of rush and jam the temptation is strong to use spectacular means to gain the attention of the crowd. We think it excusable to offer something that appeals to the populace for the sake of catching their interest. If they are so calloused by the world's allurements that commonplace things cease to attract, then we must give them a little of the theatrical in our Epworth League and church services if we would reach them.

This short cut to the end in view was offered by Satan to Jesus. How many of us, fellow-Leaguers, are led to the same pinnacle and there by his Satanic Majesty shown how easy it would be to catch the young people of our community. "Give a boat excursion and let them dance. By doing that you will be able to reach many young people beyond reaching any other way. Then there are other methods I might suggest, but I must hasten on to attend a Sunday ball game."

II. *The Modesty of Strength.* Study carefully David's beautiful example here given. Note how he politely refused Saul's offer of the use of the armor. David did not boast; he knew that the heavy armor would impede him in his work, so what would all the glory that he would get from wearing it amount to after he had been slain by Goliath? Note also that he did not outlay his plans to anyone. Here is a great mistake of many: they think so much of their plans that they must impress them on every one else. Thereby they are weakened by lack of conservative force.

PRACTICAL POINTS.

1. The modesty of strength. No more suitable examples could be found than are found in the character we have for study today. David, the unassuming youth and the humble and meek Lord God.
2. When strength is mentioned the majority immediately think of physical strength. Physical strength is a great possession and in most cases is worthily admired, but there is a greater strength—that of character.
3. Strength of any kind is not certain until it has been tested. Modesty of strength is often a very severe test of strength. Boast and outward appearance is not strength. Strength is in the deed.
4. The strong person is the modest person. The strong man is not always the one who makes the most noise when a questionable case arises, but many times it is the man who keeps quiet. Very often it requires more strength to hold one's tongue than it does to speak.
5. What we need in order to acquire strength to meet all demands is to know the source of strength and rely upon it—plant our feet upon the Rock, then battle with the waves.

IF I WERE THE LEADER.

Were I dealing with this lesson I would take it up under the two heads, "The Modesty of Real Physical Strength" and "The Modesty of the True Christian Strength." When Christ was tempted by Satan on the mountain he had a chance to show to the world that he was the Son of God if he would cast himself from the pinnacle of the temple, but Christ was not living to show

his great power to the world. There is no instance in the Bible where Christ boasted of his strength or power among the people. On the other hand, he was modest to the greatest degree about what he was doing among them. We admire a man who is strong physically, but yet is not always proclaiming to the world what he can do. When David was going out to kill Goliath he wanted more than strength of body to help him. He needed to be equipped with something so he selected the five pebbles. But more than these he knew that he was armed with the Spirit of God and that from that source was coming his power. So it is with us with all our training, our tact and skill we need that greatest of all gifts, the Spirit of God in our work.

A person who is of great strength or power in his religious life is not the one who is proud and boastful of that fact. For that is far from the life of the Christian. The one who is a power for good in his church and city is the one who sees what needs to be done and goes about it quietly and unassumingly to accomplish that work. He is working not for his own glory, but for the kingdom of God and to help his fellow-men.

FOURTH VICE PRESIDENTS.

Don't forget to push collection of your pledge to the work in Cedar Glades Mission. Don't wait until next June, but pay all or any part available without delay. The money is needed very much and we must not hinder the work, but give it all the necessary support. Let me hear from you promptly. GAY MORRISON. Malvern, Ark.

THE NEW TESTAMENT STANDARD OF BROTHERLY LOVE.

"Let brotherly love continue." Heb. 13:1.

There is a New Testament standard of brotherly love, as there is a New Testament standard of conduct toward your brother. A false standard of brotherly love is as much out of harmony with the teachings of the sons of God as a false standard of conduct toward your brother is inconsistent with the doctrines of Jesus Christ. James, Paul, Peter, John and Jesus, the great New Testament teachers have spoken positively, plainly, purposely on this vital theme and we propose to study this important subject in the light of these declarations.

I. *Love Without Partiality.* James 1:9.

James lays large stress on love void of partiality. Partial love is imperfect love and manifests its imperfection in discriminating against the persons and possessions of a brother man. Partial love says to the man, "with a gold ring and goodly raiment set thou here in a good seat," but to the man, "of vile raiment it says set thou here under my foot stool." Partial love infracts the doctrine, that all men have an inalienable right to be loved without reference to their persons or possessions. He who does not love all men in Christ, does not love any man in Christ in the broadest, best sense of brotherly love.

True, some men are more lovable than others, but impartial love does not assume the prerogative of discriminating in love against the unlovable man. We cheerfully give our gold to men, why not give them our best? Why not give them our impartial love in unstinted measure? Our

imperative need is to love more men. Our growing need is to love men more.

Were sons of God to give their hearts untrammelled reign in impartial love of men we would soon revel in the luxury of peace and share the blessings of hearts abiding and abounding in love that makes partiality impossible.

II. Love Void of Dissimulation. Rom. 12:9.

Paul emphasizes love emptied of all false pretense. Love true to the heart and true to truth in loving. Love that sincerely expresses the attitude of the heart toward the brethren.

Love not only expressed in words but love manifest in deeds of love. It is positively wicked to dissimulate in love. He who professes a love for the brethren he does not possess at heart, falls under the condemnation of God and lives in a state of untruthfulness that is fatal to loving God or men.

To be long on pretense and short on love is a most deplorable condition for any man to be in who makes any pretense of brotherly love. "Be not deceived for God is not mocked with shallow pretenses." May the God of truth preserve us from dissimulation in love for our brethren.

III. Love Fervently. 1 Peter 1:22.

Peter insists on love that makes the heart boil with fervent affection for the brethren. The white heat of fervent love does not burn but warms with soul warmth. It glows with the glory of God and warms the lover and the loved with the fire of a heart on fire with the love of God. Fervent love is divine in sensation, God-like in movement and Christ-like in achievement. Sanity, sincerity, soulfulness are its chief characteristics. Its enthusiasm is born of God and its outflow partakes of the spirit of life. Fervent love is God in us stirring heart and soul to deeds that conserve the best in men.

Love the brethren fervently, and be rewarded with a heart aglow with the glory of a love real as life and akin to the love of the good God.

IV. Love Compassionately. 1 John 3:16-18.

John presents, illustrates and enforces compassionate love by the example of the Lord who gave his life for sons of men. Compassion moves to service, suffering, sacrifice for others. It is bound with the prisoner, it suffers with the sick, it sympathizes with the sinner, it lays down life to save those who are in great peril. He who possesses in large measure and is moved by the impulse of compassionate love stands next to his Lord in those sensations, actions and consummations that underlie that salvation of the perishing. I ask, do we love the brotherhood enough to die for the brethren? The need of many strong, wise, good men is love compassionate for brethren tender and true to truth. Do we care that men perish in error? Remember, it is your brother in error. Don't forget it is his brother that loves him with a heart tender as the great, loving heart of the compassionate God.

I am not sure that we need to die for the Lord, or for the brethren, but we need very much to live for them. One of the greatest things my Lord ever said was, "I will have compassion." Surely if we possess his Spirit we will be moved with compassion for our brothers in error even though they should sin against us; still there is the greater need of compassion for them lest our brother should perish in his errors, and be lost in sin.

V. Love Thy Brother as Thyself.

Jesus puts love for self and love for thy brother over against selfish love. If love for thy brother be studied in the lime light of sane, sincere, soulful love for thyself it will reveal a doctrine of love that safeguards two lives and makes sacred the interest of two souls. Love self but love not self selfishly. Righteous self love forbids anything that would do ill to thy brother.

Unselfish love excludes all selfishness and includes all love that conserves life. To love as

brothers in Christ love, sets the command in the limelight of New Testament brotherly love.

The New Testament standard of brotherly love excludes partiality, insincerity, coldness, and selfishness and exalts impartiality, truth, warmth, compassion and unselfishness.

If brothers in Christ cannot love up to this reasonable, righteous standard, I ask who can? If we can not love our brethren whom we have seen, how can we love God whom we have not seen? If we do not love our brothers as ourselves we fail to love up to the standard Jesus set for those who would prove their love for him by keeping his commandments of love.

VI. Brotherly Love Is Set First Among the Practical Duties of Life. Romans 13:10.

Paul sets adultery, murder, theft, false witness, and whatsoever worketh ill to thy neighbor over against brotherly love.

"Owe no man anything but to love him," is the doctrine of the gospel of perfect love. Whole-minded, whole-hearted, whole-souled love first and most fits for those difficult, delicate ministries we owe the brotherhood and specially qualifies for services due unlovable brothers.

We may never love enough to pay this debt of love but we can "love more and more till our lives are lost in the shoreless sea of love and we live again in the world of love where partiality, insincerity, dissimulation and selfishness are impossible.

No man will love his brethren unselfishly who does not love God supremely. No man will bear patiently with the infirmities of his brethren who does not love himself enough to guard his own soul against those common infirmities of good men.

He who loves not his brother fervently is in great need of the compassionate love of God for his own soul. I have observed with growing sadness and concern that those who are short on brotherly love are long on qualities and conduct that makes life unlovable.

Finally, Let brotherly love continue." Let us do nothing to hinder its presence in the soul. Let us covet, cultivate, consummate its power on our hearts. The peace, purity, power, and permanent prosperity of the brotherhood in Christ depend on sane, sincere, soulful brotherly love.

I know it is possible to preach brotherly love with "the tongue of an angel," while the heart is far from the brethren. It is possible after a form to do those things commanded and commended by brotherly love without the heart in the services. May the great Head of the church who gave himself for us because he loved us, so baptize his ministry and the church with the spirit of sane, sincere, soulful brotherly love.

Amen and amen.

WILSON AND BRYAN.

The liquorites are claiming that Governor Wilson and Mr. Bryan are against Statewide prohibition. The question of Statewide has not been an issue in the States in which these gentlemen live. They have both favored local option because that is the most prohibitionists hope for at present in either of their States. That they would both be for Statewide if they lived in Arkansas is evidenced by their open stand against the saloon. In a recent speech Mr. Bryan made it plain that he was radically opposed to saloons. He also ridiculed the pretence that more liquor was sold under prohibition than under license.

During the Texas campaign last year it was reported in Texas that Governor Wilson was opposed to Statewide, but a letter from Governor Wilson to Mr. E. W. Grogan, of Byers, Texas, made it clear that if he was a voter in Texas he would vote for Statewide. He said:

"I believe that for some States Statewide prohibition is possible and desirable, because of their relative homogeneity, while for others I think that

Statewide is not practicable. I have no reason to doubt, from what I know of the circumstances, that Statewide prohibition is both practicable and desirable in Texas."

Mark his language, "both practicable and desirable." If he were a voter in Arkansas he would beyond a doubt find that in his opinion Statewide is both "practicable and desirable" in this State.

The whisky people delight to exploit the names of respectable prominent men who appear to oppose Statewide, but they are put to it to find such. The preachers, the Christian men, our mothers, and our wives, are practically all for Statewide. The distillers, the brewers, the gamblers, the saloonkeepers, are practically all against it. Which set will you line up with?

GEORGE THORNBURGH.

CAMPAIGN FUNDS NEEDED.

The Advisory Committee of the temperance organizations in Arkansas hereby request and urge that freewill offerings be taken, and private donations be made and sent in for the pressing of our Statewide prohibition battle. Funds for literature are needed now every day and the various committees are without funds. If subscriptions have been made to any organization we would advise the immediate paying of them, that money may be in hand to do pressing work. Will not churches and Sunday schools make freewill offerings at once and send to any of the parties named below, or as you may wish. Each organization named promises to use the funds judiciously for pushing the campaign. Hundreds of dollars should be in the hand for literature this very day. Now is the time to act; it means much to our cause for literature to get to the people.

(Signed)

FOR COMMITTEE.

Send funds as follows:

Baptist Temperance Commission, 410 Hollenberg Building, Little Rock, Ark. A. P. Scofield, Treasurer.

Rev. Frank Barrett, Superintendent Anti-Saloon League, Masonic Temple, Little Rock, Ark.

Mrs. Lula Markwell, President W. C. T. U., 1422 Rock Street, Little Rock, Ark.

Rev. J. S. Edenburn, Treasurer Presbyterian Committee, 1406 Gaines Street, Little Rock, Ark.

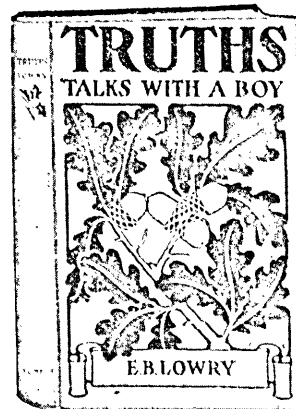
Rev. J. N. Jessup, Treasurer Disciples Committee, 1003 Louisiana Street, Little Rock, Ark.

Evangelist Lovic P. Law and wife and singer Curry passed through the city Saturday on their way to Bigelow to fill an engagement for a revival effort.

THE STANDARD BOOK ON THE SUBJECT.

TRUTHS

TALKS WITH A BOY
CONCERNING HIMSELF



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DR. E. B. LOWRY,
Author of "Confidences,"
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This book contains the simple truths of life development and sex which should be given to every boy approaching manhood. His future welfare demands it. This is the first book to present these truths adequately and delicately in language intelligible to boys from ten to fourteen years of age, and it has been received with world-wide favor by parents, educators and physicians as a needed and helpful book of inestimable value.

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ANDERSON, MILLAR & COMPANY,
Little Rock, Arkansas.

A HISTORY OF CHRISTIANITY FOR
COMMON PEOPLE.

By J. H. RIGGIN.

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

"Gregory to Augustine, Bishop of the Angli: Glory to God in the highest, and on earth peace to men of good will. Because a great of wheat falling into the earth has died, that it might not reign in heaven alone; even he by whose death we live, by whose weakness we are made strong, by whose suffering we are rescued from suffering, through whose love we seek in Britain for brethren whom we knew not, by whose gift we find those whom without knowing them we sought. But who can describe what great joy sprung up here in the hearts of all the faithful, for that the nation of the Angli through the operation of the grace of Almighty God and the labor of thy fraternity has cast away the darkness of error, and been suffused with the light of holy faith; that with most sound mind it now tramples on the idols which it formerly crouched before in insane fear; that it falls down with pure heart before Almighty God; that it is restrained by the rules of holy preaching from the lapses of wrongdoing; that it bows down in heart to divine precepts, that in understanding it may be exalted; that it humbles itself even to the earth in prayer, lest in mind and soul it should lie upon the earth. Whose is this work but his who says, My Father worketh hitherto and I work? who to show that he converts the world, not by men's wisdom, but by his own power, chose unlettered men as his preachers whom he sent into the world? And he does the same even now, having deigned to work mighty works in the nation of the Angli through weak men. But in this heavenly gift, dearest brother, along with great joy there is ground for most serious fear. For I know that Almighty God has displayed great miracles through thy love in the nation which he has willed to be chosen. Wherefore thou must rejoice with fear for this same heavenly gift, and tremble in rejoicing—rejoice because the souls of the Angli are drawn by outward miracles to inward grace; but tremble, lest through the signs that are done, the infirm mind lift itself up to presumption about itself, and from being exalted in honor outwardly, fall inwardly through vainglory. For we ought to remember how, when the disciples returned with joy from preaching, and said to their heavenly Master, 'Lord, in thy name even the devils are subject to us,' they straightway heard, 'In this rejoice not; but rather rejoice that your names are written in heaven.' These things I say because I desire to abase the mind of my hearer in humility. But let thy humility have its confidence. For I, a sinner, maintain a most certain hope that through the grace of our Almighty Creator and Redeemer, our God and Lord Jesus Christ, thy sins are already remitted, and thou art chosen for this purpose, that those of others may be remitted through thee. And truly our Redeemer, speaking of the repentance of man, says: 'Verily, I say unto you, there will be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.' And if for one penitent there is great joy in heaven, of what kind may we believe the joy to be for so large a people, converted from its error. In this joy then of heaven and the angels, let us repeat the words of the angels with which we began. Let us say, therefore, let us all say, Glory to God in the highest, and on earth peace to men of good will."

"Gregory to Bertha, Queen of the Angli, A. D. 601: Those who desire, after earthly dominion, to obtain the glory of a heavenly kingdom ought to labor earnestly to bring in gain to their Creator; as we are glad to know you do. For indeed our most beloved son, Laurentius the presbyter, and Peter the monk, have brought in word on their return to us how your glory has exhibited itself toward our most reverend brother and fel-

low bishop Augustine, and how great succor and what charity you have bestowed upon him. And we bless Almighty God, who has been mercifully pleased to reserve the conversion of the Angli for your reward. And indeed you ought before now, as being truly a Christian, to have inclined the heart of our glorious son, your husband by the good influence of your prudence, to follow, for the weal of the kingdom and of his own soul, the faith which you profess, to the end that for him, and for the conversion of the whole nation through him, fit reward might accrue to you in the joys of heaven. For seeing, as we have said, that your glory is both fortified by a right faith and instructed in letters this should have been to you neither slow of accomplishment nor difficult. And since, by the will of God, now is a suitable time, so proceed, with the co-operation of divine grace, as to make reparation with increase for what has been neglected. Wherefore strengthen by continual hortation the mind of your glorious husband in love of the Christian faith. Let your solicitude infuse into him increase of love for God, and so kindle his heart even for the fullest conversion of the nation subject to him that he may offer, out of the zeal of your devotion, a great sacrifice to the Almighty Lord, and that the things related of you may be in all things proved to be true: for your good deeds are known not only among the Romans, who have prayed earnestly for your life, but also through divers places, and have come even to the ears of the most serene prince at Constantinople. Hence as great joy has been caused us by the consolations of your Christianity, so also may there be joy in heaven for your perfected work. Now we pray Almighty God that he may kindle the heart of your glory with the fire of his grace to perform that we have spoken of, and grant you the fruit of an eternal reward for work well pleasing to him."

"Gregory to Augustine, Bishop of the Angli: Since the new Church of the Angli has been brought to the grace of Almighty God through the bountifulness of the same Lord and thy labors, we grant to thee the pallium therein for the solemnization of mass only, so that thou mayest ordain bishops in 12 different places to be subject to thy jurisdiction with the view of a bishop of the city of London being always consecrated in future by his own synod, and receiving the dignity of the pallium from the Apostolic See, which by the grace of God I serve. Further, to the city of York we desire to send a bishop whom thou mayest judge fit to be ordained; so that if the neighboring cities should receive the word of God he may also ordain 12 bishops, so as to enjoy the dignity of a metropolitan: for to him also, if our life is continued, we propose also to send a pallium; but yet we desire to subject him to the control of the fraternity. But after thy death let him be over the bishops whom he shall have ordained, so as to be in no wise subject to the bishop of London," etc. Written A. D. 601.

"Gregory to Edilbert, King of the Angli: On this account Almighty God advances good men to the government of peoples, that through them he may bestow the gifts of his loving kindness on all over whom they are preferred. This we have found to be the case in the nation of the Angli, which your glory has been put over to the intent that through the good things granted to your heavenly benefits might be conferred on the nation subject to thee. And so, my son, keep guard over the grace thou hast received from above. Make haste to extend the Christian faith among the peoples under thy sway, redouble the zeal of thy rectitude in their conversion, put down the worship of idols, overturn the edifices of their temples, build up the manners of thy people to great purity of life, by exhorting, by terrifying, by enticing, by correcting, by showing examples of well-doing; that so you may find him your recompense in heaven, whose name and honor you

shall have spread abroad on earth. Moreover, you have with you our most reverend brother, Augustine, the bishop, learned in monastic rule, replete with knowledge of Holy Scripture, endowed by the grace of God with good works. Listen gladly to his admonitions, follow them devoutly, keep them studiously in remembrance: for if you listen to him in what he speaks in behalf of Almighty God, the same Almighty God will the sooner listen to him when he prays for you," etc., etc.

These letters have not been given in full lest the reader be impatient. But truly all the incidents of the story of this mission to the Anglo-Saxons and the planting of the church in the, as yet, unorganized kingdom of England should vitally interest every Christian who speaks the English tongue. It was an event epochal in the history of Christianity.

The significance of this great event shall be given in an extract from a history of England: "The conversion of the English to Christianity was not only one of the great turning points in the history of England; it was one of the great turning points in the history of Christianity itself. . . . The conversion of England was the first strictly foreign mission of the western church. It was the first spiritual conquest of a people wholly strange, a people who stood in no kind of relation to Rome or her civilization. It was the first act in a long series of spiritual conquests which gradually brought all Europe within the pale of the church. And it was more than the first act of the series; it enlisted in the missionary work the people who were to send forth the most successful apostles into other lands. The conversion of England directly led to the conversion of Germany and Scandinavia. . . . The conversion of the English was gradual, and on the whole peaceful. Christianity was nowhere forced on an unwilling people by fire and sword, as was done in some later conversions in other lands. There were several independent kingdoms. There were no wars or persecutions on account of religion in the bosom of any kingdom. As a rule the king was converted first, the great men followed the example of their king, perhaps as in duty bound, as his thegns. The mass of the people followed their leaders. But all done without compulsion. . . . In the space of a hundred years all the English kingdoms had become Christian."

The American Bible Society is now publishing the entire Bible in American Braille for the use of the blind. The plates were made by blind people in the Missouri School for the Blind, and the use of them given to the Society free of charge.

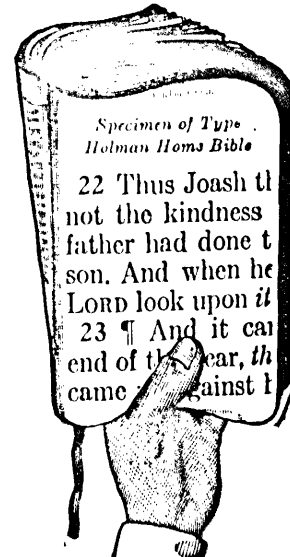
Congregationalists in the United States gave for benevolent causes the past year \$1,253,372 as compared with \$1,269,409 the preceding year.

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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 234, Conway, Ark.)

Marietta, Okla., June 7, 1912.

Dear Miss Katherine and Cousins:
Would you admit another Oklahoma boy to your happy band? I live on the farm. My father is a local preacher. He takes the Western Methodist. I

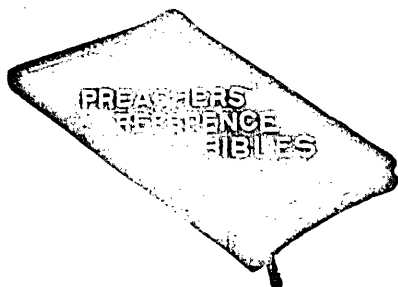
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2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown

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28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Neth'inims, 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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like to read the Children's page. I am eleven years old and am in the fifth grade at school. We have a Methodist Sunday school here. I go to Sunday school every Sunday I can. How many of you cousins can play the organ? I can. I am very fond of music. As this is my first I will close, hoping to see this in print.

Your new cousin,
Alfonso Wilson.

Jonesboro, Ark., June 1, 1912.

Dear Miss Katherine and Cousins:
I thought I would write a letter for the Children's page. I am ten years old and am in the fifth grade. How many of you go to Sunday school? I go twice every Sunday; haven't missed more than four Sundays in five years. I have three brothers and one sister. She is the baby and is seven years old. My oldest brother is married and has a sweet little baby girl one year old. Her name is Ruth Abigail. She has six teeth. I will close as this is my first attempt to write. I hope this will escape the waste basket, as I have never seen but two letters from Jonesboro.

Nellie Jowers.
P. S. Would like to exchange post cards with all the girls.

N. J.

Vinson, Okla.

Dear Cousins: I thought I would write again. I have just been reading the Children's page. I think it just fine. I go to Sunday school every Sunday I can. My papa takes the Western Methodist. How many of you cousins are twins? I am. My twin sister is named Lila. Our school was out two weeks ago. We had four teachers. My teacher was named Miss Willie Bathrup. I like her fine. I will describe myself. I have blue eyes and black hair and dark complexion. I weigh eighty-nine. I will answer Asa George's question. Christ was baptized in the river Jordan. Am I right? I will guess Ruby Harris' age to be fifteen. Am I right?

Your new cousin,
Lola Roper.

Pangburn, Ark.

Dear Miss Katherine and Cousins:
I saw my letter in print and thought I would write again. We are going to have Children's Day here the fourth Sunday. I wish you cousins could join us at the Methodist church. Our school is out until winter. My birthday is the 18th of November. I've had a good many strawberries to pick. I like to pick very well, only it is warm picking. How do you cousins like to fish and boat ride? I like it fine. I will ask a riddle: "Brothers and sisters have I none, but that man's father is my father's son."

Blue Eyes.

Vinson, Okla., June 5, 1912.

Dear Miss Katherine and Cousins:
I thought I would write again, as I have not written in so long a time. I have been going to school. Our school was out two weeks ago. For pets I have a little kitty and a little calf and a little colt. How many of you cousins are twins? My twin sister's name is Lola. How many of you cousins like farm life? I do for one. Our pastor's name is Brother J. C. Scivelly. I like him fine. I will describe myself: I have yellow hair, gray eyes and weigh sixty-three pounds. I am eleven years old. I will close by asking a question. Where was Abram born? If I see this in print I will write again.

Your cousin,
Lila Roper.

Vinson, Okla.

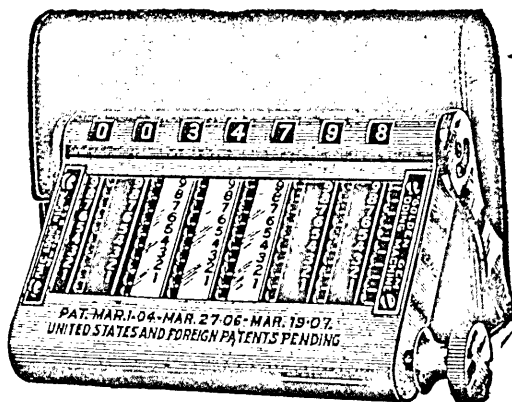
Dear Miss Katherine and Cousins:
Here comes an Oklahoma girl again. How do you like these hot days in June? I like them fine. I go to Sunday school every Sunday that I can. My Sunday school teacher's name is Mrs. McCauley. I like her fine. Our pastor's name is

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Little Rock, Arkansas.

Brother J. C. Scivelly. We all like him fine. Our school was out three weeks ago. We had four teachers. I was in the fifth grade. I will let you cousins guess my age. It is between twelve and sixteen. I will guess May Denton's age to be thirteen years. I like Ruth Carr's stories. Come on Ruth Carr, with some more. I like them fine. I will close by asking a question: What was the name of Adam's first child?

Your loving cousin,
Rose Bud.

Tulsa, Okla., June 5, 1912.

My Dear Cousins: It has been a long, long time since I have written to this paper and I have looked so often in vain for the old names that I am going to write again.

How are you spending your vacation? I think that mine is the most enjoyable that I ever spent. I belong to a girls' Outdoor Club. There are eight of us girls and we have the loveliest times. We get up at 5:30 every morning and walk a mile and a half to one of the city parks and then play tennis for about two hours. We then come home to our breakfast almost starved to death.

About one afternoon out of every week we take six or seven mile tramps and the rest of the afternoons we spend in the city parks, playing in the play grounds. When I write again I will tell you of our play grounds which are, I think, the most helpful things that were ever made in a city.

In August our club is going on a week's camping trip and we are all looking forward to that with the greatest delight. The country surrounding Tulsa is one of nature's most artistic works and there are many beautiful streams on which we may camp.

I have become acquainted with many interesting people through the Children's page of this paper and am always glad that I have written to the page. There is one little girl with whom I used to correspond and whose address I have lost. She lives in Texarkana and her surname is Wagener. If she reads this, I wish that she would write to me. Lovingly,

Evelyn.

Hammon, Okla., June 11, 1912.

Dear Miss Katherine and Cousins:
As I have seen several letters from Oklahoma but none from Hammon, I thought I would write my first letter to the Western Methodist. I will take for my subject the Legend of the Great Dipper. Once in another world there came a great drought and

every one was dying of thirst. A little child took a tin dipper and went out and prayed earnestly for a little water and when she lifted her cup it was full of clear, cold water. As she ran back she stumbled and fell and when feeling about trying to rise she touched a little dog which seemed to be dying of thirst. She poured a few drops of water in her hand and let him drink it. She did not see what happened to her cup but it grew larger and turned to silver. She ran on to give the water to her mother but just as she gave it to her, the mother heard a moan come from a servant. The mother thought such a little cup of water would not quench her thirst, so she pressed it to the lips of the servant, but no one saw that the cup grew larger and turned to gold. Just as the servant was preparing to give each member of the family a spoonful of the precious water, a stranger entered; he was dressed in a strange costume and spoke in a strange language, but he showed the same signs of thirst that they did. The servant said, "Sacred are the needs of a stranger in a strange land," and pressed it to the lips of the fainting man. Then the great wonder was wrought. The golden dipper flashed forth incrusts of precious diamonds, containing a fountain of gushing water which supplied the thirsting nation as freely as it had quenched the thirst of the little dog.

The stranger stood before them a glorious being and as he faded from view a silver trumpet tone was heard to say, "Blessed is he that giveth a cup of water in my name."

Your new cousin,
Louisa Day.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

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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 Neil
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.

POLICY FOR USE OF CONFERENCE HALF OF DUES ADOPTED BY THE WOMAN'S MISSION- ARY COUNCIL.

Whereas the General Conference made provision that each Conference might use half of its dues for mission work within the Conference, with the consent of the Woman's Missionary Council, and careful use of these funds for missionary purposes is obligatory upon the women of the Church, at a recent session of the Woman's Missionary Council this policy for the use of these dues was adopted; and, whereas many inquiries have come to the office since then concerning this matter and calling for interpretation of the same; uniformity of ruling from all the officers of the Council and Conference Societies is desired, the following interpretation was adopted by the Executive Committee of the Council May 9, 1912.

Item I. It May Be Used for Conference Expenses.

(Interpretation): 1. By the Conference expense is meant traveling expenses of executive officers, superintendents, and District Secretaries, publication of the Minutes of the Conference Society, and the distribution of literature in the Conference.

2. In a united Conference Society each department shall bear the expenses incidental to its own work. The expenses that pertain to both departments shall be equally shared, such as expense of each officer who serves both departments of work, Conference Organizers, conducting of itineraries for the joint work, public speakers at annual meetings.

3. The half of dues for the Home Department may not be used for (a) Conference expenses that can be covered by the Conference Expense Fund; (b) Salaries, Summer Schools, or Conferences, or culture of Conference officers.

Item II. For Deaconess Scholarships.

(Interpretation): By deaconesses and missionary scholarships is meant those candidates that have been accepted by the Candidate Committee, not for students at secondary schools.

Item III. For connectional enterprises and other work approved by the Woman's Missionary Council.

(Interpretation): By connectional enterprises and other work approved by the Woman's Missionary Council is meant the connectional work of the Home Department of the Woman's Missionary Council for which appropriations are made by the Council and for those Conference enterprises which have met with the indorsement of the Council.

Item IV. For missions enterprised by Conference Society with the approval of the Council.

(Interpretation): By Missions Approved by Conference Society with the approval of the Council is meant the opening of missions among foreign-born people, mill or mountain people where the Church has not sufficient backing to inaugurate and maintain those institutions.

Item V.

For salaries of mission workers where communities cannot assume the same, when the workers have been approved by the Woman's Missionary Council.

Item VI. For permanent investment in approved City Mission enterprises.

Before such grants can be made two-thirds of the purchase price of the property or building funds must be secured and a refunding bond to the amount of the donation be required in order that these moneys will be returned to the Conference Society in the event of fire, tornado, or sale.

Item VII.

These grants shall be made at the Annual meeting of the Conference Society. In an emergency only the Conference Executive Committee may be empowered to make grants.

Item VIII. A report of these grants shall be made to the General Office.

Orders for their payment shall be signed by the President, Corresponding Secretary, and Treasurer of the Conference Society.

UNION MISSIONARY MEETING AT CAMDEN, ARK.

Rarely do the ladies have an opportunity of such a treat as was afforded them yesterday afternoon in the parlor of the Methodist church, when Mrs. A. A. Tufts gave such an interesting talk on the recent Educational Missionary Institute held at Black Mountain, North Carolina.

All the Missionary societies of the town met together to do honor to the occasion and also to hear what was being done at these meetings.

After devotional exercises conducted by Mrs. J. W. Brown, Mrs. Tufts began in her usual clear, intelligent manner to tell us of the great work being done to train leaders for the Missionary work.

She described the beautiful scenery surrounding Black Mountain and the delightful climate until we almost felt the breezes from "The Land of the Sky." She reminded us that this place is the great watershed for Eastern United States, the spur of mountains on which this place is situated being the highest point between the Rocky Mountains and Atlantic Ocean.

This great movement was organized in 1892 and now there are three held in Canada and four in the United States.

The object is to train leaders who can go back home and do the work more intelligently, thus arousing more interest in missions.

She spoke of the ideal Assembly Hall surrounded by class rooms in which Missionary literature was taught by strong minds. She not only gave us the names of the speakers, but leading thoughts from their talks thereby bringing the message back to those of us who were not so fortunate as to go.

She emphasized the spiritual side of the meetings, how the various leaders brought out the Fatherhood of God. Denominational lines were almost obliterated, each stressing that all were working for one grand end.

She spoke of the number of young men and women from our leading colleges, who were in attendance, getting all they could from the meetings. The Vesper services were conducted by them each evening.

Her talk was very inspiring and we feel that good will come from it. After the talk iced lemonade was served.—Camden Exchange.

My dear Mrs. Thomas: If you could come and spend a few days with us I

Question Settled!

Plain as daylight! New book of 68 pages sent to any address for only 16c, in stamps. \$1 a dozen. Address: Mahaffey Co., Box 10, Clinton, S. C.

think you would have a pretty good idea of "what a missionary does with her time." Some one asked Miss Shaffer this question when she was at home. Just imagine! Miss Shaffer broke down in May, Miss Pyles, her second missionary, was sick at the time and had to go home to get well, so there was left in Juiz de Fora only Miss Epps, who had been on the field less than a year. Miss Warne went from here to take charge of the Mineiro. Miss Fenley of Bello Horizonte, too, is in bad health and is away from her station recuperating. Miss Shaffer is in the English Hospital in Rio getting well, but it will be months before she will be well enough to take full work again. She was going back to Juiz Saturday. We are working here.

No, I'm not gloomy, but it isn't right to have more stations than you can man, and literally break women down, is it?

It's a wonderful privilege to be a missionary and one I'm utterly unworthy of. I certainly know I'm not good enough to be one.

It is vacation time now, and I'm doing some of the many things I want to get done in this breathing spell.

Conference is to be held the seventeenth of July and we are all anxiously looking forward to it. Bishop Lambuth is on his way here now. His son, Dr. David, lives in Juiz de Fora and teaches in the Granbery.

The other day one of the girls saw my name on my tablet and said, "Why, I didn't know you had any other name but 'Miss Howell.'" I asked her if she thought my mother called me "Miss Howell" and she said, "Yes." I have two Bible classes in Portuguese. To the second grade class I tell stories of the life of Christ, and the third grade are studying Genesis.

Just think I've been in Brazil nearly two years. I've learned lots of things since I came, but have lots more. God is so good to me.

Today is a festal day here. I guess the Catholics had a procession early this morning, it is their custom. It is St. John's Day (St. John the Baptist) so early in the morning of his day they take his image and one of St. Peter down to the river and baptize them.

In this month, too, is the festival of the Holy Spirit. This is the month of balloons. They are made of paper. A wish is enclosed in the balloon, a candle lighted in it and it is sent up to the saints. If it comes down the saints don't get the message, but if it doesn't they receive it.

The Martha Watts is progressing, I'm glad to be able to report. Future generations may see it completed. No, really it isn't so bad. I guess a few more months and it will be ready. But it doesn't go like they do at home.

We were so sorry that Miss Gibson and Miss Bennett didn't get to come, but, of course, realize how pressing is the need in China.

Mr. and Mrs. C. L. Smith (May Dye) arrived in Brazil the first steamer of this month and were to have gone on down south to Porto Alegre, suppose they already have.

The need in our little city is great. The State Agricultural School is located here and students come from all over the country here. We need a good pastor who can reach these young men.

It would interest you to hear some of my English pupils recite. They say some funny things.

We will have some new boarders after June. Our girls this year are so nice, good children, no wings are sprouting yet, but they are natural.

I'm going to stop and go to bed now.

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W. F. TILLET, Dean.

Much love to my friends.

Please write me something and let me know the conference news.

With love,

Jennie O. Howell.

Piracicaba, June 24, 1912.

REPORT LITTLE ROCK CONFERENCE, W. M. S.

For Quarter Ending July 1, 1912.

Foreign Department.

Adult dues	229.34
Young people's dues	19.18
Life Membership dues	25.00
Juvenile dues	23.91
Conference Pledge	568.20
Young people's pledge	25.63
Junior pledge	68.90
Retirement Fund	4.50
Jubilee Fund	52.50
Scarritt Endowment	2.00
Conference Expense Fund	48.04
Total	\$1,067.20

Amount Raised by Districts.

Arkadelphia	108.19
Camden	161.28
Little Rock	230.02
Monticello	174.79
Pine Bluff	77.49
Prescott	93.68
Texarkana	221.75
Total	\$1,067.20

Home Department.

Adult dues	436.55
Young people's dues	14.87
Baby Roll dues	2.45
Brigade dues	15.51
Jubilee Fund	3.00
Relief Fund	3.60
Adult mite boxes	1.50
Baby mite boxes	4.53
Brigade mite boxes	39.31
Conference pledge	398.30
Young people's pledge	21.40
Junior pledge	42.23
Lucinda B. Helm Hall	5.00
Scarritt Endowment	18.75
Conference Expense	66.33
Total	\$1,073.33

Raised by Districts.

Arkadelphia	112.56
Camden	196.62
Little Rock	106.85
Monticello	181.09
Pine Bluff	158.90
Prescott	90.45
Texarkana	226.86
Total	\$1,073.33

Local Work.

Supplies sent off	\$50.00
Supplies given locally	330.86
Assistance of needy	370.62
Parsonages	659.79
Churches	478.61
Conference Expense Fund	19.06
Specials	208.48
Total	\$2,117.42
Total Foreign Department	\$1,067.20
Total Home Department	1,073.33
Total Local Work	2,117.42
Grand Total	\$4,257.95

Mrs. F. C. Floyd, Conf. Treas.

THE NEW PRESIDENT FOR STUTTGART TRAINING SCHOOL.

I take pleasure in announcing that Brother A. P. Few has been placed in charge of the Stuttgart Training School at Stuttgart.

Brother Few is an old teacher and a man of experience. He also has two sons, who are teachers, who will help him with the school. Besides these he expects to add other good, strong teachers to the faculty, which will, no doubt, strengthen the school to a great extent.

I would advise all fathers and mothers, who have children to send off to school, who are not prepared to enter college, to get in touch with Brother Few at once.

Brother Few is a good man and one of our faithful Methodist preachers, and will treat you right. All who are expecting to send their children away, could do no better. Stuttgart is a good town, with as high grade, intelligent Christian citizenship as can be found in the State and they will take pride in helping Brother Few to look after your children.

I hope that every Methodist in the district will get behind this school and help maintain it.

Z. D. Lindsay, P. E.

TRINITY, SHAWNEE.

We began our revival meeting at this place on Saturday night preceding the fourth Sunday in June. Our presiding elder was with us at the beginning and preached two very forceful and effective sermons. Rev. A. M. Dupree of Ada, came to us on Monday and did the preaching throughout the remainder of the time, rendering very faithful and effective service. Brother Shewbert of Asher also was with us the entire time. He is as full of the Holy Ghost as ever, and is unsurpassed as an altar and personal worker. The preaching was done with great power. Brother Dupree is fearless and uncompromising in his denunciation of sin, yet tender and sympathetic in his presentation of the grand truths of the gospel of our Savior. He is truly a pastor's helper and friend, not in any way sensational, but truly devoted to the work of leading souls to Christ.

The people heard and received the word gladly. Crowds of people filled the tent almost every service. The old time mourner's bench again became a reality and many were found there crying for mercy. Backsliders were reclaimed, sinners were converted and Christians were greatly strengthened spiritually. The visible results were forty-eight converted and reclaimed. Twenty-four have already been added to the church, with more yet to follow. New life has been given to our church. The Sunday school, Epworth Leagues, and mid-week prayer meeting are constantly increasing, not only in members, but in enthusiasm and spirituality. Pray for us.

T. M. Moore.

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.

OKLAHOMA REFORM SCHOOL.

It has been my intention to write the Methodist for quite a while, since leaving the pastorate and being appointed chaplain here at the State Reformatory. I have been very busy.

We have here 275 boys, whose terms range from six months to five years. It is our desire to see every one of these fellows "reformed." To this end, bad habits are prohibited as nearly as possible. Smoking, swearing and such things are not tolerated.

We have school five days during each week for those who need it most. You would be surprised to see how ignorant many of the boys really are.

Each Sunday we have Sunday school

and preaching services. We use Methodist literature.

Now brethren of Oklahoma, there is something that you can do to help in this reformation. You, no doubt, have some good, helpful books that you have read and enjoyed; but to you they are now useless. Why not send them to me that I may place them in the Library for the use of every boy who may be sent here for years. It would aid me in my work and be appreciated by the inmates. So preachers and laymen, send them along.

I will add a few words in regard to our church at Granite. Brother R. O. Stewart, our pleasant, efficient pastor, is aided by good, consecrated men and women as officers and teachers in Sunday school. The Woman's Home Mission Society is awake, they attend to business in a business way. The Junior League appears to be a live wire but Seniors are not active.

We have better prospects for crops this year than for quite awhile. Success to the Methodist.

Winfred W. Robinson,
Oklahoma State Reformatory,
Granite, Okla.

BINGEN, ARK.

We had a good meeting last week at Friendship on the Bingen Circuit, conducted by L. J. Ridling. He was pastor here four years once, and every one was so glad to have him come back and help in a meeting. He has many warm friends here. No wonder, he is so kind and friendly to all. He is so earnest and true to God, and holiness. He is a power. Thank God for such men. He preached one of the best sermons on prayer I ever heard. He closed that sermon by saying, if anybody wants to pray, come in this altar. And as he said it he kneeled himself, and the people came in a hurry to the altar. O! what praying. O! such pleading and crying to the Lord. The Spirit came and the people shouted in the old time way. We are thanking the Lord for such men. His sermon on God's faithful call was one of the most powerful appeals to sinners I ever heard. We had seekers at nearly every service. Not very many joined the church. Five had joined by letter before the meeting, and two joined during the meeting, which makes seven, and about seven others are talking of joining soon.

J. H. Callaway.

HOT SPRINGS METHODISM.

Present at Preachers' Meeting at Central Church, Monday morning, C. O. Steel, presiding; J. R. Dickerson, S. K. Burnett, Forney Hutchinson, R. M. Buckley and O. H. Keadle, pastors, with W. M. Pope, pastor of Shamrock, N. W. Texas Conference, and Rev. Reed, of the C. M. E. Church in the city. After singing, "When I can read my title clear," with prayer by Brother Pope, the following reports were made:

Dickerson stated that he assisted Steel in a meeting at New Salem last week. He had been informed that his prayer meeting was very fine during his absence Wednesday night. His Sunday school was specially good Sunday morning, with reasonably good congregations and a good day in every regard.

Bulkley reported a fine prayer meeting, with more than fifty present at Malvern Avenue; ninety-five in Sunday school; good congregation, especially at night, there were some 250 present, one infant baptized and one accession by letter.

Hutchinson reported his absence last week, helping McKelvey in a meeting at Cedar Glades, where they had a splendid revival, with about fifteen conversions. He learned on his return that Bulkley had a good prayer meeting at Central Wednesday night; 307 in Sunday school; Steel preached a good sermon in the morning, and Roy Farr,

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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.

C. S. Rennison, Secretary.

A. C. MILLAR, President.

recently licensed to preach, delivered his first sermon at night to a large and well pleased congregation. Hutchinson seemed to be gratified with the services of the day.

Burnett reported a splendid prayer meeting with women only Wednesday night, though it had not been announced that way. There were 109 in Sunday school, fairly good congregation in the morning and a surprisingly good congregation at night, considering that several young people had gone to hear Roy Farr's introductory sermon at Central.

Keadle reported that he had recreated at Little Rock last week. He had an average Sunday school at Tigert Memorial, small congregation at the morning hour for preaching, but a splendid congregation at night, with fine attention and good impressions.

Reed gave a fine report of his work at the C. M. E. Church.

Pope is spending a few weeks from his pastorate at Shamrock. He gave a good report of his work, having received twenty-five or thirty members into his church this year.

Keadle.

SEARCY DISTRICT CONFERENCE.

The Searcy District Conference met at McRae, July 9-11, at 9 o'clock with the presiding elder, A. F. Skinner, in the chair. Upon roll call, most of the pastors, several local preachers, and quite a number of delegates answered to their names. In fact the attendance was unusually large. The Conference was organized by electing J. F. Cowen, of Heber Springs, secretary, and Rev. H. H. Hunt, assistant. The several committees were appointed by the chair. The opening sermon was preached at 11 o'clock by Rev. W. T. Wilkinson, of Cabot. It was a fine sermon, and very helpful to all who heard it. All the preaching during the Conference was of a high order. The reports of the pastors showed a healthy spiritual condition in most of the charges of the district. Some of the pastors had held revival meetings with good results. The pastors all seemed hopeful of a good year along all lines. The interest in the business of the conference was good from first to last. Five persons were licensed to preach,

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J. E. HART, Secretary

Nashville

Tennessee

one local preacher was received from the M. E. Church, and one was recommended for Admission on Trial. The following delegates were elected to the Annual Conference: J. M. Williams, J. D. Pope, O. H. Davis, and C. M. Erwin; M. B. Johnson, and Rev. J. E. Weir, alternates. The good people of McRae entertained the conference royally, and seemed to enjoy the business meetings and the services of the conference very much.

J. F. Cowen, Secretary.

THIS BOOK HIGHLY COMMENDED.

"Letters From Italy, Switzerland and Germany."

By Virginia Carroll Pemberton.

Mr. B. W. Torreyson, Professor of Secondary Education, has placed it on the list of books recommended to High Schools of Arkansas.

Upon recommendation of Mr. R. C. Hall, Superintendent, the School Board ordered copies for the libraries of all the Little Rock Schools.

"It is entertaining always. . . . Not only this, but it reveals a liberal knowledge of the history, literature and art of Europe, and so is very instructive."—Henry Jerome Stockard, poet, and author of "A Study in Southern Poetry."

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FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Mannsville, Okla.

About twenty miles east of Ardmore on the Rock Island road is Mannsville, a very good business point. They have a bank and several stores. H. E. Crider and G. D. Wilkes do a nice real estate business. They are fine men. L. E. White is the druggist. Other readers of the Western Methodist are Dr. Ballard, Mrs. Cole, J. E. Hart, C. C. Hitchcock, J. H. Mashburn, J. W. Ray, Mrs. Robertson, J. R. Stallings, Dr. L. E. Covey, a worthy local preacher and Rev. J. C. Cooper, the pastor. With his aid we shaped up the old and secured Brother A. L. Fitzgerald as a new subscriber. We have a church and hope soon to build a parsonage. Cooper has an excellent young wife to cheer him through life. He is a zealous Christian, quite accommodating, and is having fine success. He is also pastor at

Ravia.

Here Brother Cooper met me. We had a good service with a large congregation and secured eight new subscribers, Mrs. Dr. Webster, Dr. C. N. Caton, J. C. Caperton, Mrs. J. M. Johnson, S. E. McFarlin, Prof. C. B. Holland, J. C. Pitson, and C. M. Ferguson. We enjoyed the hospitality of Brother and Sister McFarlin and of Prof. Holland and his wife. Ravia is a good railroad town. Several stores, bank, good public school, D. B. Bradshaw renewed his subscription. He is one of the leading merchants. Dr. Johnson takes an active part in the services. Ravia has fine granite in great abundance. They have also discovered copper and gold in paying quantities. Good deal of prospecting has been done. It only awaits capital to develop it. C. M. Ferguson can be referred to for further information. This is the home of Brother Holland a zealous local preacher. He is giving all his time to protracted meetings with good results. My visit to Ravia will be a pleasant memory.

Madill.

A few hours were spent in Madill with both pleasure and profit. Hon. Charles H. Wright drove me around in his buggy, an excellent dinner was enjoyed with his lovely family. Rev. J. W. Rogers, the pastor, was off with his family on a vacation. His people spoke of him in highest terms. Rev. W. S. Derrick, preacher and banker, was quite nice to me. He has long stood for the right. Madill is an excellent rail road town. Two Frisco roads cross here. It is prosperous, has two banks, four blocks of business, two lumber yards, large school house, and a fine class of citizens. Rev. Lovic Law had recently held a fine meeting at Madill, the good effects were visible to a passer-by. Collecting nicely from

the old we secured two new subscribers: J. W. Vandervort and B. C. Biles, whose kind invitation to a good dinner I had to decline on account of a previous engagement. Madill is in a fine farming country. They have several oil wells and are preparing to drill for more.

Sulphur, Okla.

One of the most noted resorts of Oklahoma is Sulphur. The noted Bromide and Sulphur artesian wells and springs have attracted thousands to Sulphur. Many have found the water quite beneficial. It is the county seat of Murray county. Population about 4,000. There are three banks, large well equipped hotels, several blocks of business houses the Deaf Mute school, two large brick ward schools. We have excellent church and parsonage at Vinita Avenue. Rev. M. C. Hamilton is the popular pastor. His people prize him very highly and love him very much. He is making a fine preacher. First church is served by Rev. J. W. Moore. He and his good wife have served the church long and well. They have recently had an excellent revival. Brother Moore seems to be a great success at what he undertakes. He is a superior man. It was a great pleasure to meet Mrs. Dr. Southard and her beautiful daughter, Miss Maudina, of Charleston, Ark., who is spending the summer in Sulphur with her brother, Rev. M. C. Hamilton, while his wife is in the hospital for treatment. I secured two new subscribers, Rev. G. W. Gilmore and Rev. E. O. Roberts.

Hickory Circuit.

A day and night were spent on this work, driving out six miles to Palmer, where Rev. Charles Mann, the pastor and Rev. W. S. Lee were having an excellent meeting. Brother Lee is an interesting speaker. Has clear ideas and uses the scriptures with ease and to a good purpose. Brother Mann is in much favor with his people and is having a prosperous year. Brother Jones, a good Baptist brother, was very kind to me, as was also Brother J. M. Hawkins and D. S. Lindsey, who subscribed for the Western Methodist, as did also G. E. Chambers. We had a great service at night with a large congregation. Your Field Editor preached. There were several grown men and women shouting at once. It was like an old time camp meeting. It was truly good to be there.

Ada, Okla.

A short stop was made in Ada, having a few moments with Rev. C. L. Brooks, pastor of First Church. He was too busy to go with me, and our time being limited, we only saw a few of his people, having seen most of them on a former visit. First church is one of the most desirable charges in the conference, having a \$5,000 brick parsonage and \$20,000 church. Rev. A. M. Dupree drove me around in his buggy to see a few of his people. He is quite pleasant, is in his third year. The strength of his church has been doubled, and his Sunday school has also greatly increased. He has the respect and love of both young and old. He has recently married one of his most charming young lady members. Collecting from several of the old we secured Mrs. W. B. Gay as a new subscriber, with whom we enjoyed an excellent dinner. The State Normal is doing well.

Wetumpka, Okla.

A night was spent most pleasantly with Rev. J. E. Vick in Wetumpka. We drove out about three miles to a meeting Lonsbury and a Baptist were holding. There were present a large congregation and about twenty had made profession. Brother Lonsbury is serving a work in the Tulsa District. He stands well with those



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Courses in Literature, Music, Art, Expression and Domestic Science are offered by expert teachers.

The college maintains a very fine Preparatory Department.

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

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who know him. He is a worthy local preacher. Brother Vick drove me around among his members. Many of them were out of the town. Shaping up some of the old we secured three new subscribers: Mrs. T. W. Mackey, Prof. J. B. Pike, and Mrs. H. C. Roberts.

Wetumpka is a real good town. Some most beautiful stores, three banks, large new city hall, four churches, two large public school houses, a fine class of citizens in an excellent farming country. Brother and Sister Vick are dearly loved by every one. The children all claim him. One sweet little seven year old girl several years ago said, (when her two older sisters expressed a purpose never to marry,) "I am going to marry

Brother Vick if I can get him; if I can't, then I am going to marry the President of the United States." This is about the way the young people love him. He pets them all and they all love him. It was a real pleasure to meet Rev. J. R. Cason, the Baptist pastor. He gave me a good hug, and tears filled his eyes when we met. We were co-pastors in Paris, Ark. His good wife would have me to dine with them, which was indeed enjoyed. Miss Pettie Clay, their accomplished daughter, has a position in the public school in Wetumpka. She is a graduate of Central Baptist College, of Conway, Ark.

Wetumpka, Okla.

At the crossing of the Frisco and Ft.

Smith and Western roads in Okfuska County is Weleetka. It is a substantial town, two banks, four or five blocks of business houses, excellent school, and a fine farming country.

Our church was burned over a year ago. An excellent cut stone church is being built. They hope to get it ready this fall. It will be a great credit to the town.

Rev. E. S. Harris is pastor the second year. He is accepted as a very fine preacher. His father and grandfather were great preachers. Brother Harris has a devoted wife and four sweet children. His people are delighted with him. Shaping up the old I secured Prof. H. L. Melton as a new subscriber.

Henrietta, Okla.

Sunday was spent most pleasantly with Rev. J. J. Fowler. Sister Fowler was away attending an Indian District Conference. They have a lovely daughter and a noble son. This is Brother Fowler's third year. He has had good success. They have a most excellent Sunday school, with Brother Charles Brock, superintendent, and Sister Long has charge of the large primary department. I have not seen a better school in a town of this size. This is a good railroad town. Two roads, coal mines all around, natural gas. Six blocks of business. Three banks. Large public school house. We have neat church and parsonage. We had two gracious services, that seemed to be appreciated. The pastor, and Brother and Sister B. K. McElhannon took good care of me. Shaping up the old we secured six new subscribers: B. K. McElhannon, B. Jenkins, Roy Moffit, J. Gibson, A. Collier, and Mrs. S. W. Gallamore.

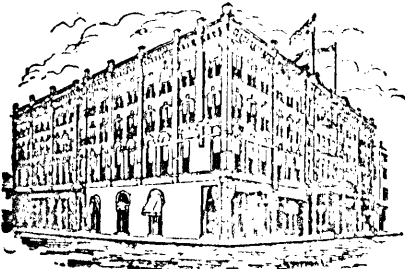
THE PRESENT OUTBREAK OF THE FALL ARMY WORM AND RECOMMENDATIONS FOR ITS CONTROL

The Department of Agriculture is using all means at its disposal to meet the emergency caused by the very great destruction of crops in the South by the fall army worm. This insect is present in unprecedented numbers from Louisiana and Arkansas eastward to the Atlantic Ocean, and is destroying corn, cotton, sugar cane, rice, and other crops to such an extent as to cause great anxiety on the part of planters and others. By means of an emergency appropriation by Congress it is possible for the Department to render quick assistance.

Plans for this work, in co-operation with the States concerned, are being rapidly perfected. The insect will un-



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doubtedly continue its ravages for some time unless checked. In all probability another brood will appear after the present one transforms in the ground. For these reasons immediate action towards destroying the worm is strongly advised.

The Department recommends the use of arsenicals. Among these are arsenate of lead, Paris green, and London purple. In most cases it will be best to apply these poisons in dry forms instead of with water. Dry applications can be made by sifting the poisons upon the plants through light cloth sacks or by means of blowers or dusting machines. Liquid applications must be made with spraying apparatus to be effective. For this reason the dry applications meet the present emergency better than liquid ones.

Arsenate of lead in powdered form is recommended above all other arsenicals because it will not injure the foliage of any of the field crops grown in the South. It may be applied without the addition of any carriers. Paris Green is next in effectiveness, but should be mixed with its weight of air-slaked lime or flour to prevent burning of the foliage, which is likely to occur if it is applied undiluted. London purple may be used, but should be applied with air-slaked lime or flour, as recommended in the case of Paris green. Wherever it is feasible to use liquid sprays, arsenate of lead in powdered form should be used at the rate of three pounds per barrel of water. Paris green should be used at the rate of about 10 ounces per barrel. It is best in case Paris green is used in this way to add two pounds of freshly slaked lime to prevent burning.

Whether dry or liquid preparations are used it is extremely important that the applications be made with thoroughness. In the case of corn, some of the poison should be placed in the heart of the plant, where the greatest damage is done. A small amount is all that is required to kill insects. In the case of cotton, powdered arsenate of lead should be applied at the rate of about five pounds per acre. The usual method of utilizing cloth sacks carried through the field on horseback is perfectly adapted to this crop.

On forage crops and others in the case of which unfortunate results might follow the use of arsenicals, other expedients must be adopted. In pastures and in some instances on alfalfa many of the worms can be destroyed by the use of rollers or drags. In alfalfa that would be injured by rolling or dragging, the plants should be cut for hay. When the worms are forced from the fields by this means, many can be killed by means of drags or by plowing them under when they make their way to other fields. Immediately after cutting, alfalfa fields should be thoroughly disked. This will kill many of the worms before they can leave and will break up and destroy the cells of those that have gone into the ground for pupation.

The method of destroying the insects when they are in the quiet stage in the ground, to which reference has just been made, is of importance next to the use of arsenicals in checking the pests. In fact, in many cases it is by far the most effective means that can be followed.

For fields threatened with invasion but not actually attacked, a deep furrow should be plowed out around the entire circumference of the field; into this the caterpillars will fall, when they may be crushed by dragging a heavy log through the furrow. If the soil is such as to be somewhat impervious to water, this furrow may be kept partly filled with water, on the surface of which a small quantity of kerosene may be poured, which will kill the worms almost immediately when they come into contact with it.

Since the worms seem invariably to

consume the grass and other vegetation growing in fields before attacking either corn or cotton, it should prove an important method of protection to spray or dust grass and weeds in corn fields threatened with attack with arsenate of lead according to the methods advised above.

Throughout the greater part of the South there is likely to be another destructive brood of the army worm which will come from the transformation of the present generation in the soil. Therefore every effort should be made to break up the pupal cells, so that the next brood will not appear. This can be accomplished by the use of plows, cultivators and harrows. Wherever any crop which can be tilled has been injured by the fall army worm it is advised that further injury be prevented by the use of cultivators and harrows. Much good can also be accomplished by plowing fields or portions of fields where all of the crop has been destroyed. The treatment of bare places about cultivated fields in this way will be of assistance.

To summarize the situation, the Department recommends the speedy application of arsenical poisons and the working of the ground wherever practicable, in order to prevent further damage.

Warning.—Great care should be taken that cattle and other stock are kept from pasturing in the fields where the grass or other crops have been poisoned with arsenicals; also, that poisoned plants are not fed to stock.

James Wilson,
Secretary of Agriculture.

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MARY NORMAN MOORE, President.

THE MEETING OF THE CONFERENCE BOARD REPRESENTATIVES.

In response to the call of the Corresponding Secretary of the General Board of Church Extension, representatives of the various Conference Boards of Church Extension assembled in Louisville, Ky., on May 7, at 9:30 a. m., in the Fourth Avenue M. E. Church, South.

Dr. W. F. McMurry, Secretary of the General Board, took the chair, and requested Rev. A. J. Berryman, of the Virginia Conference, to conduct the opening religious services, which he did in a very pleasing and impressive manner.

The meeting was then organized by the election of Dr. McMurry as Chairman and Rev. J. Edgar Wilson, of the Florida Conference, as Secretary.

The roll of the Conferences was called and the following delegates, representing twenty-five conferences, were found to be present, viz:

Delegates present at first roll call:
Arkansas Conference—Rev. J. J. Galloway.

Baltimore Conference—Rev. R. L. Fultz, Rev. P. W. Jeffries.

Central Texas Conference—Rev. C. R. Wright, Rev. J. A. Whitehurst.

Columbia Conference—Rev. W. T. Goulder.

Denver Conference—Rev. R. E. Dickenson.

Florida Conference—Rev. J. B. Mitchell, Rev. J. Edgar Wilson.

Illinois Conference—Rev. T. H. Ballarby, Mr. W. L. Demaree.

Kentucky Conference—Rev. W. M. Britt.

Little Rock Conference—Rev. Moffett Rhodes.

Louisville Conference—Rev. D. S. Campbell.

Memphis Conference—Rev. L. T. Ward.

Mississippi Conference—Rev. W. J. Dawson.

Missouri Conference—Rev. W. L. Scarborough.

North Alabama Conference—Rev. W. O. Horton, Mr. J. H. Wilson.

North Georgia Conference—Rev. A. J. Sears, Col. R. L. Cox.

(Continued on page 16.)

FROM MIKE CASSIDY.

Just closed a meeting at Ft. Towson, Okla. This meeting was not the victory that we had hoped for, though in many respects a great meeting. There were forty-five conversions. Some of these were men who are heads of families. There were two hindrances in this meeting. One was the extreme hot weather, the other, a two days' picnic with mudslinging by candidates for various places, from U. S. Senate down to the smallest office. We have a good church at this place, and some very aggressive, wide-awake members. Brother G. E. Holley is pastor. A more efficient, clean and hustling pastor will not be found. He is lovable and loved by all the people. Just a word for Sister Holley. She is accomplished, discreet, but a fine helper in the cause of the kingdom. She has taught school and now teaching music. She can do this and keep her children clean and her house as neat as a pin. Brother and Sister Holley are true blue, and would do credit to any station in our conference.

I begin a meeting at Soper next Sunday with Brother J. H. Rogers. I am full up to Conference. I am making my slate for winter. Let us push the battle for an all the year round revival.

Yours to serve,
M. A. Cassidy.

MALVERN CIRCUIT.

Our meeting at the Wisconsin Camps was a great success. Brother C. B. Holmes of the Crossett camps did the preaching. We were assisted in the personal work by Misses Lillie Matthews and Iva Owen, two students of Searritt Bible and Training School. The pastor, J. H. Rose, did good work and he has cause to rejoice over the success of this meeting. The meeting ran two weeks and there were twenty-five reclamations and twenty-four additions to the Methodist church. Six gave their names for the Baptist church. As a result of this meeting a Christian teacher will be put in the school this winter thus helping to conserve the results of the work done. More than \$100 was voluntarily given for the expense of the meeting. The Camp citizens take their collections in a quiet way and are thus successful.

J. M. Workman.

STONEWALL CHARGE.

I have just closed two meetings on my work. First, at Owl Creek, three and a half miles north of Stonewall. We had fine success. The Lord came in power. We organized a church with twenty-eight members, with more to come. Closed the meeting with fourteen at the altar for prayer. Four saved the last night. From there to Lone Oak, four miles north of Tupelo, Okla. A good meeting at that place. We have thirty-eight members out there where we did not have anything. A good Sunday school and a good prayer meeting. That is the place where God lives in the hearts of the people. My work is moving on. We have good people. They have just made up money to send the writer and his wife to see their people in Arkansas, where he will hold two meetings with the people he was reared with. May God bless and save. May this be a great year for the church.

B. L. Williams.

VANOSS CHARGE.

We have just closed our first meeting the Vanoss charge. This meeting was held at Friendship. The Lord blessed us in every service. The meeting closed in a halo of glory. Thirty-five conversions and thirty additions to the church. My wife helped me do the preaching and did her level best to beat me. We start our second meeting at Lightning Ridge tomorrow night, the 3rd. Brethren, pray for us.

W. H. Strong and Wife.

WAPANUCKA, OKLA., AND ELSE.

I have just returned from the Hickory charge, West Oklahoma Conference, where I assisted Rev. Chas. Mann in a twelve days revival meeting at Palmer.

There were but few professions of faith in Christ, but there were several reclamations and several additions to the church.

The services were well attended and upon several occasions the tide of spirituality ran high.

Our esteemed Field Editor, Rev. D. J. Weems, was with us for two services, favoring us with a most edifying sermon.

Brother Mann, the pastor, is deservedly popular with his parishoners.

Our association with him and his excellent people was an occasion of delight.

When the West Oklahoma Conference is annexed to the East Oklahoma Conference, when Brother Mann shall have finished his quadrennium on the Hickory charge and becomes the presiding elder of the Ardmore District I would like to have his parish. Of course I would not disturb him sooner.

We began a meeting last Sunday at Clarita, Rev. I. F. Harris, of Waxahachie, Texas, assisting. We are expecting a great meeting. Rev. T. P. Turner, our efficient presiding elder, was with us the third and fourth and held our third quarterly conference. He reports things in fine shape throughout the Durant district.

Many kind wishes for the success of the Western Methodist and with kindly regards to all the brethren, I am

Fraternally,
W. S. Lee.

Wapanucka, Okla., Aug. 5.

A GOOD MEETING.

Just closed a good meeting with the true, tried and reliable J. M. Russell, who is traveling the Adair circuit. He is as usual bringing things to pass. Had some twenty professions and several reclaimed. Organized a class with twenty-seven members at a place some four miles north of Adair. Crops are fine in these parts and the people are rejoicing. Go to help Brother W. A. Frazier this evening. Yours, pushing the battle for our Lord against sin,

J. D. Edwards.

A CORRECTION.

Your printer makes me say thirty additions where it should have said thirteen. Please correct and oblige

J. W. French.

Minco, Okla., Aug. 3, 1912.

REQUEST FOR PRAYER.

We are arranging to start a meeting at Red Oak on August 14 with Rev. D. A. Shaw to help us. Will all the brethren offer special prayer with their congregations next Sunday for a great meeting?

Yours fraternally,

Hal. A. Burns, P. C.

Wilburton, Okla., Aug. 5.

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.

WING, ARK.

We are in the midst of a good revival. Have been here ten days; twenty-six conversions and several reclaimed at present. We are having sickness, unbelief, malice and strife to contend with, but God is with us and we are getting along better except the sickness. Brethren, pray for us. We are doing our best.

Yours,

Cole and Wayland.

August 5, 1912.

FORT TOWSON, OKLA.

Our revival meeting came to a close Sunday night. The visible results were about forty conversions and reclamations; twenty additions to the Methodist Church, and the membership considerably revived. Rev. Mike Cassidy was with us and preached the gospel "with power and in demonstration of the spirit." He does not compromise with sin; preaches an intelligent gospel; is not sensational, and has a mighty passion for the souls of lost men. Truly we were all made stronger and edified by Cassidy's sermon, and eternity alone can reveal the great good accomplished by this revival.

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QUARTERLY CONFERENCE

LITTLE ROCK CONFERENCE.

PINE BLUFF DISTRICT.

(Third Round.)

Rowell Ct. Aug. 17, 18
Altheimer Aug. 24, 25
Swan Lake Aug. 27, 28
Humphrey Aug. 29

Z. D. LINDSAY, P. E.

ARKADELPHIA DISTRICT.

(Third Round.)

Holly Springs August 10, 11
Traskwood, at Point View August 17, 18

T. D. SCOTT, P. E.

MONTICELLO DISTRICT.

(Third Round.)

Parkdale August 17, 18
Hamburg Station August 24, 25
Johnsville Ct. August 31
Lacey Ct. Sept. 7, 8

R. W. McKAY, P. E.

MONTICELLO DISTRICT.

(Fourth Round.)

Tillar Sept. 14, 15
McGehee Sept. 15, 16
Wilmar Sept. 21, 22
Warren Sept. 22, 23
Snyder Sept. 28, 29
Crossett Sept. 29, 30
Mt. Pleasant Oct. 5, 6
Watson Oct. 12, 13
Dermott Oct. 13, 14
Wilmot Oct. 19, 20
Blissville Oct. 20, 21
Endora Oct. 24, 25
Hamburg Ct. Oct. 26, 27
Hamburg Station Oct. 27, 28
Lacey Nov. 2, 3
Johnsville Nov. 9, 10
Hermitage Nov. 10, 11
Monticello Nov. 15, 17

Will not each pastor carefully examine the discipline and have every report ready? Select your stewards with care and have your lists ready.

R. W. McKAY, P. E.

LITTLE ROCK DISTRICT.

(Fourth Round.)

Austin Ct. at Concord Sept. 7, 8
Hickory Plains Ct. at Bethlehem Sept. 14, 15
Des Arc Sept. 21, 22
Carlisle Mission, at Hamilton Sept. 29, 30
Carlisle Station, p. m. Sept. 30
Bauxite Ct. at Bauxite Oct. 5, 6
Benton Ct. at New Hope, at Hazen, p. m. Oct. 6
DeVall's Bluff and Hazen, p. m. Oct. 9
Oak Hill Ct. Oct. 12, 13
Bryant Ct. at Salem, p. m. Oct. 13
Maumelle Mission, at Roland Oct. 19, 20
Twenty-eighth Street, p. m. Oct. 23
Tomberlin Ct. Oct. 26, 27
England, p. m. Oct. 27
Mabelvale Ct. at Primrose Nov. 2, 3
Highland, p. m. Nov. 3
Highland Quarterly Conference, p. m. Nov. 4
Lonoke Station, p. m. Nov. 6

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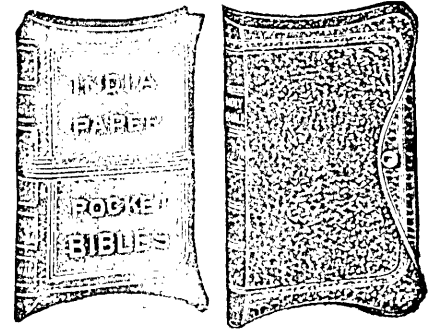
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Pulaski Heights, p. m.	Nov. 13
Winfield Memorial, a. m.	Nov. 17
Winfield Memorial Quarterly Conference, p. m.	Nov. 14
Hunter Memorial, p. m.	Nov. 15
Henderson's Chapel, p. m.	Nov. 18
ALONZO MONK, P. E.	

CAMDEN DISTRICT. (Third Round.)	
Huttig Ct.	August 10, 11
Chidester Ct.	August 17, 18
W. P. WEALEY, P. E.	

TEXARKANA DISTRICT. (Third Round.)	
Horatio Ct., at Chapel Hill	August 10, 11
Umpire Mission	August 17, 18
Foreman Ct., at Wallaw	August 24, 25
College Hill	Sept. 1
Fairview	Sept. 8
J. A. HENDERSON, P. E.	

PRESCOTT DISTRICT. (Third Round.)	
Murfreesboro	Aug. 10, 11
Bingen, at Harmony	Aug. 17, 18
Sweet Home	Aug. 24, 25
Hope Mis.	Aug. 31, Sept. 1
Center Point	Sept. 8
Harmony	Sept. 15
W. C. HILLIARD, P. E.	

ARKANSAS CONFERENCE. MORRILTON DISTRICT. (Fourth Round.)	
Clarksville Ct., at Hays Chapel	Aug. 31-Sept. 1
Hartman Ct., at Hartman	Sept. 1, 2
Altus and Denning, at Denning	Sept. 7, 8
London Ct., at London	Sept. 8, 9
Pottsville Ct., at New Hope	Sept. 14, 15
Russellville	Sept. 21, 22
Dover Ct., at Shady Grove	Sept. 21, 22
Atkins	Sept. 22, 23
Lanty Ct., at Pleasant	Sept. 28, 29
Morrilton Station	Sept. 29
Holland Ct., at Bethlehem	Oct. 5, 6
Quinnan Ct., at Sulphur Springs	Oct. 12, 13
Quinnan Station	Oct. 13
Lamar Ct., at Lamar	Oct. 19, 20
Clarksville	Oct. 20
Morrilton Ct., at Hill Creek	Oct. 27, 28
Plumerville	Oct. 28
Dumasus Ct., at Steel Chapel	Nov. 2, 3
Springfield Ct.	Nov. 3, 4
Conway Station	Nov. 9, 10
Conway Mission at Conway	Nov. 9, 10
F. S. H. JOHNSTON, P. E.	

HARRISON DISTRICT. (Fourth Round.)	
Valley Springs Ct., at Center Point	Aug. 3, 4
Bellefonte Ct., at Gaithers	Aug. 6, 7
Alpena Ct., at Alpena	Aug. 10, 11
Green Forest Station	Aug. 17, 18
Berryville Ct., at Moore School	Aug. 24, 25
Berryville Station	Aug. 31-Sept. 1
Kingston Ct., at Purdy	Sept. 2, 3
Osage Ct., at Osage	Sept. 7, 8
Harrison Station	Sept. 9, 10
Marshall Station	Sept. 14, 15
Leslie Station	Sept. 15, 16
Edgemont Ct., at Edgemont	Sept. 16, 17
Clinton Ct., at Scotland	Sept. 21, 22
Dennard Ct., at Pleasant Grove	Sept. 28, 29
Yellville Ct., at Oakland	Oct. 5, 6
Cotter Ct., at Gassville	Oct. 12, 13
Mtn. Home Ct., at Mtn. Home	Oct. 13, 14
Yellville Station	Oct. 19, 20
Lead Hill Ct., at Pyatt	Oct. 26, 27
Eureka Springs Station	Nov. 9, 10
W. T. MARTIN, P. E.	

FT. SMITH DISTRICT. (Fourth Round.)	
Ft. Smith Ct., at Springhill	Sept. 7, 8
Charleston Ct., at Weaver	Sept. 14, 15
Huntington and Mansfield, at M.	Sept. 22, 23
Hackett Ct., at Bethel	Sept. 28
Hartford and Midland, at M.	Sept. 29
Van Buren Ct., at Long Bell	Oct. 6
Mulberry Ct., at Oak Grove	Oct. 12, 13
Alma and Kibler, at Alma	Oct. 13, 14
Dyer Ct., at Dyer	Oct. 19, 20
Midland Heights	Oct. 21
Dodson Ave.	Oct. 23
Greenwood	Oct. 27, 28
Beech Grove	Oct. 30, 31
Ozark Mission, at Gar Creek	Nov. 2, 3
Ozark Station	Nov. 3, 4
First Church	Nov. 7
Van Buren Station	Nov. 8
Central Church	Nov. 11

FT. SMITH DISTRICT. (Fifth Round.)	
Ft. Smith Ct., at Springhill	Sept. 9, 11 a. m.
Charleston Ct., at Weaver	Nov. 9, 11 a. m.
Huntington and Mansfield, at M.	Nov. 7, 9 a. m.
Hackett Ct., at Bethel	Nov. 6, 11 a. m.
Hartford and Midland, at M.	Nov. 6, 8 p. m.
Van Buren Ct., at Long Bell	Nov. 8, 3 p. m.
Mulberry Ct., at Oak Grove	Nov. 4, 10 a. m.
Alma and Kibler, at Alma	Nov. 5, 9 a. m.
Dyer Ct., at Dyer	Nov. 4, 3 p. m.
J. M. HUGHES, P. E.	

FAYETTEVILLE DISTRICT. (Third Round.)	
Lincoln Ct., at White Rock	Aug. 10, 11
Prairie Grove	Aug. 11, 12
Parksdale and Farmington at P.	Aug. 13, 14
Fayetteville Sta.	Aug. 18, 19
J. B. STEVENSON, P. E.	

WHITE RIVER CONFERENCE. SEARCY DISTRICT. (Third Round.)	
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.)	
Parkin Station	Aug. 10, 11
McCrory at Fake's Chapel	Aug. 17, 18
Council Ct.	Aug. 24, 25
J. K. FARRIS, P. E.	

JONESBORO DISTRICT. (Third Round.)	
Luxora and Rozelle at Rozelle	Aug. 10, 11
Barfield at Clear Lake	Aug. 11, 12
Oseola	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.)	
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.)	
Mareella 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. OKLAHOMA CITY DISTRICT. (Fourth Round.)	
Minca, at Bethel	Sept. 7, 8
Stratford and Byars	Sept. 14, 15
Purell	Sept. 15, 16
Noble, at Shiloh	Sept. 21, 22
Lexington	Sept. 22, 23
Paoli, at Paoli	Sept. 28, 29
Paul's Valley	Sept. 29, 30
Epworth	Oct. 6, 7
St. John's	Oct. 6, 8
Piedmont	Oct. 12, 13
Capitol Hill	Oct. 13, 14
St. James	Oct. 16
Geary	Oct. 19, 20
El Reno	Oct. 20, 21
St. Luke's	Oct. 23
Guthrie	Oct. 26, 27
Perry	Oct. 27, 28
Blanchard	Nov. 2, 3
Norman	Nov. 3, 4
Armadia	Nov. 6
Moore	Nov. 7
Franklin	Nov. 9, 10
Pastor's Day with the P. E.	

A review of the work up to date. What I expect. Dinner with the P. E. Final campaign. A clean record for conference.
O. F. SENSABAUGH, P. E.

LAWTON DISTRICT. (Fourth Round.)	
Indian Work, at Big Bow	Aug. 31-Sept. 1
Hastings Ct., at Martin's Chapel	Sept. 7, 8
Hastings Station	Sept. 8, 9
Tipton Ct., at Tipton	Sept. 14, 15
Frederick Station	Sept. 15, 16
Elmer Ct., at Francis	Sept. 21, 22
Altus Station	Sept. 22, 23
Randlett Ct., at Randlett	Sept. 28, 29
Temple Station	Sept. 29, 30
Mt. Park Ct., at Mt. Park	Oct. 5, 6
Headrick Station	Oct. 6, 7
Walter Ct., at Walter	Oct. 12, 13
Lawton Station	Oct. 13, 14
Grandfield Ct., at Grandfield	Oct. 19, 20
Davidson Ct., at Davidson	Oct. 20, 21
Manitou Ct., at Jack Creek	Oct. 26, 27
Snyder Ct., at Snyder	Oct. 27, 28
E. E. L. MORGAN, P. E.	

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 Spring Creek	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. 29, 30
Carpenter at Herring	9 a. m., Sept. 30
Thomas Mission at Bethel	Oct. 5, 6
Custer City	Oct. 6, 7
Dill City at Hagar	Oct. 12, 13
Weatherford, 8:00 p. m.	Oct. 22
Cordell	Oct. 19, 20
Foss at Jones	Oct. 13, 14
Clinton, 8:00 p. m.	Oct. 21
Woodward	Oct. 23
Tangier	Oct. 24
Island 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.)	
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.	

ARDMORE DISTRICT. (Third Round.)	
Ardmore, Carter Avenue	Aug. 21
Our slogan—Assessments in full and one thousand additions.	
W. U. WITT, P. E.	

MANGUM DISTRICT. (Third Round.)	
Rocky Station	Aug. 10, 11
Hobart Station	Aug. 11, 12
Mangum Ct., at Center Point	Aug. 17, 18
Eldorado Station	Aug. 24, 25
Mangum Station	Aug. 27
Prairie Hill Ct.	Aug. 31-Sept. 1
C. F. MITCHELL, P. E.	

Thousands Quit Shaking!

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

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

Swamp Chill and Fever Cure

Guaranteed To Do The Work Or Money Back

It seldom requires over three days to break the chills with *Swamp Chill and Fever Cure*, and once broken, they do not return as they do where quinine and patent medicines are used. If the chills return after using *Swamp Chill and Fever Cure*, any Druggist is authorized to return your money at once. A sure cure for Malaria and Grippe—Does the work thoroughly in three days.

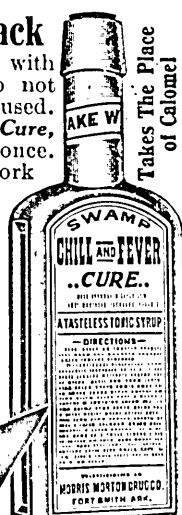


50c—At All Druggists—50c

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

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

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



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
Preaching at Allen Sept. 13 at night	
Dustin and Lamar at Dustin	Sept. 15, 16
Holdenville	Sept. 21, 22
Wetumka	Sept. 22, 23
Wetumka	Sept. 24
Sasakwa at Sasakwa	Sept. 25
Ada Mission at Colbert	Sept. 28, 29
Ada, First Church	Sept. 29, 30
Ada, Asbury	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.	

CHOCTAW-CHICKASAW DISTRICT. (Third Round.)	
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 Towah, July 24-28. Opening sermon will be preached by A. S. Williams, July 23 at 8 p. m.	
ORLANDO SHAY, P. E.	

VINITA DISTRICT. (Fourth Round.)	
Chouteau	Aug. 10, 11
Pryor	Aug. 11, 12
Fairland Ct., at Shiloh	Aug. 14
Fairland Ct., at Aurora	Aug. 15
Fairland Ct., at Wyandotte	Aug. 16
Fairland Ct., at Fairland	Aug. 17, 18
Afton	Aug. 18, 19
Whiteoak, at Whiteoak	Aug. 21
Adair Ct., at Hazel	Aug. 23
Adair Ct., at Wauhatchie	Aug. 24, 25
Adair and Big Cabin, at Adair	Aug. 25, 26
Adair Ct., at Wylie's Chapel	Aug. 26
Adair Ct., at Pensacola	Aug. 27
Grove Ct., at Needmore	Aug. 29
Grove Ct., at Grove	Aug. 30
Beaty's Prairie Ct., at Jay	Aug. 31-Sept. 1
Peggs Ct., at Peggs	Sept. 7, 8
Peggs Ct., at Lowrey	Sept. 9
Peggs Ct., at Kansas	Sept. 10
Peggs Ct., at Leach	Sept. 11
Peggs Ct., at Rose	Sept. 12
Peggs Ct., at Locust Grove	Sept. 13
Spavinaw Ct., at Salina	Sept. 14, 15
Spavinaw Ct., at Spavinaw	Sept. 16
Spavinaw Ct., at Lynch	Sept. 17
Chapel Ct., at Chapel	Sept. 18
Wagoner Ct., at Prairie View (Wagoner's Chapel)	Sept. 19
Wagoner Ct., at Fairview (Mann's Schoolhouse)	Sept. 20
Wagoner Station	Sept. 21, 22
Inola Ct., at Talala	Sept. 22, 23
Inola Ct., at Tiawah	Oct. 6
Inola Ct., at Starr Chapel	Oct. 8
Welch Station	Oct. 10
Bluejacket Ct., at Bluejacket	Oct. 12, 13
Centralia Ct., at Centralia	Oct. 19, 20
Claremore	Oct. 27, 28
Miami	Oct. 31
Vinita	Nov. 1
Chelsea	Nov. 3, 4

At all the week-day appointments at

places in the country, wherever practicable, there will be services at 4 and 8 p. m., with a picnic supper on the ground.
E. M. SWEET, JR., P. E.

TULSA DISTRICT. (Fourth Round.)	
Preachers in charge, please see that your trustees are ready with full and complete answers to question 31, also that your Women's Missionary Societies are ready with their reports for the year.	
Beggs	Aug. 25
Caweta	Sept. 1
Broken Arrow	Sept. 2
Okmulgee	Sept. 7, 8
Henryetta	Sept. 8, 9
Bearden Ct.	Sept. 11, 15
Okemah	Sept. 15, 16
Shawnee, First Church	Sept. 21, 22
Shawnee, Trinity	Sept. 22, 23
Depew Ct., at Depew	Sept. 28, 29
Bristow	Sept. 29, 30
Bald Hill-Hamilton, at Bald Hill	Oct. 5, 6
Redfork and Mounds	Oct. 6, 7
Haskell and Bexley	Oct. 12, 13
Tigert Memorial, Tulsa	Oct. 13, 14
Boston Ave., Tulsa	Oct. 16
Stillwater	Oct. 19, 20
Stroud and Davenport, at Stroud	Oct. 20, 21
Okfuskee Ct., at Mount Grove	Oct. 26, 27
Prague Ct., at Prague	Oct. 27, 28
Sapulpa	Nov. 2, 3
GEO. C. FRENCH, P. E.	

Tulsa, Okla., Box 117.

MUSKOGEE DISTRICT.

THE MEETING OF THE CONFERENCE BOARD REPRESENTATIVES.

(Continued from page 13.)

North Mississippi Conference—Mr. J. R. Bingham.
Northwest Texas Conference—Rev. J. H. Chambliss.
Pacific Conference—Rev. S. W. Walker.
St. Louis Conference—Rev. Ed. S. Tetley, Rev. W. B. Hays.
Southwest Missouri Conference—Rev. C. B. Simpson.
South Carolina Conference—Rev. J. W. Kilgo.
Texas Conference—Rev. J. T. Smith, Rev. Jesse Lee.
Virginia Conference—Rev. A. C. Berryman.
West Virginia Conference—Rev. O. F. Williams, Rev. R. J. Yoak, Rev. O. E. Thorne, Rev. J. D. Redd.
West Oklahoma Conference—Rev. E. A. Townsend.
White River Conference—Rev. B. L. Harris.

There were also present a number of others, some members of Conference Boards and some members of the General Board, among whom were noted Rev. J. H. Felts of the North Mississippi Conference and R. M. Weaver.

Upon motion, a Committee on Resolutions was appointed consisting of J. H. Chambliss, J. H. Wilson, S. W. Walker, R. I. Fultz and W. M. Britt.

At the invitation of the Chairman, a general discussion followed, covering many topics germane to the work of the different Boards. The trend of opinion favored Conference Loan Funds, as against District or City Loan Funds; and the making of loans, instead of donations, wherever possible. It was insisted, however, that many cases arise where donations must be made, and that this will always be so. The power of Conference Boards to completely control church extension funds was made clear.

Rev. E. A. Townsend offered a resolution to the effect that we recommend to the General Board that receipts on Conference assessments be transferred to the Loan Fund Capital, to the extent of one-fifth of the amount collected each year; so that in five years the entire amount shall be so applied. This was referred to the Committee on Resolutions.

Dr. McMurry gave a talk on Conference Loan Funds, explaining the manner of their administration by the General Board, urging the strengthening of such funds. In view of the great need of Church Extension money, it was declared that the Board should have a loan fund capital of not less than \$2,000,000 at its disposal.

The Conference adjourned until 2:30 p. m.

Afternoon Session.

The meeting of Conference Board representatives resumed its sittings at 2:30 p. m. Devotional exercises were conducted by Rev. W. J. Dawson of the Mississippi Conference.

Dr. McMurry took the chair.

The minutes of the morning session were read, corrected and approved. The discussions for the afternoon were upon the subjects, "City and District Church Extension" and "The Presiding Elder and Church Extension." The usefulness of City and District Church Extension Societies was emphasized; and it was shown that here, as well as everywhere else, the Presiding Elder is a factor of tremendous importance in the work of the Church.

The Committee on Resolutions submitted report No. 1 which was adopted, viz:

"Your Committee on Resolutions, having considered the proposition of E. A. Townsend pertaining to loan funds, recommend non-concurrence in

the resolution as offered; feeling that it is unwise to lay down any inflexible rule; but we recommend that the General Board and all Conference Boards make loans rather than donations; and to this end set apart so much of the income from assessments each year as, in their judgment, can be spared from the regular income. We further recommend the endeavor to enlarge these loan funds by special contributions.

"J. H. Chambliss,
"J. H. Wilson, Sec."

The question was raised by Dr. McMurry, "How Can the General Board Improve Its Work?" This was discussed by several of the brethren.

A motion by Rev. W. M. Britt, duly seconded, was adopted, requesting the General Board to hold a similar meeting to this next year, for the two days preceding the annual meeting of the General Board of Church Extension, and at the same place.

The meeting adjourned to meet tomorrow afternoon, Dr. U. G. Foote pronouncing the benediction.

At 8 p. m. Dr. F. N. Parker, of Durham, N. C., and member of the General Board from the Louisiana Conference, addressed a public meeting on the subject of Church Extension.

He said religion was not mere enthusiasm, but a constructive force and church extension, while not stirring the pulse as stories of missionaries do, yet represents the constructive side of the Church. "A building may be a sermon," said he.

Wednesday, May 8.

The Conference representatives met, as per adjournment, at 2:30 p. m. Rev. R. L. Fultz of the Baltimore Confer-

ence presided, at the request of the Chairman, Dr. McMurry, whose duties detained him at the meeting of the General Board.

Rev. D. S. Campbell, of the Louisville Conference, conducted religious services.

The presence of the following additional members was reported:

Los Angeles, Mr. E. B. Moore.
North Mississippi, Rev. W. S. Lagrone.
Texas, Mr. M. P. Mell.

The following resolutions were read and adopted, viz:

"Whereas, it appears quite evident that one of the chief hindrances to larger success in our Church Extension work has been the failure to give, in quarterly, district and annual conferences, sufficient prominence to the important agency of the Church, thereby failing to impress our people with the fact that it is one of the most valuable factors in bringing to the highest degree the success of all the other agencies of the Church, therefore,

"Resolved, That our Presiding Elders and Bishops be and are hereby requested to look more carefully after the interests of the work of Church Extension.

"A. C. Berryman,
"O. E. Thorne."

"Resolved, that we, the Conference Board of representatives in session in the city of Louisville, Ky., hereby tender our thanks to the Methodists of Louisville and especially to the Fourth Avenue Church and its pastor, Dr. Wilkinson and to Dr. Foote, pastor of the Methodist Temple, for the delightful courtesies shown us; and to the Secretary of the General Board, Dr.

McMurry, for his helpful directions during our sessions.

"J. H. Chambliss,
"J. H. Wilson."

For Committee on Resolutions.

The following was also adopted by a rising vote.

"Resolved, That it is the sense of this body that, so far as practicable, uniform methods of administration by Conference Boards is desirable; and that, as one step in this direction, this body recommends to the various conference boards that refunding bonds be required of all churches to which donations are made.

"J. Edgar Wilson,
"J. W. Chambliss."

The meeting adjourned sine die.
J. Edgar Wilson, Secretary.

LAND FOR SALE.

Land in 40, 80 or 160 acre blocks for sale in Jackson County, Okla.

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.

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.

One Hundred Thousand Dollars

WORTH OF

ANNUITY BONDS FOR SALE

IN DENOMINATIONS OF \$100.00 AND UP

As an Investment these Bonds are

I. **Safe**, absolutely, because (1) the total assets of the Board of Church Extension are behind them, (2) the honor of a great Church is behind them, (3) the Constitution of the Board does not permit it to obligate itself to pay annuities aggregating an amount larger than one-half of its annual income on interest alone.

II. **Profitable**, because (1) the rate of interest is higher than any long time first-class securities pay, (2) the investment is free from taxation, court fees, etc., and losses and delays in the matter of reinvestment.

III. **Attractive**, and particularly so to the inexperienced, as there is relief from anxiety and risk involved in the selection and purchase of securities, and freedom from fluctuation in value.

IV. **Convenient** for all, and especially for those who desire to make provision for old age, or for others who may be dependent upon them for support.

V. **Effective and satisfactory**, because (1) it avoids the uncertainties attending bequests and legacies, (2) the fruit of the investment is realized without delay, (3) the money invested begins at once to do the double service of yielding full earning capacity in the interest of the purchaser, and at the same time is busy building churches for the Master.

For full information write

Board of Church Extension of the Methodist Episcopal Church, South,
W. F. McMURRY, Corresponding Sec'y, 1025 Brook St., Louisville, Ky.