

# WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

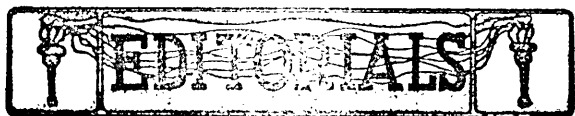
Successor to Western Christian Advocate.

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

Vol. XXXI.

Little Rock, Ark., Thursday, August 15, 1912.

No. 32



## IMMEDIATE ACTION.

We have less than one month in which to arouse the temperance vote of Arkansas. The prohibition leaders have had to fight through all sorts of obstructions, even through differences of opinion in their own ranks, though happily there are no differences of opinion now. The situation now is simply this: All questions are settled; the Supreme Court has told us in effect that we have nothing to do but to vote, polling a majority for the State-wide bill, and that we shall have State-wide prohibition. We have the unusual advantage of having had the law upheld in advance. We have only to get out the vote!

Superintendent Barrett and those who work with him are doing all they can. Other people who have never worked with the Anti-Saloon League are doing all they can. But the time is short. There must be volunteers. Let no man wait. Let every preacher in every town get together such workers as he can, and let them get out, hold meetings, make speeches, and arrange to get out a full vote.

We especially desire to impress our people in the dry counties that their votes in this election are of double importance, for their votes will do just as much for their own localities as they have done in former elections, and their votes are needed in the State-wide issue, to count against the whisky votes in other parts of the State.

We have only to do our duty, and this great battle will be won. It will be the greatest day Arkansas ever saw.

## PRICE OF CHURCH PAPERS.

It would seem that all people ought by this time to understand that our church papers are about the cheapest literature they can buy. And yet now and then we are met with the objection that the church papers are too high.

In the first place, this notion is fostered by the fact that many papers larger than the church papers come for less money. Any weekly or semi-weekly that has a daily paper back of it can be issued for almost nothing. The reason is that the matter which appears in the weekly or semi-weekly is all really second-hand matter; it has been run in the daily; the daily brought the publishers a good price; all the expenses connected with gathering up and getting this matter ready for the press were paid for the use of the daily; the expense of the weekly is nearly nothing. If the weekly or semi-weekly can be sold for a dollar a year, there is money in it. It is much the same as if one were conducting a boarding house and once or twice a week should sell to boarders what is left on the table after the regular boarders have eaten. To be sure the matter that appears in the weekly or semi-weekly is not damaged by its having appeared previously in the daily; but that is not the point; the point is that the expense of it has been already met, and that is the reason it can be sold so much cheaper than a church paper, which has to gather and prepare its matter fresh for the weekly edition.

Another reason is the difference in the advertising accounts of the two classes of papers, and the reason is a very large one. No reader of a church paper would for a moment tolerate

either the quantity or the quality of advertising that appears in the average secular paper.

As for the "county" papers, the smaller papers that are issued from our towns, if anyone will take the pains to compare the amount of matter which they bring with the amount your church paper brings, and then to compare their advertising space with that of the church paper, it will not be difficult to see why they are cheaper than the church paper.

The truth is, the church papers are all run for less money than good judgment would indicate. They do not make money, and they do not try to make money; they do their work on the same principle as all the other work of the church is done. They are almost the only things that have not advanced their prices along with the general advance of prices, and they ought to have advanced, with a view to keeping themselves strong for their work. They may have to do so yet. The Western Methodist, for example, is running at the price fixed more than 30 years ago, when it cost about half what it costs now to issue it.

After all, the problem of circulating the church paper is not so much in the price; it is in producing a sense of the need of the paper. There are thousands of our people who have never yet come to know that a church paper is an absolute necessity if they are to be intelligent appreciative Christians, or if their children are to grow up to be such. A church paper costs 3 or 4 cents a week; any man who has come to realize that he and his family need a paper will pay this amount. The problem is to bring him to realize such a need. This is therefore the point on which the emphasis must be laid.

## "YOU CAN'T ENFORCE THE LAW!"

Who is it that is raising this cry against State-wide prohibition? Do you know anybody who wants the law enforced that does not believe it can be enforced? The cry comes from the whisky gang, and it is only their way of telling you that the whisky business is so utterly lawless that they do not propose to be controlled. They are saying to us that if we make the law, they propose to break it, and that it will be a mistake, therefore, to make it. In other words, here is a thing in our midst that tramples on all law, produces all sorts of crime and wretchedness and despair, and warns us that any attempt to throttle it will be met with defiance.

Who can't enforce the law? the sovereign people of Arkansas? These social harpies, these political prostitutes, are preaching self-government; are the people of Arkansas capable of self-government? If we cannot enforce any law that is in the interest of our people, it is time we should annex ourselves to some commonwealth that can enforce law—we ought to quit talking about self-government.

A band of professed and confessed lawbreakers in our midst, with their hirelings, broken-down lawyers and lost-out politicians, crying out to the sovereign people of a great State that they cannot enforce a law against the most nefarious business on earth!

We think it perfectly true that there are some four or five towns and cities in this State where present machinery will not enforce the law. We are often told to look at Memphis the wide-open town in State-wide prohibition Tennessee.

The Western Methodist published to all the world what would certainly be the effect of a State-wide law on Memphis, if no further provision was made to enforce the law than the provision already in existence when the law was passed; we published it plainly in advance. We also pointed out distinctly the remedy—an enforcement commission, with power anywhere in the State. Oklahoma has such a commission, and after going over and over the State of Oklahoma personally, we tell you that the prohibition laws are as well enforced in Oklahoma as any other laws. Can't enforce the law!

## THE BATTLE ON IN THREE STATES.

Arkansas votes on State-wide prohibition in September. Colorado and West Virginia vote on the issue in November. The liquor forces have at least three States into which they must pour their money.

As for Colorado, the penitentiary of that State is located at Canon City, and contains 725 prisoners. Its cost of maintenance is \$131,000 annually. The warden of that institution, Mr. Thomas J. Tynan, and the chaplain, Mr. J. G. Blake, have recently certified that 90 per cent of the prisoners in that institution are there as the result of intoxicating liquors. The people of Colorado have a right to say whether they desire a crime-breeding business of this sort to continue in their midst. It is a great pity that they have not the good fortune to have in their midst an organization of local optionists, such as Arkansas is blessed with, headed by Mr. Dan W. Jones, to teach them that State-wide prohibition will engender crime and destroy the liberty of the citizen.

As for Arkansas, we say to these local option philosophers and patriots, Go it, gentlemen; Go it! Your platform, as published by you some days ago is a marvelous piece of political philosophy, the most grotesque mixture of falsehood, stupidity and political pusillanimity our eyes have beheld this political season. Yet we will do you the justice to say that it is about as good a piece of work as political prostitutes could turn out. There is not an honest breath in the whole document. Nevertheless, go it, ye Knights of Pluto! We want nothing you have, and we fear nothing you can do!

In Alabama it was argued that prohibition made "blind tigers," and the law was repealed so that "blind tigers" might cease. But in Birmingham the saloon men have been forced to organize to close "blind tigers" which were ruining their business. It seems that prohibition is not responsible for all that is charged to it.

A locomotive engineer got drunk on the Fourth of July. The result was a fearful wreck in which forty persons were killed and sixty wounded on the Lackawanna R. R., which in the twelve years preceding had transported 25,000,000 passengers without loss. Who was responsible? Certainly not the prohibitionists.

You say you love the souls of men; do you love the men themselves? If you do not you may as well leave alone their souls. If you do love men, you will do something for the men themselves, and then you will find you have helped their souls.

## WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

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A. C. MILLAR } .....Editors  
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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.

Rev. J. B. Stevenson is this week with Rev.  
H. A. Armstrong and J. M. Haley in a tent meet-  
ing on the Viney Grove Circuit.

There is a good meeting in progress at Pea  
Ridge. The pastor, Y. A. Gilmore, is ably as-  
sisted by Rev. J. F. Thornberry.

Dr. Stonewall Anderson spent several days the  
past week in Arkansas. He was on his way to  
visit the conferences of the West.

Rev. Irvin F. Harris, of Texas, formerly of  
Arkansas Conference, will make fifteen prohibi-  
tion speeches in Faulkner County.

Rev. J. H. Ruble has closed a good meeting at  
the new town of Cave Springs. Rev. C. W. Les-  
ter, of Bentonville, did most of the preaching.

There is promise of a great meeting at Prairie  
Grove, where Rev. M. N. Waldrip and G. T. Tat-  
um are assisting the pastor, F. A. Lark, in a re-  
vival.

The article on "Brotherly Love" which ap-  
peared in this paper last week, without signature,  
was a message from Rev. W. M. P. Rippey to his  
brethren.

Rev. E. R. Steel is this week helping in a meet-  
ing on the Quitman circuit. Our preachers in  
the stations can do no better thing. Our rural  
work needs help.

Rev. H. H. Watson, pastor at Jonesboro, has  
been given a vacation by his church and is spend-  
ing it by visiting in different sections. He made  
us a brotherly call last week.

Superintendent Barrett is over his eyes in work  
for the State-wide campaign, ready to help every-  
where he can, but let it be remembered that one  
man cannot reach a whole State.

We note with regret the death of Mrs. G. L.  
Mathews, an active member of the Methodist  
Church at Snyder, Ark. Her death was the re-  
sult of the sting of a wasp, on the temple.

Mr. J. H. Vandiver, a member of our church at  
Harrisburg, Ark., and a prominent hotel man,  
died of heart failure, very unexpectedly, last  
week. "In the midst of life we are in death."

Rev. J. D. Baker, a student of Vanderbilt, has  
been holding some splendid meetings throughout  
the Fayetteville District. At present he is leading  
the singing for the union meeting in Bentonville.

Mrs. Annie R. May has kindly sent us an an-  
nouncement of the marriage of her daughter,  
Miss Mary Louise, to Mr. Lucher B. Harden, at  
Mineral Wells, Texas, July 23. We extend con-  
gratulations.

Rev. E. H. Creasy, our pastor at Tecumseh,  
Okla., writes that last Sunday was a great day in  
his church. Ten persons were baptized at the al-  
tar and fifteen were received into the member-  
ship of the church.

President A. C. Millar has just returned from  
a trip through Missouri and Illinois, where he was

studying the plans of buildings of various col-  
leges. He reports great activity and progress  
among these institutions.

The press on our columns for a few weeks has  
prevented us from saying that Rev. and Mrs. Or-  
lando Shay, Checotah, Okla., have a new daugh-  
ter, Miss Margaret, who arrived the first of the  
month. Congratulations.

Rev. W. W. Nelson, of Hot Springs, was in our  
office Tuesday and informed us he will be glad to  
assist the brethren in protracted meetings after  
September 10, as his relationship to the Anti-  
Saloon League will end at that time.

Dr. R. P. Wilson has been released from his  
pastoral charge at Marianna, White River Confer-  
ence, to accept a situation in connection with our  
Publishing House in Nashville, Tenn. He enters  
upon his new duties the first of next month—  
September.

Rev. J. Abner Sage, who is a most excellent  
singer, and otherwise fine help, is open for en-  
gagement the last two weeks in September and  
the last two weeks in October. His address is  
Crossett, Ark. Brother Sage will take work this  
fall.

Rev. Richard Wilkinson, D.D., of the Fourth  
Avenue Church, Louisville, has been assisting  
his brother, Rev. W. T. Wilkinson, in a meeting  
at Cabot, Ark. Rev. J. Abner Sage led the sing-  
ing. The meeting resulted in about a dozen  
members to our church and some members to  
other churches.

Rev. B. B. Thomas, Stuttgart, Ark., is showing  
energy in the cause of prohibition, sending out at  
his own expense hundreds of circulars. It is  
time for everybody thus to get busy. Do not  
wait for orders or directions from anybody.  
What we need is to get out the vote, and to see  
that the voter is not misled.

The Arkansas Anti-Saloon League has arranged  
for several dates for speeches with Rev. W. M.  
Wilson, now Presiding Elder of Muskogee Dis-  
trict, East Oklahoma Conference. Following are  
the dates: Sulphur Rock, August 17; Batesville,  
August 18, Augusta, August 20; Brinkley, August  
21, and Walnut Ridge, August 23. Other dates  
will doubtless be published later.

Rev. G. G. Davidson, of Russellville, Ark., has  
been spending his vacation this summer as he  
usually does, by getting out and helping the  
brethren on the circuits hold meetings. By such  
methods he has seen some five hundred people  
converted since he has been at Russellville. If  
all our brethren in the stations would do likewise,  
what a lift it would be to our country work!

When Hon. A. S. McKennon was Prosecuting  
Attorney for Johnson County he set about to  
clean liquor out of that county. People told him  
that grass would grow on the public square of the  
town if whisky were put out of Clarksville.  
Colonel McKennon's reply was, "Let it grow."  
The cost of the Circuit Court in Johnson County  
at that time was \$24,000.00 annually. Whisky  
was put out; two years later some one got a  
camera and took some street scenes about Clark-  
ville; the only place where the grass was found  
growing was around—the calaboose. Meantime,  
Johnson County's court cost had been cut down  
to less than \$2,000.00 per year. This has been  
the uniform experience wherever prohibition has  
been honestly tried.

The annual report of the Board of Missions  
which was issued some weeks ago, and has already  
been put into the hands of each of the pastors in  
the connection is available also to any others  
who may desire a copy, and will be mailed free  
of charge on application to the Board of Missions,  
810 Broadway, Nashville, Tenn. The report con-  
tains a complete review of all our mission fields  
and operations, embracing a statement from each

Secretary, and also from every important mission  
in our six fields; China, Japan, Korea, Brazil,  
Mexico, and Cuba. The volume contains, also, a  
complete directory of the names and addresses of  
all the missionaries of the Board. Another inter-  
esting feature is the Minutes of the annual meet-  
ing in May, which was in some respects the best  
session of the Board in its entire history. All  
who desire to be informed with relation to the  
missionary activities of our church should by all  
means supply themselves with a copy of the re-  
port.

Prosecuting Attorney G. W. Clark, of the Sev-  
enteenth Judicial District of Arkansas, told an  
audience the other night that his experience as a  
public officer had convinced him of the necessity  
of a State-wide law against the sale of liquor.  
He declared that the one-half of Prairie County,  
the only territory in his district in which whisky  
is sold, is the one region under his office that  
shows a fertility of crime, and that crime has  
vastly increased in that district since whisky  
went back into it. He declared also that the  
court costs for that district have been vastly in-  
creased, till they amount to four times the amount  
derived from the sale of whisky license. He said  
further that since he had been in office four men  
had suffered the death penalty, and that every  
one of them went to his death because of whisky.  
And yet a lot of political prostitutes in Little  
Rock, calling themselves "local optionists," and  
"self-government" men, are telling the people of  
Arkansas that prohibition produces all manner of  
crime!

## PERSONAL NOTES BY THE FIELD EDITOR.

Rev. J. W. Howard, Rev. A. B. Sims, and Rev.  
A. M. Talley have been in a good meeting near  
London the past week.

Rev. C. E. Gray, of Mulberry, is in much favor  
with his people. He is planning a special meet-  
ing at each of his churches.

Rev. A. E. Goode, of Altus and Denning, has  
been with Rev. H. W. Wallace two weeks in a  
gracious meeting at Plumerville. He is to be  
with Rev. J. W. Howard next week at London.  
He is excellent help.

Col. J. S. Dunham, of Van Buren, Ark., one of  
the oldest newspaper men of the State, died at  
the home of his daughter, Mrs. Phil D. Scott, of  
Van Buren, last Saturday morning. He was a  
high-toned gentleman and died in his ninetieth  
year.

Rev. I. L. Burrow, a worthy superannuate of  
the Arkansas Conference, has reached almost  
four-score years. He and his good wife have  
trained an excellent family, and have accom-  
plished much both in the church and school room.  
He is the founder of Hendrix College.

Dr. F. S. H. Johnston, Presiding Elder of the  
Morrilton District, is spending a week at Harri-  
son assisting Rev. J. A. Womack in a revival. It  
is not often a Presiding Elder goes into another  
district for a protracted meeting. But Dr. John-  
ston is not an ordinary man. His wife accompa-  
nied him.

Prof. Roger B. Weems, son of our Field Editor,  
is visiting his parents at Conway, Ark. He has  
been professor of the chair of Latin in the West  
Texas Conference College at Stamford for two  
years, was retained two months as instructor in  
Latin and German in the summer school. He re-  
turns in September for another year.

Rev. B. M. Burrow, pastor of Alma, and Kibler,  
Arkansas Conference, is an excellent preacher  
and a very fine man. He is in deepest sorrow  
over the death of his accomplished wife. It is  
hard for him to become reconciled. Rev. W. J.  
Faust, of Atkins, is to assist in a meeting at  
Kibler, and Rev. Iovic Law and Singer Curry at  
Alma.

## WOODROW WILSON AND LOCAL OPTION.

The whisky fellows are trying to make much out of the fact that Woodrow Wilson calls himself a local optionist. They have declared that W. J. Bryan is a local optionist. We wish it distinctly understood that neither of them is a local optionist in the sense in which those terms are used in Arkansas affairs. They are both anti-whisky men. Local option does not mean the same thing in all places. If this editor were in Nebraska he would be a local optionist, just precisely as he was for many years a local optionist in Arkansas. When it comes to a choice between wide-open whisky and local option, we are for local option; when it is a choice between local option and State-wide prohibition, we are for State-wide. The reason the whisky men of Arkansas are now all local optionists, or call themselves local optionists, is that they must make the choice now between no whisky and local option whisky. There is not a man among them that did not fight us to the last ditch when we were seeking to enact our present local option laws. They then were choosing between State-wide whisky and local option, and so they were for State-wide whisky; they now have to choose between local option and State-wide prohibition, and so they are for local option. That is to say, an Arkansas local optionist is a man who is always for all the whisky he can get. Will any honest man put Woodrow Wilson or W. J. Bryan in this class?

Woodrow Wilson, in the very letter in which he declares himself a local optionist, tells distinctly what sort of a local optionist he is. He tells us precisely what he means when he declares for local self-government, also in that same letter. Mark his words. He says:

"I . . . believe that every self-governing community which constitutes a social unit should have the right to control the matter of the regulation or the withholding of licenses."

Exactly so. Self-governing community, mark the words. There is but one self-governing community in Arkansas, and that is Arkansas itself. Whatever powers other units have or have had have been derived from the State itself. No county, municipality, or ward, or township has that power of itself; it inheres in the State.

## ARKANSAS STATE UNIVERSITY AND THE ACTING PRESIDENT.

To the Public: Inasmuch as a good deal of misunderstanding and uncertainty exists in the minds of many people of our State in regard to the condition of affairs at the University, the faculty of the University wishes the people to know what the facts are. -

1. The Board of Trustees, while taking time to select a President with mature deliberation, has appointed Prof. J. H. Reynolds, of the Department of History, acting President of the University, with full authority to conduct the affairs of the institution. There is every reason to believe that this arrangement for the administration of the University will continue throughout the coming academic year.

2. The members of the faculty are unanimous in their indorsement of the action of the Board and in their hearty support of President Reynolds and his administration. They have implicit confidence in his ability to guide the affairs of the University with wisdom and judgment. His administration will stand for the best academic traditions and for the highest standard of character.

3. As an evidence of their faith in Professor Reynolds the faculty is harmoniously working with him to organize the various forces of the University for better and larger service to the students and to the State. In this work they are invoking the experience of the best universities in the country. The people may rest in the assurance that the President and the faculty will enforce proper discipline, will maintain a high

standard of scholarship, and will train the young men and women of Arkansas to be obedient to authority and to become useful citizens of the State.

4. Instead of being discouraged the faculty is hopeful and confident that the University has before it a career of great usefulness and development. To the realization of their highest ideals of a State University worthy of the people of this great State serving their every need, the faculty is consecrating their best efforts. They therefore ask the people of this State to give the present administration the confidence and support that it deserves.

The resolutions quoted above were unanimously adopted at a meeting of the faculty held July 26, 1912, with Prof. G. W. Droke, acting as chairman, and Prof. C. G. Carroll, Secretary.

## THE COLORED METHODIST EPISCOPAL CHURCH.

This branch of the Methodist Church is the one created by the work of Southern Methodists. When the Civil War closed we had 200,000 colored members. They were the product of missionary efforts among the slaves. A fierce onslaught was continually made upon them while they continued in the Southern Methodist Church after the war. They were accused of being in a "rebel" church, and such like. It became necessary to set them up into a separate ecclesiasticism to keep them from being destroyed. In 1870 this was done.

This church has on the whole made a good record. They have usually kept to their business of preaching the gospel, and as a church have not meddled with politics. They have trained the best negroes of the South, and as a rule their men are today the most trustworthy negroes in the South.

But it is very painful to some of us of the Southern Methodist Church to see certain signs of decay in this church now. For a year or two we have been sympathetically reading The Christian Index, the official organ of this church. More than once we have seen political matter in this paper that ought to appear in no church paper. We do not believe that such men as Bishop Miles and Bishop Holsey could ever approve of such a course for their church.

What is even worse, we see now often in The Christian Index personal matter such as ought never to appear in any church paper. The issue of July 11, for example, matter impeaching the character of the editor of another church paper down in Alabama, taking him to task for printing matter impeaching the character of the editor of the Index; we see matter gravely reflecting upon the honesty of a former book agent; we see a declaration from one of their Bishops pronouncing the finding of a recent committee in the case of another Bishop a shame before God; we see from another of their Bishops a declaration that there has been a willful and malicious attempt to kill him. How long will a church last at this rate? How long ought it to last? And is there no man in the C. M. E. Church that can bring them to a better mind?

## WILL NOT OPEN.

Please announce that the Oklahoma Wesleyan College will not open this fall and indeed not until the buildings are finished and debts paid. This move is made necessary by the stringency of the times and the unfinished condition of our buildings.

A call has been made for a mass meeting to be held in the college on September 18 for the purpose of launching a campaign in the interest of the institution and all of our attention will be turned to putting the school in first class shape for a great opening when the time comes.

The past year was a good one and first-class

work was done. The number of students applying for admission for the coming term exceeded our capacity and the outlook for the school is good but we cannot place the institution where it belongs and try to do too many things at once. We sincerely regret that this move is necessary but it is.

We ask for the continued loyalty of our friends and those interested in Christian Education.

Sincerely,

W. A. SHELTON.

August 12.

## TO THE FRIENDS OF CHRISTIAN EDUCATION IN OKLAHOMA.

While I was in Wichita Falls, Texas, the Rev. O. S. Sensabaugh, Presiding Elder of the Oklahoma City District, and the Rev. W. A. Shelton, President of Oklahoma Wesleyan College, came to me at the request of the Trustees of the College, and laid before me a statement of facts concerning the critical financial condition of this institution and the necessity for immediate action if the school is to be saved to the church. They brought to me from the Trustees of Wesleyan College a request that I call a Conference on Education to devise ways and means to save Oklahoma Wesleyan College. I am therefore asking the friends of Christian Education to meet me in Oklahoma City Wednesday, September 18, at such time and place as the Presiding Elder and President shall indicate.

Let me add that Oklahoma's first concern, next to the salvation of souls, just now is the development of a wise educational policy and the building of such schools as ought to be built in Oklahoma for the proper training of our young people. If Methodism is to do her appointed work in Oklahoma, the Methodists of Oklahoma should make this their motto: "Oklahoma Schools for Oklahoma Young People."

EDWIN D. MOUZON.

Kindly publish the above call for the educational meeting in Oklahoma City. It is called to meet at the Oklahoma Wesleyan College September 18, at 10:00 a. m.

O. F. SENSABAUGH,  
W. A. SHELTON,  
N. L. LINEBAUGH,

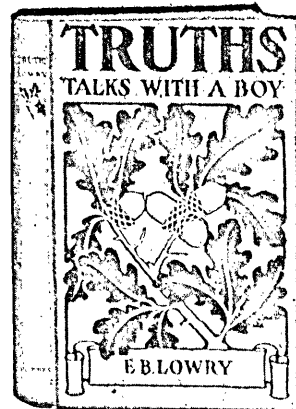
Committee.

Never feel satisfied with putting forth medium effort, or doing just fairly well; but aim to reach the highest merit in whatever line of work you are engaged.

## THE STANDARD BOOK ON THE SUBJECT.

## TRUTHS

TALKS WITH A BOY  
CONCERNING HIMSELF



By  
DR. E. B. LOWRY,  
Author of "Confidences,"  
"Herself," etc.

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.

Price 50 cents.

ANDERSON, MILLAR & COMPANY,  
Little Rock, Arkansas.



## Finishing up the World

FOOTPRINTS FROM CONVERSION TO CORONATION OF A GREAT SCHOLAR, ORATOR, MISSIONARY AND TRAVELER.

BY DR. W. B. PALMORE.

LVI.

We have already written of the marvelous conversion at Damascus of the second of the two supremest of men. Another important event in his life was when in obedience to the beckoning of a Macedonian hand in a vision of the night, he passed out of Asia into Europe. The beckoning hand seems to have been that of a man, but his first convert in Europe was a woman. She was evidently a lady of wealth and considerable culture. As the mimosa opens its petals to the light of the morning sun, so her heart gently opened to the rays of the Sun of Righteousness under Paul's preaching. This conversion was a very striking contrast to that of Paul's second convert in Europe.

A certain slave-girl, who probably combined the gift of ventriloquism with a hysterical temperament, brought profit to her owners as a fortune-teller. She greatly annoyed Paul in his work, until he turned and rebuked the evil spirit which seemed to possess her. Instantly she lost her hallucination and became calm. Her power of money making was gone and her owners were as mad with Paul as the men of Gadara were with the Nazarene when their swine ran into the sea! They started a mob which was used by the magistrates to beat Paul and Silas without trial and cruelly chain them in the inner prison, from which they were delivered by an earthquake! This was Paul's second convert in Europe. The ruins of the Roman Forum in which Paul and Silas were scourged can still be traced. Little did these petty tyrants dream that the fame of the man whom they so cruelly used would outlast the Roman Empire, and that Philippi would hereafter be associated with his name by millions who never heard of the victory won there by Octavius Augustus!

Corinth was an important city of ancient Greece, whose maritime power was second only to that of Athens, but it was utterly destroyed by the Domans 146 years before Christ. Julius Cæsar, a century later, founded on the same site a new city. A large Roman colony was introduced, and the population was both Greek and Roman, with a sprinkling of Jews. This new city was as wicked as it was prosperous. Drunkenness was so prevalent that in the plays of the time the drunk man was usually introduced as a Corinthian. Paul wrote his epistle to the Romans from Corinth, and the terrible picture of a godless world which he draws in the first chapter was doubtless suggested by his surroundings in Corinth. The Corinth of St. Paul is now a city of ruins, dug up within the last fifty years from the mould beneath which it had slumbered for many centuries.

A large part of the plain on which the city stood is now cultivated fields interspersed with ruins. High above the city is a vast acropolis surrounded by an immense wall. From this lofty outlook we could see about all of the

### CLASSICAL MOUNTAINS

of Greece, snow crowned and gleaming in beauty. We sat there a long time reading Paul's letters to the Corinthians, and enjoying the historic scenery. In the city of Manila in the Philippines we recently met a gentleman and his wife, whom we met in Corinth many years ago. They were greatly surprised at our remembering and recognizing them.

Had we the time and space we would like to trace many more of his illustrious footprints in Asia and Greece, where he endured so much to give the gospel to the world, of which he wrote:

"In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times I received forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck. A night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." This would all be of thrilling interest, but we must now start with him on his last great journey from Jerusalem to Rome.

Paul's arrest in Jerusalem was a thrilling tragedy in which Jews and Roman soldiers were the actors. The chief captain, Lysias, of the Roman garrison, was very much surprised to find his prisoner to be such an eloquent and forceful speaker both in the Greek and the Hebrew, and that he was also

### A ROMAN CITIZEN.

Had it not been that a nephew of Paul overheard the plan or plot of forty Jews to assassinate his uncle, Paul would never have gotten out of Jerusalem alive. This nephew communicated his information to the Chief Captain Lysias, whose prompt action reflected credit on the Roman administration in this crisis. At 9:00 o'clock that same night Paul rode forth for the last time from the Holy City of his fathers, surrounded by hundreds of Roman cavalry and infantry. And thus he turned his back on the city and center of all Jewish pride and hope, whose sons had been restrained only by Gentile swords from stoning another of the prophets. Paul's sister had not only furnished a home for him while at college, but furnished a son whose timely service saved his life, and made it possible for him to ever reach Rome.

Cæsarea, on the Mediterranean, to which Paul was taken, was rebuilt by Herod the Great upon the site of an ancient Greek settlement, and was made the civil capital of Palestine by Roman procurators. It was convenient for communication with Rome and at a distance from the troublesome Sanhedrin. Felix, the governor, before whom Paul appeared, was a born slave, and wielded the power of a king in the spirit of a slave. When Paul appeared before this governor in his powerful speech, reasoning of temperance, righteousness and of a coming judgment, Felix trembled with conscious guilt, and sent Paul from his presence, and left him in prison. Festus, his successor, was so embarrassed with the distinguished prisoner that he invited King Agrippa and the king's sister, Bernice, to hear this troublesome prisoner.

When Paul was brought before this great and distinguished audience, and Agrippa said to him, "Thou art permitted to speak for thyself," he waved his chains in the faces of his hearers and delivered one of the most masterful pieces of

### SACRED ELOQUENCE

in all the annals of literature, which immortalized the names of both Agrippa and Festus, as well as the name of the city in which it was delivered. Cæsarea now has scarcely one stone left upon another, a complete desolation, but its name linked with that of our hero will live forever. Both Agrippa and Festus agreed that there was really nothing against the prisoner but priestly prejudices, but Paul had appealed to Cæsar, and to Rome he was sent.

Luke and Aristarchus were Paul's traveling companions on his long voyage to Rome. The

officer in whose charge he was placed was Julius, a centurion of the Augustan band, evidently a man of some culture as well as kindness, who treated the famous prisoner with great courtesy at Sidon, where Paul was permitted to freely visit and enjoy the hospitality of his former friends. This voyage as far as Malta was one of the most thrilling in all maritime history, a voyage in which God and the angels, heaven and earth, winds and waves, Roman officers, civilians, and prisoners were wonderfully blended. By carefully studying its history in the twenty-seventh and twenty-eighth, or closing chapters of Acts, our boys and girls can learn much of ancient navigation and management of

### SHIPS IN STORMS.

Malta, the island on which Paul's ship was wrecked, is now one of the strongest links of the British chain of defenses, extending from Hong Kong to Gibraltar. It has one of the finest and deepest of harbors. The island has 95 square miles, and is but little more than a huge rock covered with a thin but very fertile soil. The shores are quite steep, giving rise to Byron's strenuous "Farewell to Malta."

"Adieu, ye cursed streets of stairs,

How surely he who mounts you swears."

Paul remained three months on this island and then sailed to Syracuse on an Alexandrian corn ship, whose sign, said Luke, was Castor and Pollux. Syracuse was the chief Greek city of the western Mediterranean, which we found to be still very interesting. In some of the modern buildings we found magnificent old Greek columns still standing, built into the walls of the later structures. Paul remained in this city of Sicily only three days. On leaving he said, "We fetched a compass," an expression we never exactly understood, until we visited Syracuse. The harbor is so situated that in sailing to Italy he had to make an almost complete circuit.

In sailing from Sicily to Putetoli, Italy, he passed between Scylla and Charybdis, and had splendid views of Aetna and Vesuvius. When he landed he found brethren at Puteoli, with whom he seems to have spent two Sundays. During the week spent here the brethren at Rome heard of his coming, and went out on the Appian Way as far as Appii Forum, 43 miles, to meet him. Ten miles further on at

### THE THREE TAVERNS

others were awaiting him. For whom he thanked God and took courage.

What a sight was this, a man bearing many scars, prematurely old, chained to a soldier, foot-sore and weary, approaching the proudest pagan city in the world, but bearing in his brain and heart the dynamic forces that were to conquer not only Rome, but Italy, Europe and the world! Just before they entered the city they passed under the great Arch of Drusus. This with the old Mamertine prison, from the chilling damps of which Paul wrote Timothy to bring his cloak which he left at Troas, are very much more interesting to us than the Roman Forum, St. Peter's and the Vatican, all combined.

Here he wrote the peroration of one of the two sublimest of lives:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing."

At the fall of the headsman's axe outside the walls, a brighter brain was never severed from a braver heart! Near the spot now stands one of the most beautiful churches in all the world, bearing his name. In the center, and at the high-

est point of the greatest city of the world, the capital of an empire on which the sun never ceases to shine, is the most magnificent Protestant church in the world, lifting a shining cross high above its rush and roar, and the name of the church is St. Paul's!

## A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. RIGGIN.

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

Here follow two letters of Gregory concerning images in churches:

A. D. 599.—"Gregory to Serenus, Bishop of Marseilles: That we have been so long in sending a letter to your fraternity attribute not to sluggishness, but to press of business. We now commend to you in all respects the bearer of this letter, our most beloved son Cyriacus, the father of our monastery," etc.

"Furthermore we notify you that it has come to our ears that your fraternity, seeing certain adorers of images, broke and threw down these same images in churches. And we commend you indeed for your zeal against anything made with hands being an object of adoration. But we signify to you that you ought not to have broken these images. For pictorial representation is made use of in churches for this reason: that such as are ignorant of letters may at least read by looking at the walls what they cannot read in books. Your fraternity therefore should have both preserved the images and prohibited the people from adoration of them, to the end that both those who are ignorant of letters might have wherewith to gather a knowledge of the history, and that the people might by no means sin by adoration of a pictorial representation."

"Gregory to Serenus, Bishop of Marseilles: The beginning of thy letter so showed thee to have in thee the good will that befits a priest as to cause us increased joy in thy fraternity. But its conclusion was so at variance with its commencement that such an epistle might be attributed not to one but to different minds. . . . But while putting aside consideration of our wholesome admonitions, thou hast come to be culpable, not only in thy deeds, but in thy questionings also. For indeed it had been reported to us that, inflamed with intemperate zeal, thou hadst broken images of saints, as though under the plea that they ought not to be adored. And indeed in that thou forbade them to be adored, we altogether praise thee; but we blame thee for having broken them. Say, brother, what priest has ever been heard of as doing what thou hast done? If nothing else, should not even this thought have restrained thee, so as not to despise other brethren, supposing thyself only to be holy and wise? For to adore a picture is one thing, but to learn through the story of a picture what is to be adored is another. For what writing presents to readers, this a picture presents to the unlearned who behold, since in it even the ignorant see what they ought to follow; in it the illiterate read. Hence, and chiefly to the nations, a picture is instead of reading. And this ought to have been attended to especially by thee who livest among the nations, lest, while inflamed inconsiderately by a right zeal, thou shouldst breed offence to savage minds. And, seeing that antiquity has not without reason admitted the histories of saints to be painted in venerable places, if thou hadst seasoned zeal with discretion, thou mightest undoubtedly have obtained what thou wert aiming at, and not scattered the collected flock, but rather gathered together a scattered one; that so the deserved renown of a shepherd might have distinguished thee, instead of the blame of being a scatterer lying upon thee. But from having acted inconsiderately, on the impulse of thy feelings thou

art said to have so offended thy children that the greatest part of them have suspended themselves from thy communion. When, then, wilt thou bring wandering sheep to the Lord's fold, not being able to retain those thou hast? Henceforth we exhort thee that thou study even now to be careful, and restrain thyself from this presumption, and make haste, with fatherly sweetness, with all endeavor, with all earnestness, to recall to thyself the minds of those whom thou findest to be disjoined from thee."

"Gregory to Leander, Bishop of Seville: I should have wished to reply to your letters with full application of mind, were I not so worn with the labors of my pastoral charge as to be more inclined to weep than to say anything. And this your reverence will take care to understand and allow for in the very text of my letters, when I speak negligently to one whom I exceedingly love. . . . If then thou lovest me, dearest brother, stretch out to me in these billows the hand of thy prayer; that from helping me in my labors thou mayest be the stronger in thy own."

"I cannot, however, at all fully express in words my joy on having learnt that our common son, the most glorious King Richard, has been converted with most entire devotion to the Catholic faith. In describing his character to me in thy letters thou hast made me love him though I know him not. But since you know the wiles of the ancient foe, how against conquerors he prepares all the fiercer war, let your holiness keep watch the more warily over him, that he may accomplish what he has well begun, nor lift himself up for good works accomplished; that he may keep the faith which he has come to know by the merits also of his life, and show by his works that he is a citizen of the eternal kingdom, to the end that after a course of many years he may pass from kingdom to kingdom."

"But with respect to the use of trine immersion in baptism, no truer answer can be given than what you yourself have felt to be right, namely: that where there is one faith, a diversity of usage does no harm to holy church. Now we, in immersing thrice, signify the sacrament of the three days' sepulture, so that when the infant is the third time lifted out of the water, the resurrection after a space of three days may be expressed. Or, if any one should perhaps think that this is done out of veneration for the supreme Trinity, neither so is there any objection to immersing the person to be baptized in the water once, since, there being one substance in three substances, it cannot be in any way reprehensible to immerse the infant in baptism either thrice or once, seeing that by three immersions the Trinity of persons, and in one the singleness of the Divinity may be denoted. But inasmuch as up to this time it has been the custom of heretics to immerse infants in baptism thrice I am of the opinion that this ought not to be done among you; lest, while they number the immersions, they should divide the Divinity, and while they continue to do as they have been used to do, they should boast of having got the better of our custom."

These brief extracts from the correspondence of Gregory will enable the reader to form a very clear mental picture of the Church, its doctrine, its worship, its work, and its zeal for Christ in the sixth century—thirteen hundred years ago. These men were our brethren, our fathers. They transmitted to us the rich heritage of the gospel, the treasure unspeakable which they had received from the fathers, the faith once delivered to the saints.

## LIQUOR AGAINST LABOR.

If there is any class of men who should be for State-wide prohibition it is the laboring class. The liquor traffic bids for the support of the laborer only because it wants his money.

The saloon takes the toiler's money and leaves him nothing.

The saloon makes many laboring men live in a poorer home, eat poorer food and wear poorer clothes.

The saloon makes it harder for the laborer to pay his bills at the end of the month.

The liquor traffic takes comforts and luxuries from the laborer's family and home.

The saloon keeper enriches himself and lives in luxury at the expense largely of the laboring man.

Most of the labor leaders have spoken out strongly against the saloon. Here are a few of them:

Thomas L. Lewis, President Miners' Union: "Because the liquor traffic tends to enslave the people the leaders of the trades union movement are called on to fight the saloon."

John H. Walker, labor leader: "The prohibition of the liquor traffic will throw no one out of work. When the money now spent for liquor is spent for better food and clothes it will give better employment in other lines of industry. Some of the best men in the labor movement have died in the gutter because of liquor."

John Lennon, labor leader: "The saloon is a greater injury to the wage workers of this country than any other thing connected with our lives."

Samuel Gompers, President American Federation of Labor: "The time has come when the saloon and the labor movement must be divorced."

John Mitchell, labor leader: "As the labor movement grows the temperance movement must grow. Nothing brings more misery than money spent for drink."

John Lennon, Treasurer of American Federation of Labor: "I have been criticised for my fight against the saloon, but I give notice here and now, that I will fight the traffic as long as there is a saloon left. To the trade unionist there is no redeeming feature in the saloon."

If the liquor traffic were prohibited and the money now spent for drink were used in making and selling the necessities of life, it would give employment to all who are now employed by the liquor traffic and 1,347,129 more.

Many a hardworking man could live a sober prosperous life if it were not for the saloons to tempt him to drink. State-wide should get a unanimous vote from the laboring men of Arkansas.

GEORGE THORNBURGH.

## TO PREJUDICE THE CASE.

The effort is being made by the whiskyites to prejudice the people against the Arkansas Anti-Saloon League. They assert that the League leaders wanted to withdraw the State-wide petitions and intimate that the League enjoined the Secretary of State from certifying out the State-wide act. Neither of which is true. The League has been consistent in its advocacy of the State-wide act when the case was not in the courts. The liquorites would destroy the League if in their power. They know its influence. Bonfort's Wine and Spirit, one of the liquor publications, says:

"We have had many so-called temperance and prohibition waves in this country in the past, but never before such a well-organized movement as the one being directed by the Anti-Saloon League. It would be foolish not to credit the men who are directing this movement with great ability, directness of purpose and generalship."

We take it for granted when the enemies of prohibition attack us that we are *interfering with their business*.

GEORGE THORNBURGH.



AUGUST 25.

# THE RENUNCIATION OF WORLDLY PREFERENCE: TRUE WORSHIP PREPARES FOR LOVING SERVICE.

(Matt. 4:8-10; Job 42:9, 10.)

## SUGGESTED PROGRAM.

Scripture readings: Matt. 4:8-10; Job 42:9, 10.  
 Song Services.  
 Violin Solo: "Selection from Elijah," (Barnhouse).  
 Prayer.  
 Leader's discussion.  
 Sentence prayers.  
 Five Minute Talks:  
 Christ Requires Renunciation of Self (example, Peter).  
 Great Men who have Renounced Self:  
 Livingston,  
 Young J. Allen,  
 Those who Have Come under Personal Observation.  
 Open Discussion: Have I Renounced Worldly Preference? If Not, Ought I?  
 Song.  
 Benediction.  
 (Special music is a mighty good thing, but if you haven't it, don't be discouraged. It adds nothing to the spirituality of the service. It's merely entertaining.)

## THE TOPIC.

We are today ending a series of three topics having for their central thought, Renunciation. Let us notice the word renunciation just a little.

A calm refusal to yield to the suggestion of something we believe to be against the moral standard of life is renunciation. It is not boisterous or spasmodic; it is the natural expression of a well balanced character when assailed by the evil forces. It plays an important part in our Methodist ritual. "Dost thou renounce—?"—and then follows a long list of evil practices, including "the vain pomp and glory of the world," and all of which we vow "I renounce them all."

How many of us, like Jesus, have been led to the heights of temptation and there in all the splendor of worldly preference Satan shows us the kingdoms of the world. "Here is the key to high society. Bow down and worship me and I will give it thee. Dost admire the fast, gay set? Here is the key; bow down and worship me."

Worldly preference! the ragged Inchcape from which Sir Ralph tore the bell. And oh that Sir Ralph were the only captain whose vessel had felt the death shudder on its hungry reefs! Can't we, Leaguers, like the good Abbott of Abberbrothock, put out anew the bellbuoy to warn struggling brothers of the awful danger?

## THOUGHTS IN THE LESSON.

What is meant by true worship? It is worshipping God every day of our lives and in every act and thought of our lives. True Christians are not those who worship God on Sundays and on week days the worldly gods. If we expect to get the most out of our Christian experience and put something into it that will be of benefit to others we must think of our Christian work on more times than probably just on Sunday when we try to teach a Sunday school class or try to lead the League. We must have the thought of making our lives count for something, of living a blameless life or of making life more pleasant and more comfortable for others with whom we come in contact, in our lives all through the day. If we live that kind of a Christian life then we are prepared for a living service. Then we will enjoy our Sunday school work and our League work. What we do will be done with such a loving, happy spirit that it will radiate love and happiness to others. On the other hand, if our League programs and League work bore us, let us look into our own lives and see if there isn't the seat of the trouble. We have too much of the worldly preference in our lives and have not surrendered our-

selves to God to do as he would have us do.

Until we give up the idle and foolish pleasures that are of no benefit in our lives we will find the Christian work of no avail. But when we put our hearts into our work then it will be a pleasure to us to work for God and to do his bidding.

## PRACTICAL POINTS.

1. To be Christians we have to put away worldly things. We cannot cling to the world and Christ. The man on the fence, the neither hot nor cold man, is the devil's most efficient support. Many more youths are misled by following the example of the seems-to-be Christian, than by the influence of an out-and-out sinner.

2. "All these things will I give thee if thou wilt fall down and worship me." How many have accepted this offer—have sold their souls wholesale! Which are you going to do accept the devil's offer or obey the Lord's command, "Thou shalt worship the Lord thy God, and him only shalt thou serve"? The devil is weak. He has not the power to command. He tempts and bribes.

3. By rejecting the bribes of the devil and renouncing worldly preference we strengthen ourselves in that we worship God in the true spirit, that of implicit trust, for we are not able to withstand these alone. Through this worship we fit ourselves for useful and loving service.

4. We must not stop with fitting ourselves for service, but we must serve. The one who is happy in service has the missionary spirit like unto that of the Christ and receives his twofold blessing from God. We can only serve God by serving his children here on earth.

## THE LAST CALL FOR HELP.

Brethren, we lack about \$30.00 of having enough money to pay out our Epworth League parsonage at Cedar Glades, and the last payment is due the first day of September, less than three weeks. Won't you take a little collection and send to Brother T. D. Scott, or myself. Then we will report in full what has been received. Brethren, help me now or I will be forced to pay it myself, and I am not able.

J. H. McKELVEY.

## THE THIRD VICE PRESIDENT.

V.

BYRON HARWELL.

Dear Third Vice President: In order to simplify the machinery of the League, you have been given the care and development of two activities in your community, the Social and the Intellectual.

The devil has observed that young people will have social pleasures, and has realized the power and importance of directing them in their quest for these pleasures; he keeps busy at his end of the line. But this demand in the nature of young people furnishes a wide-open door of opportunity for you, the Third Vice President, to wisely plan and direct in this matter. Perhaps you have seen the opportunity, but have not been as zealous in trying to direct the social activities of the young people as the adversary has. Many a young man has gone into your town or grown up in and been lost to the church simply because your church offered him nothing pleasing or helpful socially. You have failed to counteract worldly attractions by offering something better. God made us social beings and the joys of heaven will be largely social.

The social work of the League is by all means not to be considered a source of financial profit. Is it wrong? Certainly not. Is it wise? That is

another question. What is the prime object of the Epworth League social? Is it not to get the young people acquainted and welcome strangers into the fellowship of the society? Then why should the jingle of coin disturb the harmony of that thought? When new members and strangers get the idea that we are after their dimes and not after themselves to do good to them and to extend the warmth of our welcome to them for what they are, and not for what they bring us, they are generally disappointed. Cordiality, in order to do its work completely, should be separated in the minds of the people from every consideration of gain. The click of coin ought never to be heard at the League social. The Third Department is not the League's bargain counter. There may be some profit in some of the enterprises which it undertakes, but the purpose to make a profit should never dominate the plans of the Third Department. The money making work of the League should be done through the Treasurer's Department. No League can eat its way into financial prosperity without serious detriment to its social and spiritual life.

Your work requires tact, patience, sociability, courage, enthusiasm, influence. It is your task to make the congregation a big family, and the church sociable and homelike, you should keep constantly before you the opportunity of spiritual development. Every young person who comes in contact with the social life of the church should be made to feel that practical Christianity in all its attendants is the aim of those who have its highest interests at heart. It may be thought by some that if so serious a motive as this be uppermost in the minds of social leaders of the Epworth League, the socials will be awfully solemn affairs; that each unconverted person who attends will be confronted by the question from some Leaguer, "Why do you not confess Christ? before he leaves the room; that young people will be sitting here and there reading their Bibles, and others will withdraw to side rooms to pray for their unconverted friends. Not at all. Sanctimoniousness, which some people mistake for religion, ought never to be seen or felt in the League social, or any other part of the League. Socials, then, can be used in the Master's service. Train your committee to be tactful in the socials. Get acquainted with strangers, and see that they get acquainted with as many as possible. Get their names and addresses. You do not have to go at this like a canvasser of the city directory. You want more than mere statistics, you want to win the hearts of the new friends. Of course you have too much sense to "gush" or you would not have your office. Remove all semblance of "society airs" in your socials. Be watchful for an opportunity to work into the conversation something about the work of the League, when speaking to strangers. A block and tackle, or a team of horses is not necessary to bring the thought in sight. Perhaps the first meeting you may only be able to make acquaintance, but follow it up in other ways afterward.

It is an evident fact that an attempt to make this a practical treatise on Social Plans would be ridiculous and impossible. If your experience as a Third Vice President is not what you want it to be, write to one of our church publishing houses and buy a good book or two on your work. It will not be long till you will begin to get interested, get results, and get satisfaction out of your work.

Your work is not confined to getting up socials. It is your duty to introduce and make to "feel at home" people who attend the League. Put a lit-



the thought and system into your work. At the preaching service station a dozen or more members of the League throughout the congregation for the purpose of noting and meeting strangers. Secure permission from the stewards to usher and take up the collection. "One social a month" is a good rule, but in a few cases this is not advisable. Call the young people together for an evening of study in the matters of etiquette, when common matters, as introductions, invitations, acceptances, regrets, calls, receptions, etc., may be gone over. Or if there are already "too many things to go to," circulate a good book on etiquette among the members. No need to turn these things over to the dancing-master. Begin now to prepare to observe Old Folks Day. Some Wednesday afternoon in the fall, entertain the old people of the community in the church parlors, or at some nearby home; serve lunch, and have them go to prayer meeting. Ask the pastor to be prepared to make an appropriate prayer meeting talk, and close the service by having an "old-fashioned class meeting." Any good book on Social Plans will treat this occasion in detail. There may be some unable to attend this affair; do not forget them. On the following Sunday afternoon go out and sing and pray with them. In many towns the League would do great good by obtaining a lyceum course. In this, do not overlook local talent—college glee clubs, etc. Be sure to sell enough season tickets to assure financial success.

Always planning that your department may be in the truest sense, Social to Save.

#### LETTER FROM MISSOURI.

Mr. Editor: There is no church paper that I read with quite so much interest as the Western Methodist, partly because my cares and labors for many years were centered upon it; partly because I continue to feel especial interest in the affairs of Arkansas; and partly because of the merit of the paper itself, aside from all these considerations. You once did me the honor to tell me that I was chiefly responsible for leading you into editorial work. It was in 1884, at the conference at Clarksville, that I engaged your services for the Southwestern Methodist. You did excellent service then. Should you ever care to review your utterances of those days you can find them near at hand. The bound volumes of the Southwestern are all the property of the Hendrix College library. You got a taste for editorial work from the Southwestern, most naturally, because of your fitness for it.

There is this which I can say about your work, without flattery: You are always trying to do something. The editorials of the Western Methodist have a subject of some weight and bearing on the issues of the times. It may also be said of them that they are not evasive, but definite and easy to understand.

You have cleared the decks for another great fight in a great cause—State-wide prohibition for the State of Arkansas. To this you are now committed, with a free field before you, and all the temperance forces united for the battle. All the temperance organizations of the State might hold a union meeting and call upon all the churches to begin the campaign with a day of prayer. The churches never had a more worthy cause to pray about. Nobody will dare to pray who opposes you.

Who will oppose you in this fight? The whisky power—that alone.

And what cohorts will King Alcohol muster? The whisky-makers, the whisky-sellers, the whisky-drinkers, the politicians whom whisky money can buy, the gamblers, the houses of debauchery—in general, all violators of law. Shall these rule the State of Arkansas?

What arguments will these forces bring to oppose prohibition of the sale of whisky in Arkansas? Not one of them will plead for liquor on

its own merit. Not one will plead that it is best that men should drink whisky. If the drinking of whisky debauches and ruins men, then the manufacture and sale must be condemned. The corruption and crime rooted in the saloon is so great that none can defend the saloon in itself.

About the only plea the whisky forces will urge is that you can't abolish the evil. Are they sincere in this? They are fearfully afraid that you will try. It is an evil they admit. Do they want the evil removed? Good citizens obey the law. Will not people who sell whisky obey the law? When they say that you cannot enforce the law do they not proclaim that they represent a lawless element which defies the State? A saloonkeeper said to a prohibitionist, "I am as much opposed to this evil as you, and would rejoice as much as you to see the end of it." Was he sincere? He had fought temperance at every step. When local option had carried two-thirds of the counties of the State he then stood on local option to fight State-wide prohibition.

The personal liberty plea is urged—prohibition takes away liberty. So does the law against theft—so does all law in fact. Any liberty in the exercise of which the community at large is injured should be taken away. The general evil springing from the whisky trade being confessed every plea for it is swept away. But we seek by prohibition to preserve personal liberty. Every man's personal liberty is taken away when he is drunk. Whisky transforms a sensible man into a maniac. All such men need the aid of the law enacted for the welfare of all to aid them in preserving their liberty, defending them against that which destroys their liberty, making them in their madness enemies to their neighbors, their families, and themselves.

I know that the great majority of the people of Arkansas would rejoice to see the saloon driven from the State. Union and confidence will insure such a victory. J. E. GODBEY.

#### BOOK NOTICE.

PRESENT FORCES IN NEGRO PROGRESS. By W. D. Weatherford, Ph.D., author of "Negro Life in the South," "Introducing Men to Christ," etc. Published by the Association Press, 124 East Twenty-eighth Street, New York. Price, 50 cents.

The reception which was accorded Doctor Weatherford's book, "Negro Life in the South," is little short of marvelous. It has been used in colleges and universities North, West and South as a text-book for voluntary home mission study, and Student Conferences in all sections of the country have made it the basis of home mission courses in their ten-day assemblies. Unexpected favor has been shown the book in the South, both in institutions of learning and by large numbers of others whose interest in the negro is a matter of judgment and conscience, not merely of sentiment. During the past two years not far from 10,000 Southern white students have been using "Negro Life in the South" as the basis of careful voluntary study. College men in the South are not prejudiced against the negro, or if they have prejudices they are at least willing to hear a fair presentation of the facts bearing upon the life and spirit of the colored race.

The readiness of the student world in North America to read a statement from a Southern college man upon this most important and least known of our home mission problems has been a challenge to the author to put in print some further studies touching the forces which make for progress among our colored people, and the response to that challenge is a brief but brilliant discussion of "Present Forces in Negro Progress." In seven short chapters Doctor Weatherford discusses traits of character, leadership and race pride, population and immigrations, farm life and rural school improvement, and a chapter on the past and present attitude of Southern

white churches toward the negro. A bibliography is appended and there are numerous statistical tables. The author proposes for discussion a well-selected list of topics, anyone will agree, and it is not too much to say that a solution of the questions here presented will determine the status of the negro for good or bad in the coming generation.

As indicating the fairness of Doctor Weatherford in presenting his argument, we call especial attention to his statement of negro character. On the one side are discussed the traits which impede progress, such as lack of self-control, superstition, cruelty, vanity and conceit, wordiness, lack of initiative. On the other side are the more positive characteristics, such as fidelity, gratitude, generosity, absence of malice, kindness, humor, musical genius and religious insight. No one but a man who has studied the negro with unusual sympathy and close contact would be able to separate the good from the bad, and give to each the prominence it must receive if he problem should be thoroughly recognized. But Doctor Weatherford has accomplished this difficult task and has shown the weak and negative side of negro character may be overcome by the better side of his human nature.

A real service has been rendered both to the sympathetic white student and to the inquiring negro in that portion of the book which discusses the present day leadership of pure negro blood. No one is less disposed than the author to remove from participation in race movements the strong element of leadership displayed by negroes of mixed blood, but Doctor Weatherford is unquestionably right when he asserts that among the most virile leaders of the race are men and women of pure ancestry. To support this claim, he advances the life and works of such teachers and leaders as Maj. R. R. Morton, of Hampton Institute, Prof. George W. Carver, of Tuskegee, Dr. Joseph C. Price, late president of Livingston College; business men, such as Isaiah Montgomery, of Mount Bayou, Miss., and Charles Banks, of Mississippi, vice president of the National Negro Business League; authors and writers, such as Phyllis Wheatley, African slave girl and poetess; Paul Laurence Dunbar, poet; preachers, such as Charles F. Walker, of Georgia, and Bishop George W. Clinton, of the African Methodist Episcopal Zion Church. These names do not by any means exhaust the list of pure-blood negroes who have displayed rare gifts of leadership, but they are types of what the unmixed race can produce, and are therefore unanswerable arguments by which white people should seek to encourage the great mass of Negroes to highest achievement and by which the Negroes should cultivate the highest pride in true race identity.

A feature of the book that is especially gratifying to both white and colored friends of the race is the discussion of improvements actually taking place in the rural life of negroes in the South. The author had made extended investigations of country homes, farms, schools, and general social conditions of Negroes, and he gives facts and conclusions in these matters that are both intensely interesting and vitally significant of future progress. There are those who believe that the country affords a better opportunity to negroes than the city, and they will find facts in these discussions to strengthen the opinion, and to point the way to the favorable solution of many of our problems through a return to the land.

Doctor Weatherford's book has been read in manuscript by a number of negro leaders, and while it is only just to say that some minor criticism has been found with the facts and conclusions, the opinion is emphatic that the author has found the intelligent, human and Christian attitude toward the negro which every man North and South must finally assume if the right solution is to be found to a great national question.

A. M. TRAWICK.

## THE EFFECT OF PROHIBITION.

With crocodile tears in their eyes the liquorites bewail the condition our State will be in if it adopts State-wide prohibition. They picture empty houses, grass growing in the streets, etc., etc. Here is what Governor Glenn, of North Carolina, said in a recent speech:

"I come from a State where we have driven liquor out and there is no grass growing in the streets of any of our cities and towns. North Carolina is entering upon an era of prosperity the like of which she never has known, and this is attributed to State-wide prohibition. Crime has diminished 50 per cent, as is shown by the fact that 40 prisons in that State are empty. Formerly mothers were ashamed to allow their children to go to school because the fathers had taken the clothes from their backs that strong drink might be purchased. Since 1907, when the State went dry, the school attendance has doubled. There has been an increase of one-half in the attendance at the churches, and a great wave of spirituality has swept over the State."

AS A GREAT DAILY SEES THE LIQUOR QUESTION.

The following article appeared as an editorial in the Kansas City Star:

## "PROHIBITION AN ECONOMIC ISSUE.

"There was a time in Kansas when prohibition was almost wholly a matter of sentiment. Men were prohibitionists because they felt that it was a moral or religious duty to oppose the rum traffic.

"But now prohibition has become a commercial question. It is a matter of dollars and cents. A railroad will not hire a man who drinks, not because of the moral principle involved, but because a man who drinks is not a safe man. The banker, the newspaper publisher, the merchant does not want a drinking man to work for him because drink lessens the man's efficiency.

"Business men in the towns and cities are opposed to joints because whisky means waste. When wages go for whisky there are fewer grocery and dry goods bills paid and business with the legitimate merchant is lessened.

"The politician who is trying to curry favor with the liquor vote makes the error of classing every man who drinks as opposed to prohibition. But the business and the professional man who takes a drink once in a while, is often more positively opposed to joints than the man who never drinks. He is opposed to the traffic for business reasons. He sees that with the joints abolished there is more decency and order in the town, the children and the women dress better, the workman pays his bills with more promptness. There is more money all around to make for the general comfort and happiness.

"In Kansas prohibition stands for efficiency, for making the most of the State's resources. That is why it has become the permanent policy of the commonwealth."

That the saloon is a financial burden to any city or State is proven every day in the courts. The saloon is the main factor in the production of crime, pauperism, insanity and orphans which the taxpayers must support.

Hugh Weir, the statistician, says: "The cost of crime alone in the United States is three and one-half million dollars a day, the saloon is responsible for 84 per cent of it."

Hon. Carroll D. Wright, United States government statistician, says: "For every dollar the saloon pays in license it costs the nation \$21.00 to support its products and punish the criminals it makes."

It is plain that money spent for liquor is diverted from legitimate trades.

The United States Supreme Court said in License Cases vs. Howard, 46 Reports, p. 573: "If a loss of revenue should accrue to the United

States, from a diminished consumption of ardent spirits, or their entire prohibition, she would be a gainer a thousandfold in the health, wealth and happiness of her people."

A thousandfold is pretty strong language from the highest court in the land. Ask the prohibition towns in Arkansas if saloons pay, morally or financially, and they will say, No.

In 1868 I addressed a letter to the mayor of every dry town in Arkansas asking several questions. Among them were these:

"Is the law against blind tigers as well enforced as other criminal laws?"

"Does the town suffer inconvenience for the lack of the revenue the saloons paid?"

The uniform answer to the first was YES, and to the other NO.

Jonesboro's mayor said:

"Beginning with the last two years we had saloons the city was \$16,000.00 in debt. We collected \$22,000.00 revenue from the saloons those two years, and we came out in debt \$31,000.00. It was predicted that Jonesboro could not get along without the \$11,000.00 a year from the saloons, but it did, and its financial condition is growing better. Our experience with saloons was a bad one financially and morally."

Compare the financial condition of the dry towns with the wet ones and note the prosperity prohibition produces. What the dry towns need is State-wide prohibition, so that Pine Bluff shall not make men drunk to outrage Fordyce; so that wet cities shall not send their liquor into dry territory to debauch those who would be sober without it. State-wide prohibition is self-protection to the dry communities.

GEORGE THORNBURGH.

## THE CHURCHES THAT UNMAKE PREACHERS.

By SIDNEY H. BARCOCK.

Can a mother spoil her child? Can the baptism of fire be quenched? Can a church crush out the life of a preacher?

There are some preachers that no power can weaken or destroy. Very few can be moved by the "world, the flesh, and the devil." But as some foolish mothers spoil their children, so some churches limit the spiritual power of their preachers and work their undoing.

1. By overloading them. A preacher ought to carry a full load but he will break under an overload. To saddle all the collections for a church on him, to expect his attendance at all the various services of the church, to demand frequent visits which have no pastoral significance and then add the burden of a small salary intermittently paid is an overload. It weakens the preacher in the pulpit—the very place where he ought to be the strongest. He is conscious of this loss, but all these things and many more must be carried. He is measured by his ability to carry them so he pulls along until all too soon he pulls out.

2. By proscribing the pulpit. There are some congregations that denounce as utterly unworthy of reception from their pastors sermons which condemn sins, especially popular sins such as greed, social and political corruption, lust and worldliness. How often we hear it said, "An evangelist can say things a pastor cannot afford to say." Such an expression is the delusion of the devil. Nevertheless many a pastor's pulpit is thus proscribed. His heart bleeds. He longs to see souls saved but the years roll on and his congregation sleeps in their sin and he dare not disturb their slumbers under pain of ejection. The result is, his ministry loses its vitality. However beautiful his sermons may be, they are not effective in converting sinners, because they are one-sided. No sinner was ever converted save he be convicted of sin. How can there be conviction of sin if gross sins even in the church

go uncondemned by the voice which God has appointed to condemn them. Some pulpits are limited to a classic sentimentality. Such pulpits will never develop great preachers. A proscribed preacher is doomed to be utterly forgotten. He will have no place among God's great immortals.

3. By cynicism. A person of snarling, capitious, old-dog-like disposition, that nobody can please, and who, because of their own hypocrisy and degenerate selfishness, brands everybody else as miasmatic and self-seeking, has a depressing effect, wherever he may be. Sometimes whole congregations become more or less cynical. It is impossible to find a preacher who can please them. Very unfortunate is a preacher who falls into the hands of such a church. Unless he is a superior man his spirit will be broken and he will lose his place in the church at large.

Any congregation which has any of these tendencies would do well to abandon them. Take the loads off your preachers, unfetter them, give them the full, free swing of the whole gospel, pray for them until there shall be in every pulpit in the land a living, conscious, mighty voice calling all men to that highway of holiness over which no unclean thing shall pass.

McAlester, Okla.

## BLIND TIGERS IN LICENSE TERRITORY.

The liquorites make much ado about there being blind tigers in prohibition territory and they would make it appear that only in prohibition territory is liquor sold illegally. The fact is that in wet territory there is more illegal selling than in dry. There are about as many illicit dealers in the three cities of Little Rock, Fort Smith and Hot Springs, as in all the dry territory in Arkansas. So frequently are arrests made in these cities for illegal sales that it does not attract attention, but let a blind tiger be arrested in dry territory and it is published abroad. In some States what we call blind tigers are called "speak-easies," or "blind pigs."

Here are a few reliable statements as to such illegal sales in license territory:

The mayor of Philadelphia says that there are as many speak-easies as saloons in that city.

The saloonkeepers of Pittsburgh say that there are 2,000 blind pigs in that city.

Farley, excise commissioner of New York, gives license figures which show that there are 6,935 speak-easies in that metropolis.

New Jersey has less dry territory than any other State (only 5 per cent), yet the internal revenue report shows that it has nearly 3,000 blind tigers.

In Massachusetts in the wet territory there is a blind tiger for each 1,497 of the population, while in the dry territory there is but one for each 3,587 of the population, or two and a half times as many blind tigers per capita in the wet as in the dry territory.

The retail liquor dealers of Minneapolis, Minn., met one afternoon four years ago, and among other business, they passed resolutions calling upon the officers of that city to enforce the law and protect the men who paid license for the privilege of selling liquors. They said that to their personal knowledge there were 1,000 blind tigers in that city.

Ask the mayor of any dry town in Arkansas if the prohibition law is violated more than other criminal laws, and he will tell you NO. The truth is that prohibition prohibits, and that is why the liquorites fight it.

GEORGE THORNBURGH.

The liquor men in some convention allowed the statement to be made that while twenty-five gallons of liquor are sold for each inhabitant of the wet States, the amount in dry States is only one and one third gallons. And yet they argue that prohibition does not prohibit.



## CHILDREN'S PAGE.

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

Redfield, Ark., May 2, 1912.

Dear Miss Katherine and Cousins: How are you all this beautiful day? I go to school every day. I am in the seventh grade at school. Our school will be out the 17th of May. I belong

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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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Specimen of Type.

28 T And the rest of the people, the priests, the Levites, the porters, the singers, the Neth'i-nims, and all

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

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to the Methodist church. Our pastor is Rev. J. E. Waddell. We all like him just fine. He is with us his third year. Our presiding elder is Brother Q. D. Lindsay. We all like him fine. I went to a play party last night and surely had a nice time. Who has my birthday, August 16th? My school teacher's name is Prof. Kirklin. Redfield is a very pretty little town and has eight stores and one barber shop and one boarding house. I will close by taking a question: "Washed in water, neither rain, nor run, dried on silk neither wove or spun." The one guessing this will receive a post card. Well, as my letter is getting long I will close.

Your new cousin,  
Earl Reynolds.

\* \* \*

Cabot, Ark., R. F. D. No. 1,  
May 31, 1912.

Dear Miss Katherine and Cousins: I am a little boy and I want to join your happy band. I go to Sunday school. My teacher's name is Mr. Diehl. I like him fine. I have two brothers and one sister. My sister is eight years old and one of my brothers is six. The other one is two years old. So you can guess my age, it is between eleven and fifteen. I will close by asking you a riddle: "Round as a riddle, pretty as a fiddle, little white spot in the middle." The one that unriddles this I will send a post card.

Your new cousin,  
Walter Beavers.

\* \* \*

Lockesburg, Ark., May 6, 1912.

Dear Miss Katherine: Will you let another Arkansas girl join your happy band? I was reading the Western Methodist and I want you to write me a letter and tell me how much you charge for joining. It did not tell. I am in a hurry writing this. I am in the sixth grade. I study Latin, algebra, arithmetic, grammar, geographical reader, spelling, history, physiology. My teacher's name is Miss Ethel Potts. I go to Sunday school, prayer meeting Wednesday, Thursday and Friday nights, church on Saturday and Sunday nights. My age is twelve. My name is Kate Norwood, Lockesburg, Ark., Box 4.

It does not cost anything to join the Children's Page. Miss Katherine.

\* \* \*

Viola, Ark., April 28, 1912.

Dear Cousins: May I come in again? I belong to the M. E. Church and we have a good Sunday school and Epworth League, and all are doing good work. We have also a good school at this place. I live in Fulton county, and it is in the borders of the Ozark mountains. My father is a farmer. He owns a farm two miles west of Viola on which our home is located. I surely love to live here. I'm preparing to be a school teacher. I am sure I will like that work. I have a sister that is a school teacher and a brother who is a music teacher. I hold a grade for vocal music, but I don't know that I'll ever use it. But there are three girls who I'm giving instructions on the organ. I am sixteen years old; my birthday is the 31st day of May. I am five feet four inches tall, weigh 108 pounds, have dark hair and eyes.

Cora Branson, what are you doing today? Maude Harrison, wake up and answer my letter. Oh! it has been raining all morning, but I think it will clear up this afternoon. Our Sunday school meets again this afternoon to practice for a Children's day program. We have a fine drill which we are learning. With the best of wishes to Miss Katherine and all the cousins, I'll close.

Your cousin,  
Flora Julian.

\* \* \*

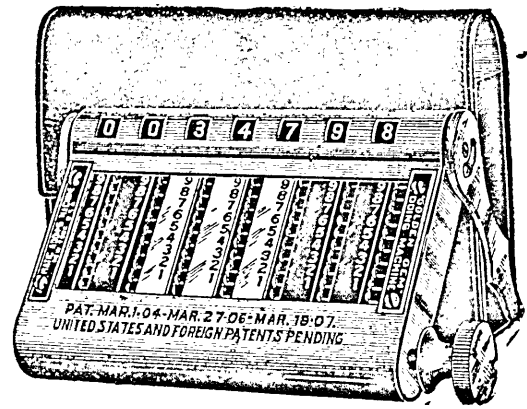
Dear Miss Katherine: Here comes another Arkansas boy wanting to join your happy band. I go to Sunday school every Sunday. My teacher's

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name is Miss Ellen Porter and our pastor's name is Brother Bevens. I will answer Marguerite Kelly's riddle, "Where did the rooster crow when everybody in the world heard him?" In the ark. Am I right? Well I will close as this is my first attempt to write. I hope this letter will miss that dreadful waste basket.

Your new cousin,  
Irye Williams.  
Greenbrier, Ark., Route 3, Box 1.

\* \* \*

Ozan, Ark., May 9, 1912.

Dear Cousins: How are you this fine weather? Well I will tell you about a nice time I had last summer. It was not far from where I live. A few of my friends, sister and mother, went on a blackberry hunt. We started about 7 o'clock. We walked half of the way and we met up with some of my friend's relatives who were going, but had to go home first, so we had to sit down and wait until the wagon came. When we got in the wagon it was well filled. We had about a mile to go, but at last we got there and when we came to the place it was near a darkey church. We all got out and went to picking. The bushes were just full. But the first berry I picked I saw a snake that frightened me, but kept on picking. Mama and some of the others did not want to stay there, so all gathered together and got into the wagon and went over some ground which was very rough and I went to jump out and fell in a blackberry bush, but it did not hurt me very much. We all got out, then picked a while and then it was time for dinner. So we went to a cool place and ate our dinner. When we had eaten we all went to picking. Sister and one of my friends did not want to pick after dinner, so they stayed at the wagon. I picked until I got too hot, so went back and the girls had started on a horse after some water. All three of us got on the horse and the horse went loping and sister's bonnet fell off. We had not gone far until mine fell off. So we started back. We could not find any water and then the other girl's hat fell off. We got down to get our bonnets and we could not get back on. We walked back, hitched up the wagon and went home. I was glad

to get there, too. After we got home we had to can them. That was a job. Well my letter is getting long so I will close.

Goodbye,  
Rosalie Fontaine.

\* \* \*

Sulphur, Ark., May 7, 1912.

Dear Miss Katherine and Cousins: I have written two letters to the Methodist and saw both of them in print, so I thought I would write again. How do you cousins feel this fine morning? I am all right. How many of you like to go to school? I do for one. Our school will be out the 11th of this month. Tempie McMullen, I will answer your riddle. It is the sunshine. How many of you like to go to Sunday school? I do for one. Well as my letter is getting long I will close.

Your old cousin,  
Willie Hively.

\* \* \*

Doxie, Okla., May 12, 1912.

Dear Miss Katherine: Will you admit another little Oklahoma girl into your happy band? Eugene Thornton, I guess your birthday to be on George Washington's birthday. Am I right? I hope I am. Come on Oklahoma boys and girls, don't let the Arkansas boys and girls beat us. I guess Russell Fry's riddle: A rich man blows his nose on a handkerchief and a poor man blows his nose on the ground. Well I will close, hoping Mr. Wastebasket has fallen and skinned his head.

Your cousin,  
Mintie Sullivan.

\* \* \*

Headrick, Okla., May 11, 1912.

Dear Miss Katherine and Cousins: Will you let another little Oklahoma girl join your happy band? I am a member of the Methodist Sunday school. My papa is the superintendent of the Sunday school. I go to school every day I can. Our school is out now. It was let out two months ahead of time. My Sunday school teacher's name is Mr. Thompson. Brother Phillips is the pastor of our church. Who has a birthday on the same day as mine, January 27? Who can guess my age? It is between eight and twelve. I haven't any pets, but I have a brother and a little sister. I will close. I hope Mr. Wastebasket has gone for a walk. Your new cousin, Mildred Ernst.

## Woman's Missionary Department

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

### Press Superintendents.

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

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

### FROM THE CHAUTAUQUA.

A very urgent thing just now is for every Auxiliary to elect a Press Superintendent, in accordance with the By-laws for Auxiliaries, and then get that Superintendent to begin duties at once. We want each one of them to read their church paper and use the facts found in the Woman's Department in their secular papers.

Chautauqua, N. Y., Aug. 8, 1912.

To the Members of the Missionary Society of the Little Rock Conference:

My Dear Co-Workers:

I came to Chautauqua, Wednesday, July 31. This is a delightful place to rest, and yet keep busy. I mean going and absorbing. The program is unusually fine this summer, I am told. This is my first visit.

Last week, July 29-August 3, was the Foreign Mission Study Conference. Two services daily were held, 10 a. m. and 4 p. m. At 10 a. m. each day Miss Margaret E. Burton, of Chicago, reviewed our next study, "China's New Day." She was fine and made all feel like taking up the study, with enthusiasm, next year. The author of this book, Dr. Isaac Taylor Headland, of Peking (China) University was present at several of these reviews, and was urged to use a part of the time in telling of the women of China. He is one of the most delightful platform men to whom I have ever listened. He delivered a lecture "Some By-Products of Missions" at the Amphitheater to a most enthusiastic audience. He is a man of strong personality, a magnetic speaker and has much of interest to say and says it well. At 4 o'clock each day was the "Method's Hours." Each of these services was largely attended and proved most helpful and instructive.

This week, August 4-11, is Home Mission Conference. At 10 a. m. each day, Mrs. D. B. Wells reviews the Home Mission book for next year, "Mormonism, The Islam of America." She is quite interesting, an artist in her line; she brings forcibly to mind the awful conditions right here in our own Christian America. She says, "The United States is placed in a peculiar position among the countries of the world in this matter. It seems to be God's object lesson for the world; and in the way we treat the Mormon question, other countries of the world will follow." At 4 p. m. each day is "Method's Hour." Here we get many valuable suggestions for carrying on the work in our Auxiliaries. Noticeably among the prominent women on the platform Monday last, was our very own Miss Mary Helm. Our Mrs. H. C. Rule of Crossett is a very active spirit among the prominent Methodists here. She has as her guest, Miss Henry, Deaconess, formerly of Crossett. She goes to the Holsten Conference in the fall. We are sorry to lose from our conference this consecrated and efficient worker. Mrs. Anderson, of Wilmar, another one of our Little Rock Conference Missionary Workers is here. She is also quite active in getting good things in these Conferences to take home with her.

I want to say that I found no woman in this galaxy of prominent women at old Chautauqua, that surpassed in capabilities our own Little Rock Conference women.

Only four months after this month until our year is up. Are we doing all that we can to make this the banner year in consecration and service? Let us bend every energy to bring in all the collections. I hear nothing but encouraging news from our conference officers.

Sincerely yours in the work,

Mrs. James Thomas.

President Woman's Missionary Society, Little Rock Conference.

### THE MESSAGE OF THE CONFERENCE.

(The following is taken from the leaflet of the last annual conference on the "Situation in China," which was held in New York last January.)

The representatives of the Foreign Mission Boards of the United States and Canada which are carrying on missionary work in China having carefully considered together the situation which China presents at this hour to the Christian Church, desire to address this word to the Christian forces which are at work in the new republic and to the Christian agencies in North America to which China has looked and is looking now for her main sympathy and assistance.

The whole world is agreed in recognizing the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have a part in a vast movement whose consequences will affect the whole world and be unending.

This movement, we believe, may become, by God's grace, if the Christian Church is faithful, the regeneration of a nation. For no change of institutions, of political principles, of social order, or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she needs also and seems now prepared to receive, the new conceptions of the Gospel, and not these conceptions only but also the power of God in Christ by which alone they may be realized in the life of the nation in this new and wonderful day.

The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China, with the 11,661 leaders of the Chinese Christian Church, with its 278,628 members, and with the 4,299 missionaries from Western lands, in the unique opportunity which they possess of meeting an inquiring people with the light and life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

We rejoice in the measure of unity already attained by the Christian forces in China and in their ability in this hour, without waste or discord, to present to the Chinese people the one

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faith which we all hold and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in this time of national need have been Christian men who have borne their great responsibilities with Christian fidelity and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission and with Christian men serving the State in patriotic and religious devotion, we believe that the prayers of many hearts will be answered, that, on the one hand, a pure and unconfessed Gospel may be preached to the nation, and that on the other hand the Christian spirit, unmixed with secular misunderstanding or personal ambition, may control the minds of the men who are to bear rule and authority in the new day.

In the effort to which the Christian forces of the nation will now give themselves with a new zeal, to carry the Gospel far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the Church in the West, and we now make appeal to the Home Church to meet the emergency with unceasing prayer and unwithholding consecration.

So great an opportunity as God now offers in China is a sovereign summons. It demands of us the enlargement of our horizons, the expansion of our faith, the acceptance of our duty, and the eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His world-wide kingdom by an unprecedented advancement. May the Church in China and in the West be found equal to this opportunity!

### PINE BLUFF DISTRICT MEETING.

The District Meeting of the Pine Bluff District, Woman's Missionary Societies, was held in Lake Side church, July 17-18, and a very helpful, instructive meeting it proved to be. The only thing to be regretted was that more did not attend from our smaller towns.

Miss Gussie Jones, our efficient District Secretary, had prepared the program, and to her labors are we under loving obligations for the success of the meeting.

Many helpful charts gave silent instruction, Mrs. W. C. Watson, our former First Vice President of the Home Department, was with us, and we could but catch inspiration from her enthusiasm, zeal and tender words of helpfulness. These District meetings are very helpful, and we hope every district can have one.

Mrs. McLellan.

Pine Bluff, Ark.

### UNION.

The question of union has been left entirely optional with both conferences and auxiliaries. When it has been accomplished it has been done by the majority vote of the members. In most instances where union has taken place we are told that this vote has been overwhelmingly for union. Still, when union is perfected, many problems at once arise and much patience and tact are required in the adjustment of the machinery. Some old and loved methods must be laid aside and with a new objective (or a combined objective) new methods must sometimes be inaugurated. Still, in the main, all the old plans of both the old organizations are preserved as far as possible, so that the same ideals and same results may be reached, only with an enlarged vision as we view the wide, wide world as a harvest field rather

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W. F. TILLET, Dean.

than a section of it. In face of these problems and difficulties, the following words from a secretary of one of the very first conferences that united more than a year ago, will be of special interest:

"The District Meetings we have had this year have been good, showing a decided improvement over last year in many respects. The confusion of last year is practically cleared away, the resistance felt in many places to the new order of things is fast disappearing and the new plans and movements are being studied and worked in a most encouraging manner."

Let us have patience and work together for the broadening of our own ideas and lives and for the extension of the kingdom all round the world.

### SOME FACTS ABOUT RUTH HARGROVE.

Number of students enrolled last scholastic year, six hundred and ten—the largest enrollment in our history at lowest per capita cost. The largest average attendance of any school in town; perhaps the largest enrollment of any school here.

A message from the President, Prof. A. W. Mohr:

"Several weeks ago the superintendent of the city schools telephoned out and asked about our new building, its furnishings, etc. He asked the total cost. When I told him that the building cost less than thirty thousand dollars furnished, he could hardly believe it. The new high school cost sixty thousand dollars furnished, and cannot accommodate any more than our building. The local school board will build a new building three blocks from us. It was in this connection that he sought information. What this will do to us, I do not know; but I am convinced as never before that we should get ready to convert this into a boarding school principally. To do this we should, at the earliest possible moment, follow the recommendations made in our last annual report—namely, secure additional land and then as soon as possible erect a boys dormitory. The recommendations referred to are Nos. 3 and 4."—Missionary Bulletin.

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

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

**HOT SPRINGS METHODISM.**

The pastors of the various denominations of the city assembled at Central Methodist church Monday morning for the purpose of discussing interests that are vital to the city and state, especially State-wide Prohibition interests, after which the Methodist pastors present made the following reports:

Hutchinson stated that his prayer meeting at Central last Wednesday night was interesting and spiritual, with four forward for prayers, two of them becoming satisfied and joining the church Sunday morning. There were 304 in Sunday school, a great congregation at night with two more accessions.

Dickerson reported a good mid-week prayer meeting, good Sunday school good services, including a League service on Sunday. He held a good meeting at Gardener school house during the week, assisted by Bulkley, Burnett and Pope, a visiting pastor from the Northwest Texas Conference, mention of whom was made in last week's report.

In the absence of Bulkley, Steel reported that he attended Malvern Avenue Sunday morning, the occasion being the "Home Coming" of former members and friends of that church, a large number of such assembling. There was no sermon for the occasion, but a fine program, consisting of the history of Malvern Avenue Church, followed by a very spiritual experience meeting. 127 reported in Sunday school.

Burnett having started away to assist in a meeting at Holly Springs, Pope, our visiting guest, reported that he filled the appointment at night for the Park Avenue people. We learned from another source that the congregation at that place was small in the morning, owing to the threatening weather, with 101 in Sunday school.

Keadle reported that he had been in a good meeting with Black at New Salem during the week, where they had nine conversions and five accessions. Dickerson had also assisted at the same place the preceding week with several conversions and one accession. The Sunday school and congregation met the pastor at Tigert Memorial Sunday night. O. H. K.

**"A NEW WAY TO MAKE MONEY."**

I am making a fortune making and selling Pure Fruit Candy. Any brainy person can do likewise, so if you want more money than you ever possessed, send forty-eight two cent stamps to cover expense of mailing Seventy-seven Pure Food Candy Formulas, and the moulds to make candy. I will help you start in business. I am glad to help others, who like myself need money. People say "the candy is the best they ever tasted." therein lies the beauty of the business. You don't have to canvass—sell right from your own home. I made \$12 the first day, so can you. Isabelle Inez, 210 E. Negley Ave., Pittsburg, Pa.

**CAVE CITY AND EVENING SHADE.**

We closed out a two weeks meeting here at Cave City Sunday night, August 11. It was a great meeting in some respects. Rev. M. B. Umsted, of Batesville, did most of the preaching, and did it well. There were not so many conversions as we hoped for, only two or three, but quite a number were reclaimed and helped. The good people of Cave City showed their appreciation of Rev. Umsted's thorough preaching by paying him \$48.00 for his services. They also paid this undergraduate \$41.50 the last night of the meeting, which comes in very handy this time of the year. I am nearly through with my correspondence course for the second year.

Dr. John H. Dye is to assist me in a meeting at Evening Shade beginning August 18. Rev. M. B. Umsted will

help me at Sidney, beginning Sept. 1. I am confidently expecting the best year of my life to date.

F. H. Champion.

**BUYING A PIANO.**

Is one job in a life time if you get the right kind of an instrument. There are only a FEW High Grade pianos made but there are quite a number of good reliable pianos and many very poor ones, to be able to select the best for the money is the object with every purchaser. We do not claim to have the only good ones in the country but do claim to have one of the very best in a standard one that will compare with the few high grades and at a price much below them.

The following testimonials from H. S. Traylor, formerly Assistant State Superintendent, and Prof. M. J. McHenry, of Hendrix College, will speak for our claims:

"After trying and testing several makes of pianos I finally purchased a Janssen from S. E. Anderson, of Conway, Ark. This piano has been in my home for several months and I have no cause to regret my selection.

"Respt.,  
"H. S. Traylor."

"We have used a JANSSEN piano for about a year and it has proven everything we had hoped for.

"Expert pianists have pronounced the tone unequalled in a similar priced instrument.

"The easy movement, quality of tone and beauty of case make it perfectly satisfactory.

"Prof. and Mrs. M. J. McHenry."  
Of Hendrix College.

Write the editor of this paper who has a Janssen.

**SULPHUR ROCK CIRCUIT.**

We began a meeting at Sulphur Rock, Ark., the third Sunday in July. Rev. M. L. Mack, of Melbourne circuit, preached two splendid sermons. Rev. A. E. Horton, of Camp Mission, did the rest of the preaching to the satisfaction of all who heard him. He is a fine preacher. We had three conversions and a splendid revival in the church, and much good accomplished in the community. Several will join the church as a result of the meeting. We closed August 4. We are now in a meeting at Camp, Ark. We are praying for a great meeting. I am assisting Rev. A. E. Horton. Pray for us. C. F. Hively.

**DOXEY, OKLA.**

We are on the upward move on the Doxey charge. At Spring Creek we are placing the material on the ground for our new church building, which we expect to have ready for use by our fourth quarterly conference, Sept. 1. We have just closed a three weeks meeting at Liberty Hill and eternity alone will tell the good that has been accomplished. Some visible results are: the church thoroughly revived, thirty-six conversions and twenty-three accessions to the church, an Epworth League organized with fifteen members. The preaching for the first two weeks was done by the writer with exception of four excellent sermons by Brother J. R. Wages, our pastor at Sayre and the last week we had with us Brother J. M. L. Hoyle, pastor at Erick, who did fine work. To God be all the glory.

L. D. Hawkins, P. C.

**ULHTI AI IMMI.**

Dear Methodist: Chahta-Chikasha Ulhti anukaka sakit pehlichih ahleha, abanompa isht anompuli putta, Iksa ibafohka ahleha micha Ohoyo Society ahleha moyuma hash hiel hatukmat hash pisa hokbano ahni li hosh anompa ilippa ikbi lishke. Ulhti Ittanaha ya opyaka yomi ka ittanaha yat hochukma fehna ho pihisa li kat sayukpa fehna tuk oke, sachukash at himak a yukpa moma hoke. Yohmi kia nan isht asha ittanaha akbano hosh takla fehna ho pihisa li kat sa nukhaklo fehna tuk oke. Pe nana ka olatakla fehna tikba yoh chatuk a ik holbo fehna, pe pehlichih

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For the sake of mature, but irregular or retarded, students, Hendrix College maintains an Academy, managed by an experienced graduate of the Peabody Normal College. Here such students enter any classes for which they are prepared and may do four years of secondary work in three. They are prepared to teach public schools, and are in demand.

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C. S. Rennison, Secretary.

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**J. E. HART, Secretary**

Nashville :-- Tennessee

6:30 p. m. fehna hankip at shilombish ittiflammi tuk oke. Ohoyo ilappat Methodist okla hiel kak o ai ibafoyuka cha Iksa Nayimmi achukma hosh hikia chatuk micha Ohoyo Society hiel kat Tohwali ai ittanaha alashwa ka i Noshkoboka yosh hikia chatuk oke.

Ishtaiyopi anompuli mat "Am apalammi ai ahli kia Aki Chihowa ha anukhietot hikia li chatuk at na sayukpa ai ahli hoke, himakno ia la chi kat am alhtaiyaha hoke; yohmi hoka hash ai asha chikch, inta achukmalit sa bohli cha foha" achi na achukmalit boht tahli li ma fiyopa hat ont kania tok oke.

Hachittibapishi chukash Ibasha,  
Timothy J. Cephus.

**THIS BOOK HIGHLY COMPLIMENTED.**

"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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akosh nana ka onachi achukma hosh isht ahanta he ahni hokma pia mohma hebano kia, yamma ahni keyu amba pe nana kat shohala fehna hosh mahayat ont hlopulli tuk oke. Ano ak okato afammi olbal ash kaniohmit il ahiehi tuk akosh falamat ona na chieha he ako ai ahni lishke. Chata micha Chickasha bicka hosh Ulhti achaffa etoba cha ehiehi ka alhpesa ho emahaya tuk sayimmi hoke, atuk osh yammak osh falamat yamohmi na ehiehi toksalit episakma achukma hinla ahni li hoke. Nahullo ako ak aiokpacho hosh ilappa ahanchi li keyu, amba Chata micha Chikasha aiena kat Ulhti pehlichih ya pim alhtoka he bano kat pim ashat taha hakinli hoke. Nahullo Ulhti pehlichih yosh aya hokmato nana a pi banna ka itahana keyu, nana ho kil ai ithano hosh ithana he a api banna mak o pim ithana keyu, yohmi hatuk osh ilappak o ik ithano ahnit pim abacha he keyu, amba hatak apihomma pi binka yokmato pim ithana hatuk osh pim abacha hinla hoke. Yohmi kia nana ilappa ai anukfilli li kat ahla-koffi hosh ahanta li kia asha, yohmi mak osh ithana li keyu yohmi kia ai alhpiesa he ako sabanna chatuk oke. yohmi hatuk osh himak pila afammi mehinta ka akaniohma chih ilappa kaniohmi kak osh at alhpiesa hinla hokma hatak nana ahni keyu, amba Chihowa hak osh ai ahni hosh pi kaniohmihehi hokbano ahni li hosh anompa ilbasha isht anompohonli li Afammi Ittanaha aiona he ahni li hosh, asabanna ilappak osh alhpesa hokma yammak o pima chi amba isht a pim ai alhpesa he keyu hokma kaniohmi hokmak osh i shahla hinla hokma yammak o pima he ai ahnit asihill-ha la chi hosh ittibapishi li micha a tek ahleha aiena kat hassaba yukpanchi putta kat hassabai asilh-ha hokbano ahni li kak osh ilappa holis-sochi li hoke.

L. N. Ishcomer.

**ILLI ISHT ANOMPA.**

Dear Methodist: Ittibapishi ahleha ma, Yahni paknaka ai illi yakni atuk oka am ohoyo aholitopa tuk at illit akania cha chukash yahaya bickat himaka binni li li hoke. Am ohoyo Mrs. Bessie Cephus ilappat abeka impalammit ittoyulat isht amihinti tuk a hashi tuchina ka ona hosh July 3, 1912.



## FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

## Dustin, Okla.

At the crossing of the M. O. & G. and the Ft. Smith and Western roads in Hughes county is Dustin. Population given in 1910 at 579. This is a good business town. Several stores, two banks, two gins, good public school. Baptists and Methodists each have a church. Ours is a stone church. We also have a parsonage. Only a few hours were spent here as Rev. L. R. Jones, the pastor, was at Lamar, his other church. He has recently passed through deep sorrow in the death of his wife. His people love him and sympathize with him in his troubles. I did little business and passed on to

## Indianola.

Here I secured three new subscribers: Mrs. S. M. Gold, Mrs. Mollie Robison, and L. H. Perkins, a devout Indian, with whom I spent a pleasant night in his splendid home. Indianola is a small town on the Ft. Smith and Western. It is near the Canadian river and has a good farming country. They have several business houses. A real nice two story brick public school house, four churches. Rev. D. A. Shaw is our pastor. He makes his home at Canadian. He is a fine man and excellent preacher. He has recently lost his dear wife, leaving him several children who so much need a mother's care. May the Lord comfort and keep them.

## Quinton, Okla.

One of the prosperous towns of Eastern Oklahoma is Quinton on the Ft. Smith and Western road. There are four blocks of business houses, several bricks, two banks, three gins, excellent public school house, three story brick, and excellent school. We have small parsonage, and neat church. Rev. W. E. Early is pastor. He spent several years in Emory and Henry College, and more recently Vanderbilt. He is a first class young man. His people are delighted with him. The work is prospering. He has an excellent people to serve. We had a good service on Tuesday night. He expects to hold a meeting in September. Collecting well from a large list of old we secured three new subscribers. J. T. Courts, a prosperous merchant, G. D. Gothard, Agent Oklahoma Development Company, R. E. Vanhorne and W. G. Eshleman, who represent the Midland Trust Company of Muskogee. I was glad to meet Rev. Elmer Southard and to enjoy a nice dinner with the family. Elmer is cheerful. His mind is bright and strong though his body is weak. A pleasant night was spent with brother H. D. Garretson and family.

## Greenwood, Ark.

I reached Greenwood in the midst of the peach shipping rush, quite a number of car loads of Elbertas were being shipped. The price was so low

that the profits will be cut short of their expectations. Greenwood is both a farming and mining town. It is the county site of Sebastian. A district court also at Fort Smith. They have two banks, excellent business, two rail roads. Large stone public school and churches. We have neat parsonage and cut stone church. Plans are on for enlarging the church. They are crowded for room both for Sunday school and preaching. Rev. Jeff Sherman is the pastor. He ranks with the best preachers of his conference, and is loved with his good wife and two bright little boys. We had a pleasant service on prayer meeting night with a nice congregation. Shaping up several of the large list of old subscribers we secured S. R. Brown as a new subscriber. While on the Fort Smith district I spent three pleasant years at Greenwood. It is quite a pleasure to visit among them.

## Hackett, Ark.

One of the oldest towns of Sebastian county is Hackett. There are two rail roads, a bank and several stores. Large stone public school house, near several coal mines, in a good farming and fruit country. The pastor, Rev. B. M. Nance had one of the best gardens I have seen. This is a land of plenty. We have a neat, new parsonage and church and a good membership. Brother Nance has three other churches, Bethel, Bonanza and Jenny Lind. He is full of energy, and doing well. He is having some good meetings. He is blessed with a Christian wife and three spritely little boys. We secured four new subscribers, Mrs. W. P. Forbs, M. B. Laissure, Mrs. Josie Harrison and J. A. Chandler.

## Huntington and Mansfield.

This is the pastoral charge of Rev. J. E. Lark. They are only two miles from each other. Both are good business points, well supplied with nice stores, banks, large public schools, churches, gas and coal. We have parsonage and church at each place. We had a service in Mansfield, and spent a pleasant night with Brother and Sister Fuller. Brother Lark is a fine young preacher. One of seven noble sons of Rev. A. H. Lark. He is in much favor with his people. His good wife has not been in the best of health. Home again to find all well after a two month's trip.

## WATSON REVIVAL.

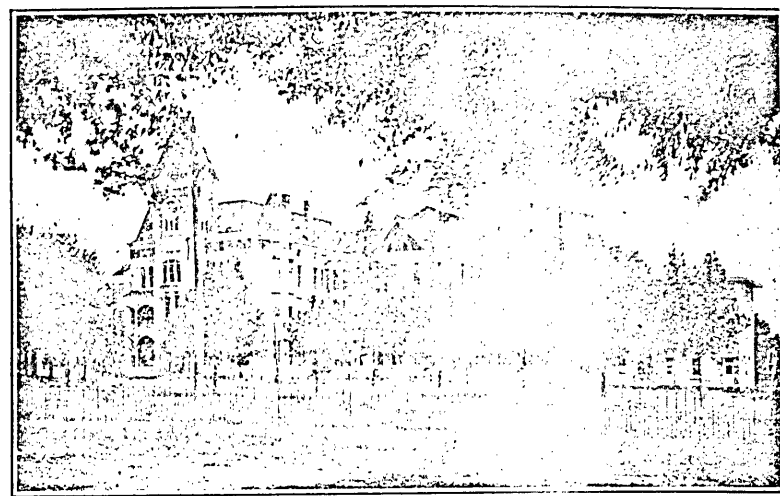
We have just closed a great meeting at Watson, in which men, women and children came under the influence of the Holy Spirit. Brother J. B. Sims, of McGehee, came to us last Monday and did the rest of the preaching, which was very forceful and full of power. The Holy Ghost was with him. Children testified in this meeting. The Roman Catholic influence here is broken, as we now have the one among them that can lead all the rest of them to our church. Among those that were converted was Mrs. Ethel Watson. She came into our church and will superintend our Sunday school here. Those who know the situation here know that this means a great deal; also Mrs. May Walchansky, wife of Brother M. Walchansky, the Jew, who was converted and joined our church last summer. Victory is ours at Watson. I think we will poll more votes for statewide in Desha county this year than was ever done before. Brethren, pray that all these swamp towns may come under the influence of the spirit of God this year. Fraternally,

W. C. Lewis, P. C.

Aug. 10.

## BLUE JACKET CIRCUIT.

I have just closed a ten days meeting at Anthracite, four miles north of Welch and one mile west. We had an old time country revival, where people actually felt the power of God. Rev. John Haggard, of Chapel circuit did



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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

most of the preaching. Haggard is good in revival work. We visited every home but two and prayed in homes we visited. It was the best meeting these people have had for years. The membership was doubled. There were between twenty-five and thirty conversions and reclamations and twenty-four added to the church; baptized nine babies. Old Brother Fisher, seventy-two years old, was converted. I had the pleasure of baptizing him and taking him into the church. He has always been a great help to the church in a financial way. A man of wonderful influence. He means something to the church. Anthracite is located in a very fertile part of the country. We have a good Sabbath school and a fine prayer meet-

ing. God is surely living in the hearts of the people. My work is moving. We have secured in good subscriptions most all of our conference collections at this place. Anthracite has a noble people and we are proud of them. Success to the Methodist.

W. M. Leatherwood.

## CHOICE TEMPERANCE SELECTIONS.

By J. H. Callaway, is well written in large, clear type, and is very interesting. Some of the very best selections from the very best writers. It is worth more than twice the cost—only ten cents. Order of J. H. Callaway, Bingen, Ark.

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

## LAKE CITY.

This is a small town on the J. L. C. & E. railroad and is near the former Buffalo Island country. Rev. Eli Craig is the pastor, and it is due him to say he is just the man they wanted, and will take him again, but it is also due him to say he needs to go to higher ground where there is less malaria. We had a good meeting; ten or more conversions, and while there was not an accession, there were those who had signified their intention to join the church and on the last night of the meeting, but it rained a million dollar rain, and our crowd was cut to only a few. They will come in by and by. Lake City has many excellent citizens, and a high standard of morals. While many of the foremost citizens are religious, they do not tolerate some things in their midst that may be allowed in some other towns where more men are church folks. One thing deserves public mention. "No cussin" on the streets, or at the corners in Lake City, and will not be as long as Hon. Wm. Craddock sits on the mayor's throne. No drinking either, and it is due these men to say that Lake City has the largest number of gentlemanly church going sinners I have ever seen in any town of its size in our State, and the wonder is, why they do not surrender in full, to God and his cause, is a question not easily answered. Some say one thing and some say another is the cause. The country has been deluged by many kinds of teachers. "Mormons, Holiness people, Holy Rollers, Nazarenes" and such like, but as to sentiment the town is decidedly Methodist. Our cause is growing but it is slow. There is a wide open field for our forces, and our rich churches, like Jonesboro, for instance, should put good, live men in these sections as missionaries. I say Jonesboro in this case, because the territory is adjacent to this good and growing town. A distance of twelve miles from Lake City to where we have anybody at work on the west. A good county road is being built, and gravelled for this twelve miles, and some elegant farm houses are being built, and these people need the gospel. In ten or fifteen years this twelve miles will look like a street on account of the growth of homes, and opening farms. Will we do it? We can if we will to do it. What is true of this section is practically true all over this great, rich country. There are two Methodist preachers going to build a town in six miles of Marked Tree. They will name it "Rich Acres." They are capitalized at \$160,000, and they are going to open about 3,000 acres of this rich land for

farms, and their new town. Will this fall under the eyes of our bishops and leaders? Men, men, men, then money, then time and the victory is ours through our Lord Jesus Christ. Amen.  
Jas. F. Jernigan.

## 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.

## AN OPEN LETTER TO BUYERS AND SHIPPERS OF EGGS.

It is a conservative estimate that more than \$45,000,000 are lost in the egg-producing sections annually because of improper handling. This enormous loss is due to small eggs, cracked and broken eggs, dirty, stale, heated (hatched) and rotten eggs. Just think of the waste this sum means, from the time the mother hen loses from her business of egg laying in order to hatch and bring up the hens that lay these wasted eggs, to the money that the housewife pays for the bad egg that cannot be used. It is a loss to you, to the farmer, to every one in the egg business, and to the consumer. Will you assist us in our effort to save this loss and to improve the egg that finally gets to the market?

When farmers, peddlers, merchants, etc., come to you with eggs for sale talk to them about the improvement of the market egg, and enlist their co-operation in the elimination of this great loss. Here are some of the fundamental points to be considered by all egg men, whether producers, shippers, or middlemen:

1. Encourage the production of large eggs. This can be accomplished by keeping pure bred "general purpose" breeds of fowls, hatching only the eggs that weigh at least two ounces apiece and from only the most vigorous stock. A higher price for large than for small eggs will help along the argument.

2. Infertile eggs do not hatch, do not form blood rings and seldom form black rots. If the male birds are sold or penned up after June 1st the flock of hens will lay more eggs and they will be infertile.

3. A year-round observation of New York egg receipts showed that over 12 per cent were dirty shelled, and sold for a lower price on this account. You should buy these dirty eggs at a lower price, for you are paid less for them. If one nest is provided for each six hens, in a cool, dark place, kept clean and vermin free, dirty eggs will be reduced to a minimum.

4. More than ten per cent of the eggs received in New York during the year are "seconds" because they are stale. Tell your egg men that gathering eggs every afternoon, or twice daily in hot or murky weather, keeping them in a cool, clean, dry place until marketed, and marketing at least once a week and more frequently in the summer time, will reduce the number of stale eggs greatly. Of course, stale eggs are worth less than fresh eggs, all along the line.

5. Can you convince your trade that eggs from stolen nests and from incubators are never fit for sale? If the farmer thinks they are good, reliable food urge him to eat them at home. For, since the egg buyer can afford to pay more for large, clean, fresh, whole-shelled eggs, it is good business for the farmer to use small,

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THE MOST THOROUGH SCHOOL FOR YOUNG WOMEN  
IN THE SOUTHWEST OFFERS

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3. Instruction in Expression, Music and Art under skilled teachers of long experience and recognized talent.
4. A boarding department that will serve good food well prepared.
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J. M. WILLIAMS, A. B.

PRESIDENT

## ATHENS COLLEGE, Athens, Alabama.

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Merit, not Money; Polish, not Varnish

In foothills of North Alabama, halfway between Birmingham and Nashville. Member Alabama Association of Colleges. Preparatory, Normal, Collegiate, Music, Art, Oratory, Domestic Sciences. Courses only open to applicants properly recommended. Faculty of 27. Dormitory capacity limited to 160. Beautiful new building School of Music. New athletic field. Apply now. Seventieth session opens September 18.

MARY NORMAN MOORE, President.

dirty, cracked eggs at home.

6. Do you know how to candle eggs? If not, learn, and learn quickly! There is no other way by which you can determine the worth of what you are paying for. Having yourself learned how to grade eggs, show the merchants, peddlers and farmers in your neighborhood, by means of the candle, what kind of eggs they are bringing to you. Farmers are not scamps, nor egg buyers angels. Show the farmer the kinds of eggs you cannot pay for and he will find a way to eliminate the bad egg and to make the good egg better.

7. When first quality eggs come to your packing house what means do you take to keep them so until they get to market? To build up and keep a good reputation for your output you must grade carefully and uniformly; pack in good fillers, flats, and cases; ship quickly and under good conditions. If you would be classed among up-to-date shippers you must have mechanical refrigeration that the chilling of the egg may begin the minute you receive it. Candle in a room where the temperature does not go above 55 degrees Fahrenheit. Ship chilled, in a good refrigerator car, in car lots. If you can not chill the eggs before shipping, use a refrigerator car, well iced, and ship only the minimum load, that the eggs may receive the benefit of the ice before the market is reached.

Send this letter, or copies of it, to the egg people in your vicinity if it will serve to strengthen your argument for better egg handling.

M. E. Pennington, Ph. D.

Approved, James Wilson,  
Secretary of Agriculture.

## HARRISON DISTRICT.

The following is indicative of the condition of the district, the figures being taken from the reports filed with me by the pastors on the first day of each month. It will be noted that in everything there is a gain. In the number of Sunday schools there is a gain of five per cent; in number of Leagues, forty per cent; in number of Home Mission Societies, twenty per cent; number of conversions, thirty per

cent; net gain in membership as compared with gross number of additions, eighty-four per cent; amount paid for the support of the ministry, thirteen per cent; amount paid in cash on the claims, ten per cent. The above figures are based on the pastors' reports received August 1, 1911 and August 1, 1912. Last year we had in the district considerable territory that is now in the Morrilton district. If we leave out of the reckoning this territory and count only the territory now in the district we would have the following results. Gain in Sunday schools, thirty eight per cent; Leagues, forty per cent, no change being made here; Home Mission Societies, twenty-eight per cent; paid for support of the ministry, thirty per cent; amount paid on the claims, eleven per cent; number of conversions, thirty per cent, there being no change here; number of accessions, eleven per cent. The pastors have worked hard. We are now in the midst of the revivals. Several good meetings have been held and several others are now in progress. We are expecting to round out well. We are now in the grip of a drought that is hurting us badly.

W. T. Martin.

## 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.

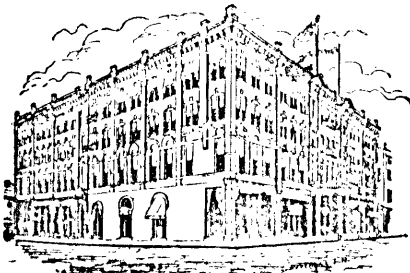
## ASH FLAT REVIVAL.

I just want to tell you about our meeting at Ash Flat. There were good signs of a revival from the start, crowds and interest increased daily. Brother W. A. Franks was with us and preached with such power and clearness that there is no wonder that sinners were convicted of their sins and came forward pleading with God for forgiveness, and that souls were born into the kingdom. Shouts of joy could be heard on all sides. The Lord truly has passed this way. There were eighteen conversions and nine gave their names for membership in the church.

J. M. Harrison.

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LITTLE ROCK, ARK.

## OBITUARIES.

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

Camden, Ark., May 11, 1912.

Dear Miss Katherine: Will you admit another little Arkansas girl into your happy band? I am nine years of age; my birthday is the 21st of November. Who has it? How many of you like to go to Sunday school and school? I do for one. My Sunday school teacher's name is Mrs. Ethel Fagle. I like her fine. Our school is out. It was out the first of March. I live with my grandfather and grandmother. They take the Methodist. I like it just fine. I love to read the Children's page. I read it first. My mother is dead but my father is living. We live in the country. I like to live in the country. We live in sight of the church. Our pastor's name is Brother Crowder. I like him just fine. He preaches every fourth Sunday here. Mr. Almer Fagle is the superintendent of our Sunday school. I have no sisters and no brothers. For pets I have four kittens and seven little chickens. I love to raise chickens. I am in the sixth grade at school. I will close by asking a riddle: "Round as a riddle with a big white spot in the middle." Guess it if you can. If I see this in print I will write again some time. I hope Mr. Wastebasket is asleep. With love to all.

Eula Matthews.

\* \* \*

HUGHES.—Flora Anna, daughter of Mr. and Mrs. J. C. Hughes was born November 24, 1911 and died July 7, 1912. Little Flora just lived long enough to win the admiration of all who knew her and especially the family. This being the first one of the family to die I think it was one of the saddest funerals that I have attended for a long time. "The Lord has recalled his own" in the person of little Flora Hughes. So I will say to the sorrowing ones to weep not as those who have no hope but look up to him who doeth all things well, and say as David said, "I cannot bring the child back to me but I can go to the child." And we can bow in humble submission to the will of our Father and say the "Lord gave and the Lord hath taken away and blessed be the name of the Lord."

May the blessings of God rest upon the family to guide in the way of truth and at last get home to heaven to meet little Flora again. Her pastor,

T. H. Crowder.

August 3, 1912.

\* \* \*

REBECCA E. BLAND.—Was born in Alabama, 1832. Oldest daughter of Leonard and Susan Vandergrift. Was converted and joined the M. E. Church, South, at the early age of thirteen years. At one of the old time camp meetings held annually by the pioneer preachers of Pulaski county, she having emigrated from Alabama to Pulaski county with her father at the age of seven years (about 1839) and after the usual hardships incidental to the settlement of any new territory, and her father had been followed by others into his new home, in 1847 she was married to Moses Bland and seven children were born to them, of whom only two survive her, James Bland of Oklahoma, Thomas Bland of Frank, Ark., and a step-daughter and several grandsons and daughters, one of whom is the happy, cheerful, helpful wife of that Prince of "Builders of God's kingdom," F. E. Dodson, now in his last year at Booneville, who will leave that little city after having erected the most handsome and commodious church between McAlester and Little

Rock, and strengthened the work all along the line and no doubt can arise in the minds of those most intimately associated with "Grandma Bland" of the sweet Christian influence having been used over all with whom she came in contact all through life was proven by the results of her life long devotion, i. e., all her family, and their children and children's children down to the third generation are "workers" in the Master's vineyard in the M. E. Church, South. Her eldest son, Thos. Bland, was so devoted to his mother that he had never left her for even one week in a lifetime of over fifty years and that daily contact with that sainted mother had much to do with the building of that strong, Christian character and tender solicitude for the welfare and happiness of all his fellowmen. But especially the "preacher on his work." Thos. Bland's house has been the "preachers home" all his life, and who can tell where the ever widening circle of good influences will stop that emanated from this one dear sainted soul, "Grandma Bland."

Her earthly physician,  
W. S. Russell, M. D.

\* \* \*

OGLESBY.—Christina Oglesby (nee Hickman) was born February 11, 1847, professed a saving faith in Christ in 1881 and joined the Methodist Episcopal Church, South, and lived a true, loyal member of the same, and also a true and consistent Christian life until the day of her death which occurred July 10, 1912.

The subject of this sketch was married to Porter Oglesby, November 29, 1897. Sister Oglesby was a true helpmeet, always true to her husband's interests. She loved her home and friends and best of all she was true to every interest of the church of Jesus Christ. She lived well and her death was triumphant. Her funeral was conducted by the writer at old Union Church in Ouachita county, Arkansas, and her body was laid to rest to await the resurrection of the just. May the blessings of God rest on the bereaved.

T. H. Crowder.

## BUTLER CHARGE.

Have just closed a gracious revival at Shiloh, with fifty-one conversions and reclamations, twenty-four additions to the church, three babies baptized. Its the greatest revival this church has ever had in its history. Rev. H. H. Windham did the preaching. Conference collections provided for at this place, and we are expecting everything in full. Our revival meeting begins at Butler next Sunday. Pray for us.

H. L. Mauldin, P. C.

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.

## VALLEY SPRINGS MISSION.

Again I write you to let you all know how we are getting along. We closed our meeting at Center point the night of the fourth, closed with our fourth quarterly meeting. Our elder, W. T. Martin, was with us from Friday, the second, until it closed. Brother Martin is an able man and he brought fine messages to that people that we feel will prove a blessing to them. Our meeting was not what we had prayed for, but it was not a failure by any means. One conversion and the church linked together with Christian love. Our report was not what we would like for it to have been; but as we are first on the round it gives us three months to work in before conference. We are praying that we may come out in full, and we feel that we will. We are in our meeting here at

Valley Springs now since Friday night. Everything bids fair for an old time Holy Ghost religion meeting. A fine service today. Pray for us.

B. E. Robertson, P. C.

August 12.

ANY INTELLIGENT PERSON MAY earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

## QUARTERLY CONFERENCE.

## LITTLE ROCK CONFERENCE.

## CAMDEN DISTRICT.

(Fourth Round.)

Waldo	Aug. 24, 25
Magnolia Sta.	Aug. 25, 26
Stephens	Aug. 28
Kingsland	Aug. 31, Sept. 1
Fordey Sta.	Sept. 1, 2
Buena Vista	Sept. 7, 8
Hampton	Sept. 14, 15
Bearden	Sept. 17
El Dorado Ct.	Sept. 21, 22
El Dorado Sta.	Sept. 22, 23
Fordey Mis.	Sept. 28, 29
Wesson	Oct. 5, 6
Junction City	Oct. 6, 7
Strong	Oct. 12, 13
Huttig	Oct. 13, 14
Magnolia Ct.	Oct. 19, 20
Thornton	Oct. 26, 27
Chidester	Nov. 2, 3
Atlanta	Nov. 9, 10
Camden	Nov. 11

W. P. WHALEY, P. E.

## MONTICELLO DISTRICT.

(Fourth Round.)

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
Eudora	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, 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
First Church, a. m.	Nov. 9
Asbury, p. m.	Nov. 9
First Church, quarterly conference, p. m.	Nov. 10
Asbury Quarterly Conference, p. m.	Nov. 11
Capitol View, p. m.	Nov. 12
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.

## 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. 15
Dover Ct. at Shady Grove	Sept. 21, 22
Atkins	Sept. 22
Lanty Ct.	Sept. 28, 29
Morrilton Station	Sept. 29
Holland Ct. at Bethlehem	Oct. 5, 6
Quitman Station	Oct. 12, 13
Lamar Ct. at Lamar	Oct. 13
Clarksville	Oct. 19, 20
Morrilton Ct. at Hill Creek	Oct. 20
Plumerville	Oct. 27, 28
Dumas 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.)

Green Forest Station	Aug. 17, 18
Berryville Ct. at Moore School House	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

## HOLMAN INDIA PAPER

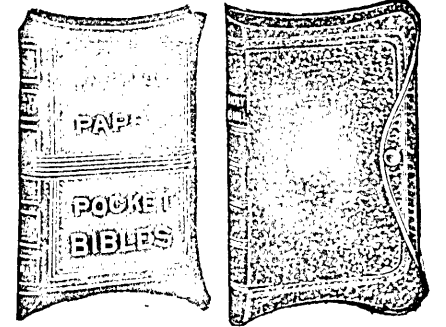
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## Specimen of Type.

19 ¶ And Bāb'ylōn, the glory kingdoms, the beauty of the Chā dees' excellency, shall be as wh

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Eureka Springs Station.....Nov. 9, 10  
W. T. Martin, P. E.

#### FAYETTEVILLE DISTRICT.

(Fourth Round.)  
Siloam Springs.....Aug. 24, 25  
Gravette and Gentry.....Aug. 25, 26  
Goshen, at Goshen.....Aug. 31, Sept. 1  
Winslow Ct., at Winslow.....Sept. 7, 8  
Centerton, at Centerton.....Sept. 14, 15  
Elm Springs Ct., at Elm Spgs.....Sept. 21, 22  
Huntsville Ct., at Huntsville.....Sept. 28, 29  
Pea Ridge Ct., at Bright Water.....Oct. 5, 6  
Rogers Sta.....Oct. 6, 7  
Springtown Ct., at Mason Valley.....Oct. 12, 13  
Bentonville Sta.....Oct. 13, 14  
War Eagle, 11:00 a. m.....Oct. 15  
Springdale, 8:00 p. m.....Oct. 16  
Viney Grove.....Oct. 19, 20  
Prairie Grove.....Oct. 20, 21  
Lincoln Ct., at Lincoln, 11:00 a. m.....Oct. 21  
Parksdale and Farmington.....Oct. 26, 27  
Fayetteville Sta.....Oct. 27, 28  
J. B. STEVENSON, P. E.

#### FT. SMITH DISTRICT.

(Fourth Round.)  
Huntington and Mansfield, at M.....Sept. 22  
Hackett Ct., at Bethel.....Sept. 28  
Hartford and Midland, at M.....Sept. 29  
Van Buren Ct., at Long Bell.....Oct. 6  
Mulberry Ct., 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. 27, 28  
Greenwood.....Oct. 27, 28  
Beck 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  
(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.

#### WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.  
(Fourth Round.)  
Central Ave. Mis., at Cushman.....Sept. 15, 16  
Melbourne Ct., Pleasant Grove.....Sept. 16, 17  
Bexar Mis., Corinth.....Sept. 17, 18  
Viola Mis., Vidette.....Sept. 21, 22  
Salem Station Mis.....Sept. 28, 29  
Camp Mis., Mt. View.....Sept. 29, 30  
Ash Flat Ct., Liberty Hill.....Oct. 2, 3  
Cave City and Evening Shade Ct.....Oct. 5, 6  
Sulphur Rock Circuit, Mt. Gap.....Oct. 10, 11  
Jacksonport Ct., Jacksonport.....Oct. 12, 13  
Tuckerman Sta.....Oct. 15, 16  
Swift and Alicia, Swifton.....Oct. 16, 17  
Powhatan Ct.....Oct. 19, 20  
Charlotte Mis., Pfeiffer.....Oct. 21, 22  
Newark Sta.....Oct. 23  
Bethesda and Desha.....Oct. 25-27  
Marcella Mis.....Oct. 26, 27  
Mt. View and Guion, Guion.....Oct. 31, Nov. 1  
Calico Rock Ct.....Nov. 2, 3  
Salado.....Nov. 5, 6  
Wolf Bayou Mis.....Oct. 9, 10  
Batesville, First Church.....Oct. 16, 17  
Smithville Mis., Flat Creek.....Oct. 23, 24  
B. L. WILFORD, P. E.

#### SEARGY DISTRICT.

(Third Round.)  
Augusta Station.....Aug. 18, 19  
Cabot and Jacksonville, at Cabot.....Aug. 24, 25  
Oato 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.

#### JONESBORO DISTRICT.

(Third Round.)  
Osceola.....Aug. 17, 18  
Kellar and Forrest at Carmel.....Aug. 20  
Wilson.....Aug. 24, 25  
Bardstown at Louisa.....Aug. 25, 26  
Crawfordsville and Marion at M Aug 31-Sept 1  
W. L. OLIVER, P. E.

#### PARAGOULD DISTRICT.

(Third Round.)  
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.

#### WEST OKLAHOMA CONFERENCE.

OKLAHOMA CITY DISTRICT.  
(Fourth Round.)  
Minco, at Bethel.....Sept. 7, 8  
Stratford and Byars.....Sept. 14, 15  
Purcell.....Sept. 15, 16  
Noble, at Shuloh.....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. 19, 20  
Geary.....Oct. 19, 20  
El Reno.....Oct. 20, 21  
St. Luke's.....Oct. 20, 21  
Guthrie.....Oct. 26, 27  
Perry.....Oct. 27, 28  
Blanchard.....Nov. 2, 3  
Norman.....Nov. 3, 4  
Arcadia.....Nov. 6  
Moore.....Nov. 7  
Franklin.....Nov. 9, 10  
Pastor's Day with the P. E.....Sept. 19, 9 a. m.  
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  
I. E. L. Morgan, P. E.

#### MANGUM DISTRICT.

(Fourth Round.)  
Blair Sta., 8:00 p. m.....Sept. 11  
Lone Wolf.....Sept. 14, 15  
Granite.....Sept. 15, 16  
Duke Ct., at Victory.....Sept. 21, 22  
Martha Sta.....Sept. 22, 23  
Vinson Ct., at Metcalf.....Sept. 28, 29  
Pleasant Hill and Gould at Bethel.....Oct. 5, 6  
Dryden and Red Hill, at Dryden.....Oct. 6, 7  
Carnegie and Bois, at Carnegie.....Oct. 12, 13  
Mt. View and Gotebo, at Gotebo.....Oct. 13, 14  
Cloud Chief Ct., at Buck Creek.....Oct. 19, 20  
Hollis Sta.....Oct. 21  
Prairie Hill Ct.....Oct. 24  
Rocky Sta.....Oct. 26, 27  
Hobart Sta.....Oct. 27, 28  
Mangum Ct.....Nov. 2, 3  
Brinkman and Deer Creek.....Nov. 3, 4  
Eldorado Sta.....Nov. 9, 10  
Olstee Stat.....Nov. 10, 11  
Mangum Sta., 8:00 p. m.....Nov. 11  
Let the stewards arrange for full settlement with pastors. The pastors will be expected to report collections in full. The trustees will make written report of all church property, and missionary societies will make written report.  
C. F. MITCHELL, P. E.

#### CHICKASHA DISTRICT.

(Fourth Round.)  
Cement and Fletcher, at  
Laverly.....Aug. 31, Sept. 1  
Alex and Verden, at Alex.....Sept. 1, 2  
Tuttle and Amber, at Tuttle.....Sept. 14, 15  
Lindsay.....Sept. 21, 22  
Maysville, at Maysville.....Sept. 22, 23  
Banner, at Banner.....Sept. 28, 29  
Rush Springs, at Rush Springs.....Sept. 29, 30  
Pt. Cobb, at Pt. Cobb.....Oct. 5, 6  
Anadarko.....Oct. 6, 7  
Criner, at Criner.....Oct. 12, 13  
Erin Springs, at Lindsay.....Oct. 13, 14  
Chickasha.....Oct. 18  
Sugden and Addington, at A.....Oct. 19, 20  
Comanche, at Comanche.....Oct. 20, 21  
Waurika, at Waurika.....Oct. 25  
Ryan.....Oct. 26, 27  
Duncan.....Oct. 27, 28  
Marlow.....Oct. 28  
Velma, at Velma.....Nov. 2, 3  
Bailey, at Bailey.....Nov. 9, 10  
L. L. JOHNSON, P. E.

#### CLINTON DISTRICT.

(Fourth Round.)  
Carmargo, at Taloga.....Aug. 17, 18  
Cherokee.....Aug. 24, 25  
Chayer 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. 13, 14  
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.

#### EAST OKLAHOMA CONFERENCE.

##### ADA DISTRICT.

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

##### VINITA DISTRICT.

(Fourth Round.)  
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 Wauhilla.....Aug. 24, 25

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25¢

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Board and lodging in the "homes" provided on the grounds. All rates reasonable. Patronage solicited. Address

A. P. FEW, Principal, Stuttgart, Arkansas.

Adair and Big Cabin, at Adair.....Aug. 25, 26  
Adair Ct., at Wyle'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 Greenbrier or Welch, Sept. 18  
Chapel Ct., at Chapel.....Sept. 19  
Wagoner Ct., at Prairie View (Wassom's Chapel).....Sept. 20  
Wagoner Ct., at Fairview (Mann's Schoolhouse).....Sept. 21, 22  
Wagoner Station.....Sept. 22, 23  
Inola Ct., at Talala.....Oct. 6  
Inola Ct., at Tiawah.....Oct. 7  
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.

#### CHICKASAW DISTRICT.

(Third Round.)  
Chickasaw at Vertum's Chapel.....Aug. 24, 25  
Washita Ct., at Burris Chapel.....Aug. 25, 26  
District Conference will convene at Towall, July 24-28. Opening sermon will be preached by A. S. Williams, July 23 at 8 p. m.  
ORLANDO SHAY, 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  
Coweta.....Sept. 1  
Broken Arrow.....Sept. 2  
Okmulgee.....Sept. 7, 8  
Henryetta.....Sept. 8, 9  
Bearden Ct.....Sept. 14, 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  
Redford and Mounds.....Oct. 6, 7  
Haskell and Bexly.....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.

(Fourth Round.)  
Webbers Falls and Warner, at Warner.....Sept. 1  
Hanson Ct., at Brushy.....Sept. 6, 7, 8  
Sallisaw.....Sept. 8  
Muldrow.....Sept. 9  
Roland Ct., at Lone Oak.....Sept. 10, 11  
Whitefield and Porum at Duke's Chapel.....Sept. 15  
Tamaha Ct., at Garland.....Sept. 15  
Kester and Cowlington, at Powell's Chapel.....Sept. 16, 17  
Stigler.....Sept. 18  
Vian Ct., at Gore.....Sept. 21, 22  
Braggs Station.....Sept. 22

Ft. Gibson.....Sept. 23  
Tahlequah Ct.....Sept. 28, 29  
Tahlequah Station.....Sept. 29  
Stillwell and Wauhilla, at Welling, Sept. 30  
Stillwell and Wauhilla, at Watts.....Oct. 1, 2  
Stillwell and Wauhilla, at Marietta.....Oct. 5, 6  
Stillwell and Westville, at Stillwell.....Oct. 6  
Hulbert Ct., at Hulbert.....Oct. 12, 13  
Muskogee Ct., at Gum Springs.....Oct. 13  
Muskogee, First Church.....Oct. 15  
Muskogee, St. Paul's.....Oct. 16  
Wainwright and Oktaha, at Wainwright.....Oct. 20  
Boynton and Eram, at Boynton.....Oct. 20  
Morris.....Oct. 23  
Muskogee, Augusta Ave.....Oct. 23  
Checotah.....Oct. 27  
Spadra Ct., and Soda Spring.....Oct. 29  
M. M. Wilson, P. E.

#### CREEK-CHEROKEE DISTRICT.

(Fourth Round.)  
Sapulpa Ct., Sapulpa Chapel.....Aug. 24, 25  
Euchee Ct., Snow Chapel.....Aug. 23, 24  
Saline Ct., Paw Paw.....Aug. 28-30  
Cherokee Ct., Timpson's Chapel, Aug. 28, 29  
Broken Arrow Ct., Broken A. Aug. 31, Sept. 1  
Wewoka Ct., Tuckabachee.....Sept. 6, 7  
Okmulgee Ct., New Town.....Sept. 7, 8  
Honey Creek Ct., Springfield.....Sept. 13, 14  
Seminole Ct., Arboka.....Sept. 14, 15  
ORLANDO SHAY, P. E.

#### DURANT DISTRICT.

(Fourth Round.)  
Idabel.....Aug. 10, 11  
Garvin.....Aug. 11, 12  
Hugo, First Church.....Aug. 17, 18  
Bennington.....Aug. 18, 19  
Antlers, 8:30 p. m.....Aug. 19  
Tuskahoma, 8:30 p. m.....Aug. 20  
Talihina, 8:30 p. m.....Aug. 21  
Finley.....Aug. 24, 25  
Boswell, 8:30 p. m.....Aug. 28  
Hugo, St. James Church.....Aug. 31, Sept. 1  
Valliant.....Sept. 1, 2  
Swink, 8:30 p. m.....Sept. 2  
Ft. Towson, 8:30 p. m.....Sept. 3  
Caddo, 8:30 p. m.....Sept. 7, 8  
Aylesworth, 8:30 p. m.....Sept. 8, 9  
Durant, Grace Church, 8:30 p. m.....Sept. 14, 15  
Achille, 8:30 p. m.....Sept. 15, 16  
Lebanon, 8:30 p. m.....Sept. 20  
Woodville, 8:30 p. m.....Sept. 21  
Madill, 11:00 a. m.....Sept. 22  
Ravia, 8:30 p. m.....Sept. 22  
Coleman.....Sept. 28, 29  
Durant, First Church.....Sept. 29, 30  
Wapanucka.....Oct. 5, 6  
Tishomingo.....Oct. 6, 7  
T. P. TURNER, P. E.

#### COUNTRY HOME FOR SALE.

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## CLINTON DISTRICT NOTES.

Rev. Ernest C. Webb starts well as preacher in charge, Leedy, Okla. He was assisted last week in a meeting at Eureka, by Rev. W. J. Stewart. They succeeded quite well in the meeting. Stewart is a fine fellow and is most excellent help in a meeting.

Rev. G. W. Day, Hammon, Okla., attended the encampment at Wichita Falls, Texas, last week. He is conducting his rival meeting in Hammon this week.

Rev. W. P. Meador is holding his meeting at Taloga this week. Taloga is the county seat of Dewey county, Okla. Our church has not been organized in Taloga until recently. We have organized with a fine lot of folk as members with more to follow.

Rev. Jno. B. McCombs is holding a union meeting with the North Methodists at Liberty, Okla., this week. Our church has been well established at Liberty for a number of years but regardless of this fact the North Methodists came in and succeeded in getting a few folk who were formerly North Methodists to draw out of our church and organize a North Methodist church. So it is supposed that the agreement for the North Methodist and the Methodist Episcopal Church, South, not to go into a community and organize where one of these churches is already established, is null and void. Is there no way for the two Episcopal Methodisms to make an agreement in Oklahoma that will stand?

Rev. G. W. Day put in two days last week preaching for Rev. Mauldin on Butler charge, exploding the "Dip Theory." From reports Day had fine success.

Rev. H. Bradford, our pastor at Mutual, Okla., was called last week on business, to Beaver county, Okla.

Rev. W. B. Gilliam is having a good year at Tangier, Okla. His wife is visiting this week with her parents, Grandpa and Grandma Davis, Retrop, Okla. Brother Gilliam is one of our best young men.

Rev. E. J. Harris has been placed in charge of May charge, Clinton district, West Oklahoma Conference. May charge is composed of three new rail road towns on the M. F. & N. W. railroad in Harper county, Okla.

Rev. W. D. Nichols is having a good year on Ellis charge in Ellis county, Okla.

Rev. H. K. Monroe is having a fine meeting at Pleasant Grove, Port charge, Okla.

Rev. Robert Hodgson, our pastor at Cordell, Okla., spent a day in Clinton, Okla., last week.

## The Facts About BOND'S LIVER PILLS

The proprietors of Bond's Pills have never claimed their remedy to cure every ailment to which human flesh is heir! Nor, indeed, that the remedy will cure any particular ailment every time. It is confidently asserted, however, that BOND'S PILLS will come nearer doing these things than any single remedy found in a long experience with drugs.

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BOND'S PILLS gently persuade the liver to do its natural duty. ONE PILL usually cures the troubles mentioned above, as well as many others. For children under 10, always consult your physician. Samples sent on request. Bond's Pharmacy Co., Little Rock, Ark.

Rev. C. A. Martin preacher in charge, Dill City, charge, held a very successful meeting at Hager last week. He will protract at Hefner next week.

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

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### DOVER CIRCUIT, ARK.

I have just closed a most successful revival at Gumlog. This was the first of the season. Rev. G. G. Davidson, pastor in charge at Russellville, came to us with his tent, and did the preach-

ing. He is a strong and forceful preacher. This was by far one of the best meetings ever held on this work.

As a result of the meeting, we had fourteen conversions; seventeen joined our church. The church was generally revived.

August 11, we began at Grand Hill, with great odds. Rev. B. F. Musser is to assist us in this meeting.

Pray that the Lord will do great things for us.

Wm. A. McKee.

### GOOD CROPS.

A cablegram dated July 22, 1912, from the International Institute of Agriculture, Rome, Italy, has been received by the United States Department of Agriculture, giving the following information:

For Hungary (including Croatia and Slavonia) the production of wheat is estimated at 187,264,000 bushels; rye 59,900,000 bushels; barley 70,399,000 bushels. For Hungary (not including Croatia and Slavonia) oats 80,615,000 bushels; For Italy, production of wheat 174,533,000 bushels, oats 31,693,000 bushels. For Belgium, production of oats, 44,005,000 bushels.

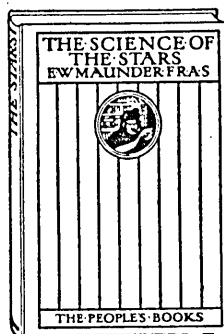
For Lower Egypt, the condition of cotton is estimated to be 116 per cent of an average condition and for Upper Egypt, 118.

For the group of countries dealt with in the July Bulletin of the Institute the total wheat production this year is estimated to be 96.2 per cent of the quantity produced last year, which was 1,577,333,000 bushels.

The condition of cotton in the United States on July 25 was 76.5 of a normal crop, Arkansas showing 74 and Oklahoma 80 per cent.

### HOPKINS-DAVIS.

Mr. Clay H. Hopkins of Little Rock and Miss Dora Davis of Mabelvale were married at the Methodist Episcopal Church, South, in Mabelvale, Thursday evening, August 8, at 8 o'clock, W. F. Laseter, officiating.



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By E. W. Maunder, F.R.A.S., of the Royal Observatory, Greenwich.
26. **Henri Bergson: The Philosophy of Change**  
By H. Wildon Carr.
32. **Roman Catholicism**  
By H. B. Coxon. Preface Mgr. R. H. Benson.
39. **Mary Queen of Scots**  
By Elizabeth O'Neill, M.A.
47. **Women's Suffrage—a Short History of a Great Movement**  
By M. G. Fawcett, LL.D.
51. **Shakespeare**  
By Prof. C. H. Herford, Litt. D.
53. **Pure Gold—A Choice of Lyrics and Sonnets**  
By H. C. O'Neill.
57. **Dante**  
By A. G. Ferrers Howell.

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