

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 22, 1912.

No. 33



WHO IS TO RULE IN ARKANSAS?

There are more than a million of temperance people in this State. Of the 150,000 or 160,000 voters, not more than 35,000 vote for liquor license straight out. The majority against license polled in the last election approximates 25,000. This after all the stealage upon the part of the whisky men. Our Anglo-Saxon people in every community in the State of Arkansas, left to themselves, would vote out liquor any time the opportunity to do so were given. The overwhelming majority of the American white people of this State are against whisky. Have they any rights? They are the people who have made this country; have they any rights?

There are in Arkansas 279 saloons; of these 216 are in five of our important towns and cities. Half of them all, at least, are owned by brewers who are not citizens of Arkansas at all; the men who run them are the hirelings of a lot of bloated brewers! Connected with these saloons there may be something over a thousand men who obtain whatever profits there are in the business. It is well known that they maintain a close organization, for the purpose of controlling our elections, debauching our legislature, and corrupting all the processes of civil procedure. They have sought within the few weeks past to buy up the press of the State, and they have offered large money in order to do it. We could name paper after paper that has had the honor and the nerve to say to them: "Your money perish with you!" It may be that some papers will accept their vile stuff. Whenever you see one carrying the matter of the "Local Option and Self-Government League," you may know where to place that paper; it has been bought! This bunch of saloon men, with their hirelings and through their organization, are telling us that we shall not pass a law that the vast majority of the people of Arkansas are known to desire; and they are telling us that if we pass it we shall find ourselves powerless to enforce it. We desire solely to ask, Who is to rule this country?

MEN OR DOGS?

Many times has the Western Methodist called attention to the belated condition of our penal system. Once more let us call attention to it, especially since our legislatures are to convene not many months hence. It may be that there will be found among those who are to sit in the legislature of Arkansas, and also in that of Oklahoma, some who will take an advanced step in the handling of the prisoners of the State.

We have not yet emerged from a state of barbarism in our treatment of prisoners. Our whole procedure seems based upon that medieval notion that the sole object of imprisonment is the punishment of the prisoner. He has done wrong and we must visit upon him in the name of the State the retribution due him; he has injured society and society must get even with him. It is very doubtful whether this view has any place at all in a just system of penology.

There is another view which holds that we must make the condition of a convict so unpleasant, so odious, that his punishment will deter others from committing crime. This is a higher motive than the one just enumerated, but this also

is of doubtful validity. The logical outcome of following such a principle would be barbarism again.

There is one thing that may be said about all such systems of penology—they all alike take no account of the improvement of the prisoner. They all alike beastialize him. If anything at all has been proven as to our penal systems, it has been proven that the great majority of our prisoners are turned loose at the end of their terms worse men than they were when they were imprisoned. Our State penitentiaries are schools of crime. Thousands have gone into them without being justly chargeable as belonging to the criminal classes, and they have emerged from them deep-dyed criminals, debased and ruined men. What right has any State to impose conditions of this sort upon any human being? It is a sin against men, a sin against God, a sin against human nature and a sin against civilization.

Even on the low plane of policy, we ought to reform our prison procedures in this country. It is the beastialization of prisoners that turns them out confirmed criminals, and in time sends them back again to prison walls. We are indulging no mawkish sentiments on the subject; we hold that a man who will persist in crime ought to be held where he cannot commit crime; but a man who has committed a crime is still a human being; he ought to be so handled that he will at least have a chance to turn again to manhood and to a useful life—not handled as if he were a dog or a wild beast. A criminal is still a man with an immortal soul. Many thousands of men who have committed crimes have turned from all criminality, have risen into manhood, and have gone forward working out the infinite possibilities that were in them. Instead of turning out our prisoners in such condition that all incentive has been taken away from them, turning them out to be criminals still, to be tried and incarcerated again at the expense of the State, it would be infinitely better if we would adopt methods that would redeem them, make good citizens of them. The gain would be twofold: We should be rid of a criminal and we should have a good citizen, for every one so handled.

The subject is too large to admit of our going into details here. Any man who expects to be in the legislature of his State this winter may inform himself if he will write the Federal Prison at Atlanta, of the Reformatory at Elmira, New York, not to mention other places, and ask for literature upon the subject of enlightened penology. There are two or three things necessary in any enlightened system. The first is the indeterminate sentence. Every man sent to prison ought to be sent there to stay as long as he is a criminal at heart, and to be released whenever the authorities can be satisfied that he is no longer a criminal. Criminals have no business running loose; all other sane men have a right to be at liberty among their fellows. A second principle to be observed in any decent penal system is the application to prisoners of a system of privileges and deprivations. Treat every man just as well as his conduct will permit you to treat him, and as he grows worthy of better treatment, give him better treatment. Many a man is born into this world with a weak will, and has never had about him influences calculated to strengthen his will. Because the will is weak, crime is committed, under temptation. It is the first time in life some men ever come into a situation where anything can be done for them. Prison wardens,

using the indeterminate sentence and the system of deprivations and privileges, give a man a method of earning his way out of prison, and bring him out, not the weak-willed man that came in, but a strong man and a good citizen. Many a man is born into conditions far more evil than any prison ought to be; the prison is their chance to become something in life—and in eternity. Shall an enlightened State deny them this opportunity and make them tenfold more children of hell than they were before? A third thing that must enter into such a reform is an appeal to the principle of honor in the prisoner. There are, for example, some prisons that are now sending their inmates out to work in the fields and on the roads, without guards and without prison garb, requiring them simply to be men about their work and to return to the walls at night. It has succeeded admirably wherever it has been tried. We will dare to say that in the penitentiary of Arkansas and in the penitentiary of Oklahoma several squads of men could be selected who would be better off every way if they were sent out thus upon their honor. It is plain that every one so handled would cost less than it would cost to handle him under guard. It is plain that it would be desirable on the part of the prisoner to be so treated, more pleasant to him. It is plain that it would open the road to manhood for him.

We need to decide the question whether our prisoners are human beings or dogs. We have often heard it alleged that the chief difficulty to be encountered lies in the fact that so many of our prisoners are negroes. But we insist that there is a difference between a negro and a dog. Let the negro take his place in such a system according to his merit as a man, and give him also a chance to be a man. Why not? Is he not also a human being?

WHAT RIGHT?

What right have a few bunches of saloonkeepers in four or five towns of this State to curse wide regions of country all around these towns with a traffic that the people of those regions have said again and again they do not want conducted in their midst?

Talk about "local self-government," have the people that live in the country surrounding Fort Smith, surrounding Pine Bluff, surrounding Little Rock surrounding Hot Springs, surrounding Helena—have these people any rights? They have said at the ballot-box that they want no whisky sold in their territory; the saloon men in these towns are selling in all this territory every drop they can induce people to buy; murder and misery, crime and debauchery, is forced upon people who have sought by every method known to them to be free from whisky. Have these people any right of local self-government? Do all the rights and privileges of this country belong to saloonkeepers? or do the rights of liberty belong to the people?

Singing schools and singing teachers are all right in their way; but how many of them do you know that qualify those who attend them to lead the singing in an ordinary congregation? How many of those who attend them can pitch offhand the tune to "common meter" words, or "long meter" or "short meter?" And if one who had "graduated" in a singing school cannot do a thing so ordinary as this, what is it worth to attend a singing school? A little more common sense and some less teaching would seem desirable.

WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

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ANDERSON, MILLAR & CO.Publishers

One Year\$1.50
Six Months75
To Preachers1.00

Office of Publication: 122 East Fourth Street.
For advertising rates, address the Publishers.
Entered as second-class matter, January 31, 1908, at the
Post Office at Little Rock, Ark., under the Act of Congress of
March 3, 1897.

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. W. D. Forrest has been placed in charge
of St. Francis Mission, Paragould District.

Rev. T. A. Bowen, Piggott, Ark., has been
helping the brethren in meetings. He is getting
on well with his own work.

Rev. Fred Lark is having a successful year at
Prairie Grove, Ark. He is every way a fine man,
and successful preacher. His good wife is quite
a help to him in his work.

Rev. M. N. Waldrip, of Fayetteville, and
Brother Tol Tatum, of Jonesboro, are assisting
Rev. Fred Lark, of Prairie Grove, Ark., in a great
meeting. Scores are being saved.

We have good reports as to the health of Rev.
Fred Little. His good wife recently wrote a
friend that Brother Little looks better than she
ever saw him. This will be good news.

Rev. A. L. Cline is having a successful year at
Springdale. His people regard him as an excel-
lent preacher and a fine man. He goes this week
to help Brother Haley on Goshen Circuit.

Mr. L. S. Eatman, of Rogers, is planning to
move to Conway to secure the advantage of Hen-
drix College for his son. There is no better place
for a family who have children to educate.

Rev. G. E. Patchell, Dodson Avenue, Fort
Smith, is faithfully looking after his church. He
is in a growing part of the city. He is full of
zeal and will succeed where others would fail.

Rev. J. M. Hughey, Presiding Elder of Fort
Smith District, and Rev. J. F. E. Bates, pastor at
Van Buren, expect to attend "The Winona Bible
Conference" at Winona Lake, Ind., August 23 to
September 1.

Rev. W. E. Reid, Lincoln, Ark., has a large cir-
cuit. He is faithfully looking after the interest of
his work. He is in the midst of his protracted
meetings, and is having success. He is a very
valuable man.

Rev. H. A. Armstrong, Viney Grove, and Rev.
J. M. Haley, Goshen, have had an excellent meet-
ing at Hubert; 22 conversions, 16 accessions.
Brother Armstrong is much loved and serves a
most excellent people.

Rev. A. C. Holder, of Louisiana, has been in a
great meeting at Rogers, Ark., with the two Meth-
odist churches. Two hundred and fifty have been
converted or reclaimed. Rev. J. H. O'Bryant, our
pastor, is very happy over the results.

Rev. W. U. Witt, Presiding Elder of the Ard-
more District, was in this office, as a very wel-
come visitor last Saturday. He had come to
Arkansas on a visit to relatives. He makes a
good report of conditions in his district.

Rev. Forney Hutchinson, of Central Church,
Hot Springs, visited Rev. A. W. Wasson, his old
schoolmate, and has also made a visit to relatives
at Calvin, Okla. His presence is welcomed any-
where for his happy spirit and good cheer.

Rev. W. C. Hilliard is closing his quadrennium
on the Prescott District. He reports a gradual
advance in the district along many if not all
lines. The Presiding Elder and all the preachers
have labored faithfully to bring about these re-
sults.

Rev. William Sherman is closing his fourth year
at First Chrch, Fort Smith. He has had four suc-
cessful years. It will be difficult to find a man
that will do as much and give so universal satis-
faction. Brother Sherman will make good any-
where he goes.

We are pleased to have received the other day
a note from Miss Littleton, of Galloway College,
dated at Grenoble University, Grenoble, France.
She wrote to give a little lift to Galloway mat-
ters. The ocean is not wide enough to separate
her heart from this institution.

We are very much pleased to note that our peo-
ple at Bigelow, Ark., have had a great meeting,
there being about 75 conversions and 65 additions
to our church. Rev. Linn Wade is pastor, and he
had the help of Rev. Mr. L. C. Low and his wife,
with Brother J. C. Curry leading the singing.

Rev. H. H. Griffin, Midland Heights, Fort
Smith, is having a great year. He has received
60 members, about doubling the strength of his
church. The protracted meeting is yet to come.
He has made over a thousand visits, and greatly
built up the church and Sunday school.

Rev. J. M. Williams, Siloam Springs, has an im-
portant charge and is having a good year. He is
pure gold, without alloy, a four year man, mak-
ing the fourth year the best. He and his good
wife are training some bright children and are
anxious to give them a college education.

Rev. J. L. Leonard has just returned from a
meeting with Rev. W. C. Toombs, Austin Circuit,
Little Rock Conference. The meeting was at
Mount Tabor, and was a time of power after the
old fashion. There were some 40 conversions,
several of the converts being heads of families.

While in Fayetteville it was a great pleasure to
meet Rev. A. W. Wasson and wife, returned mis-
sionaries from Korea, and hear their cheerful re-
ports of the work in the Far East. He thinks our
Americans are in no danger from the Japanese
officers, and believes Dr. Yun will be vindicated.

The pastor at Coalgate, Okla., Rev. L. B. Ellis,
reports the beginning of a great revival under the
preaching of Evangelist J. B. Andrews. Our
readers will recall the accounts that were pub-
lished last winter of the meeting at that place.
We pray that this meeting may exceed the other
one.

Rev. L. M. Broyles and wife are enjoying the
delightful climate of Benton County, Arkansas,
during the hot days of August. Central Church,
Fort Smith, his church, is one of the best and
largest in the State, and he is like Saul among the
prophets, in a double sense, "Head and shoulders
above the others."

We are in receipt of a note from Rev. M. M.
Smith, dated the 18th, saying that he was en
route to the funeral of Rev. R. H. Grissett, who
had died the preceding day at Ravenden Springs.
We deplore the death of this good brother, a
member of long standing in White River Confer-
ence. Some one will, we are sure, send us a
fuller account.

Rev. B. A. Few returned last Saturday from a
visit to relatives and friends in the Carolinas. He
had a most enjoyable trip. Dr. W. P. Few, Pres-
ident of Trinity College is something more than
cousin-german to our Arkansas Fews. Rev.
B. A. Few is just now going out on a ten days'
campaign for Statewide prohibition, Rev. L. H.
Hollingsworth filling the pulpit at Hunter Mem-
orial next Sunday.

Rev. A. E. Holloway and his people at Blythe-
ville, Ark., have just about lifted the entire in-
debtedness from their church, amounting to some
\$12,000.00. It is assumed by individuals, to be
paid in easy installments. This editor spent a
day or two in Blytheville recently and was much
pleased to note the good work being done by this
pastor and his people. All branches of church
work are prospering.

Rev. W. F. Walker and his folks at Brinkley,
Ark., raised last Sunday the last dollar of indebt-
edness on their church. It will be remembered
that this church replaces the one blown away in
the terrible tornado that swept Brinkley several
years ago. Our brethren there have done well to
have rebuilt and gotten out of debt, especially
when we consider that many of them lost heavily
in the tornado. We congratulate them. Rev.
Frank Barrett is to dedicate the new church on
September 22.

This editor spent last Sunday at Paragould,
Ark. Rev. J. S. Seneker is the new pastor, since
Rev. Fred Little had to go to the West for his
health. Our brethren of the White River Confer-
ence will be pleased to be told that they have in
Brother Seneker a very fine young man. He is
a Missourian; was educated at the University of
Missouri and at Vanderbilt. The people of Pa-
ragould are delighted with his services. He has
recently consented to be transferred to White
River, the Bishops being willing, and so will likely
remain in this State.

DEATH OF GENERAL BOOTH.

General William Booth, head of the Salvation
Army, and one of the truly great of the earth
passed away last Tuesday, in London. He was
originally a Methodist preacher. He was never
out of sympathy with the Methodist Church, nor
with any other evangelical church, for that mat-
ter. But early in life he felt a special call to
minister in special ways to the needs of the poor.
The outgrowth was the Salvation Army, of which
he has always been the head, and which has done
a vast work. General Booth was himself a man
of saintly life, with nothing less than a genius
for his work. It is supposed that his son will
succeed him.

"A LITTLE TOO PREVIOUS, GENTLEMEN!"

The whisky men of this State, in their wild
effort to accredit a bad cause emblazoned the pic-
ture of Congressman Joe T. Robinson, the pres-
ent Democratic nominee for Governor, on their
literature, putting him down as lining up with
them. Whereupon Congressman Robinson comes
out in a statement to the effect that he wants it
distinctly understood that they had no right to
use his name or to attempt to grave their litera-
ture with his picture. He says further that in
view of the fact that in States that have State-
wide prohibition it has been found difficult to
enforce the law in localities where a majority of
the people have voted for license, he prefers lo-
cal option as a method of "controlling a danger-
ous traffic." He gives the whisky men to under-
stand in the most positive language that they are
not going to control him nor use him. He says
further:

"The electors of this State have the right and
the power to determine this question. If a ma-
jority of them think the time is at hand when a
Statewide law should be passed, if they believe
this the most practical and satisfactory means of
controlling the liquor traffic, they will say so at
the polls, and I will exhaust the authority of the
Governor's office to enforce their will. This is
my sincere and final word upon the subject. I
have not authorized nor consented to the circula-
tion of any literature bearing my picture, or pur-
porting to influence the action of any one on this
subject."

We personally regret that our Democratic

nominee for Governor cannot see his way clear to espouse out-and-out the cause of Statewide prohibition; we regret that he seems to think it necessary to wait till the worst spots in the State become transformed before we lay down right principles; but we must say that he has been fair about it all. We take him at face-value when he says that the people have the right to pass this law, and that he will exhaust the powers of the Governor's office to enforce it if they do pass it.

PROHIBITION IN OTHER STATES.

The bogus local optionists of Arkansas are telling the people that prohibition has been a great failure in other States. They have gone so far as to publish that 24 States have tried it and two-thirds of them have abandoned it. A more bare-faced falsehood was never uttered. We challenge any one of them to name those States. We claim to have kept pretty well posted on this subject, and we know of but one State that has taken a backward step. The whisky forces spent \$400,000 boodle money in Alabama and partially recaptured that State. Maine, Kansas, Mississippi, North Carolina, Tennessee, Georgia and Oklahoma are still on a Statewide prohibition basis. A lawless element in three cities in Tennessee, it is true, has successfully defied the law, so far, but how many cities and towns and counties in that State enjoy the fruits of it? All but these three cities, which are ridden with corruption and by corruptionists.

Meanwhile an overwhelming majority of the white American citizens of Texas recently voted for State-wide prohibition and the whisky men saved that State only by using hundreds of thousands of dollars of corruption money. In the election just held there they had Democratic candidates for United States Senator, Attorney General, Comptroller, Railroad Commissioner, and Judge of the Court of Criminal Appeals, all of whom whisky openly backed with all its forces, all of whom were opposed by out-and-out prohibition men, and all of whom were defeated. Not even their liquor Governor could swing these men into office. Texas prohibition is marching on.

And now comes a very recent issue of the Raleigh Christian Advocate, telling us that prohibition is steadily gaining throughout the country; that the Georgia Legislature has just passed the Tippins bill, greatly strengthening prohibition in Georgia; that Alabama is swinging back into line; while the Superior Court in North Carolina has recently struck consternation into the ranks of the whisky cohorts in that State.

This does not look much like prohibition is waning anywhere.

ARCADIA, MO.

It makes but little difference to the readers of this paper where an editor spends his time, and they cannot be supposed to be particularly interested in what he does, aside from what appears in the columns of the paper itself. But the editor when out on a trip usually sees some people and some things in which his readers are interested. It will be so as respects a trip to Arcadia, Mo.

I went from Fayetteville, Ark., where I had spoken to the people at the First Presbyterian Church in a union service on State-wide prohibition. The best run was by way of St. Louis. A delayed train gave a day in St. Louis and an opportunity for fellowship with Doctors Palmore and Woods, of the St. Louis Christian Advocate—a fellowship which was not unprofitable to this editor, at least, for they showed brotherly kindness and that fellow feeling which makes the world akin.

The Arcadia Methodist Assembly is an enterprise of the St. Louis Conference, with the presiding elders of that conference, as we understand, responsible for its management. It is 93 miles south of St. Louis. Our Arkansas man,

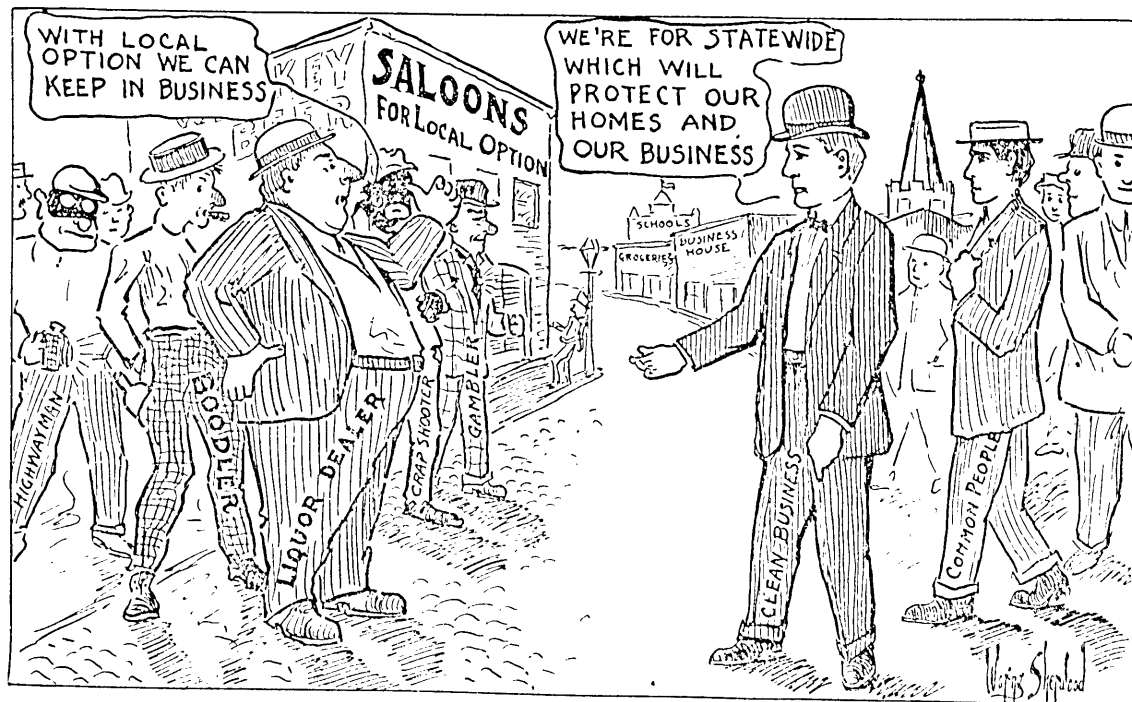
Rev. W. B. Hayes, now of Ferguson, Mo., was one of its prime originators, to say the least of his part in the matter; our Arkansas man, Rev. J. T. Self, who is in pastoral charge of Ironton and Arcadia, is at present chief business pusher. Arkansas brethren will be glad to be told that these sons of our State are cordially accorded their places among the Missouri brethren, as is also our Arkansas-Oklahoma man, Rev. J. T. Thornton. Revs. E. T. and C. N. Clark are also a force among them. Doctor Wainwright, of St. Louis, was in charge of the program and the platform. He did well his work. I heard a good report of the notabilities that had been on the platform before my arrival. Doctor Tillett was in the midst of distinguished service when I got there—service distinguishable no less for its spiritual blessing than for its mental light and its finished form. Bishop Hoss was on for Sunday morning and Doctor McMurry for Sunday night, but this writer had to leave—for another State-wide speech, in Corning, Ark. The people were in eager anticipation of the blessings that

My tent-mate was Doctor McMurry. With a brain ever busy on church extension, he is always a brother beloved, and he is held in high esteem by the brethren of this his home conference.

Our Methodist people in Northeast Arkansas would do well to keep an eye on this Arcadia Assembly. It is accessible to them, and can give them what they most need on a summer vacation. The situation is simply delightful, mountains and valleys, fine air and fine water. It required a double woolen blanket and a comfort to keep this warm-blooded editor comfortable on the night of the 3d of August. J. A. A.

"PROHIBITION DOESN'T PROHIBIT."

A German came over to this country, and, like many of his countrymen, engaged in the brewing business. When he began to grow luxurious, after the manner of brewers, among other things, he bought himself a parrot. After several years he was making his arrangements to visit his people in Germany; he applied to a friend who hap-



THE TWO SIDES—WHICH SIDE ARE YOU ON?

were to come out of the Sunday services, and with several hundred people camped on the ground, a great multitude was assembling.

All the presiding elders of St. Louis Conference, many of the preachers, with their wives and children, many elect laymen and women, young and old, were on the ground. The fellowship was of the best. Everything perfectly orderly—a time of quiet and peace and rest. A time for instruction, for prayer and communion. This writer greatly enjoyed the four days he spent there.

An old friend, formerly of Fayetteville, Ark., but a native of this Arcadia valley, Mr. J. M. Whitworth, lives at Ironton, within two miles of these grounds. It was a pleasure to meet him. He went to Fayetteville when a young man, bought out a drugstore, and would have probably been there till now, if we had had at that time as good sentiment against whisky in Fayetteville as we now have. But the pressure was too great for a young fellow who was inflexibly opposed to whisky. At such a time our church people often lose an opportunity—in not standing by the right man. When Brother Whitworth left Fayetteville he carried back to Missouri with him the daughter of one of the noblest laymen we ever had in either of these States, the daughter of Dr. J. W. Jones. Her also I met, and felt a sense of kinship, though it was not my pleasure to know her when she lived at Fayetteville. Her father we all knew, and her relatives still at Fayetteville many of us know. The daughter walks in the steps of her noble father to this day, loves God and his kingdom.

pened to live in a strict prohibition town and asked him if he would take care of his parrot. His friend Louie asked him: "Does the parrot cuss? My wife is a member of the church." Being assured that the parrot did not "cuss," he agreed to take him. The parrot said not a word for the first three days, and then all of a sudden broke out: "Prohibition don't prohibit! Prohibition don't prohibit! Prohibition don't prohibit!" Another silence of about two days followed, and he broke out once more: "Prohibition ruins a town! Prohibition ruins a town! Prohibition ruins a town!" There was another silence, and after several days the parrot screamed out: "Prohibition is receding! Prohibition is receding! Prohibition is receding!" Soon afterwards Louie wrote his friend a letter, as follows:

"Dear Adolph: It is true, what you said about the parrot; he don't cuss, but he is the biggest liar that ever hit this town."

THIS THE WAY OF IT.

Governor Ben W. Hooper recently charged that he had positive proof that a sum of \$25,000 had been raised by the saloonkeepers in Nashville as the price of being let alone to carry on their nefarious work. Such conditions will always continue as long as the liquor traffic and its allies are allowed to exist.—Baptist and Reflector.

Everything that is mine, even to my life, I may give to one I love, but the secret of my friend is not mine to give.—Philip Sidney.

Finishing up the World

FOOTPRINTS OF LORD BYRON IN ITALY AND GREECE.

By DOCTOR W. B. PALMORE.

No. LVII.

In our recent trip through the Grecian Isles and Italy we were often reminded of Paul and Byron. Especially in Greece. Two more gifted or dissimilar men were seldom, if ever, projected upon our planet in any age. And how vastly different the results of their lives upon the world. Byron's remote ancestors doubtless had intellectual gifts, but his mother and father were very unfortunate in their moral make-up. His mother was uncomely and unattractive in personal appearance, narrow-minded and had a cyclonic and terrible temper. His father was a drunken profligate and gambler. If the world generally had taken these facts into consideration its judgment of the boy might have been more charitable.

Byron was born with a deformed foot, which was his unceasing and tantalizing thorn in the flesh, and an everlasting tax on his vanity of which he seems never to have lost sight. Walter Scott had a similar misfortune, of which he seemed never conscious. In all of his world of prose and poetry he never mentioned it. Byron was an ardent lover from his early boyhood. Nevertheless he only lived about thirteen months with his wife before they separated. His wife and daughter seem to have been both good and gifted women. Up to the time of this separation he was the lion of London and British society, which then turned so suddenly and ferociously against him that he turned his back forever on his native land. He said as he left: "If all that the people are saying about me is true, I am not fit for England. If it is not true

ENGLAND IS NOT FIT FOR ME!"

It was after this awful crisis in his life that the majesty of his genius was made manifest in Childe Harold. When the first two cantos were published Byron said he awoke one morning to find himself famous. We never realized the lofty style and grandeur of this poem until one evening about sunset we were standing on the rear platform of a railway train running along the ruins of the old Campagna of Rome, and as we gazed back to the "Eternal" or seven hilled city, against the gorgeous and glowing horizon, the following lines, which had been lying long dormant in the memory, suddenly revived:

The Niobe of Nations! there she stands,
Childless and crownless in her voiceless woe;
An empty urn within her withered hands,
Whose holy dust was scattered long ago.
The Goth, the Christian, Time, war, flood and fire
Have dealt upon the seven-hilled city's pride.
She saw her glories star by star expire,
And up the steep Barbarian monarchs ride
Where the car climbed the capitol.
Alas the lofty city! And alas
The trebly hundred triumphs and the day
When Brutus made the dagger's edge surpass
The conquering sword in bearing fame away.
Alas for Tully's voice and Virgil's lay,
And Livy's pictured page!

We were amused at the intense interest which some of our friends in Missolonghi, Greece, were manifesting in the cenotaph of Byron, thinking his body was buried there in Greece. We find very few people who seem to know where Byron's body was buried. While passing through the Grecian Isles we met

LADY STIRLING,

of Scotland, who was confident that he was buried at Harrow on the Hill, near London. On such good authority we visited Harrow and found that such a bright woman could be mistaken. In the lofty cemetery there is a "Byron's tomb," but it does not contain the body of Lord Byron, but that of an insignificant person unknown to fame, but it was on a lofty spot, under a beautiful shade, covered with a broad and massive stone, and commanding one of the finest views in England. On this tomb Byron used to rest and dream when he was composing his earlier poems.

When his embalmed body was brought from Missolonghi, Greece, where he died, it was refused a place in Westminster Abbey and was finally buried in the family vault of the village church of Hucknall, near Newstead Abbey. His splendid liberality and generous sympathy for the Greeks in their struggle for independence, were the most admirable features of his phenomenal life. He was placed at the head of an expedition to Lepanto, but he died before it sailed. At one time there was talk of making him king of Greece. Some of the most interesting years of his life were spent in Venice on the Adriatic, where he did some of his finest writing. The following lines have permanently and perpetually associated his name with that city:

"I stood in Venice on the Bridge of Sighs,
A palace and a prison on each hand.
I saw from out the wave her structures rise,
As from the stroke of an enchanter's wand;
A thousand years their cloudy wings expand
Around me, and a dying glory smiles
O'er the far times when many a subject land
Looked to the winged Lion's marble piles,
Where Venice sate in state, throned on her
hundred isles."

The following pen picture of this brilliant but unfortunate man was drawn by a talented young

SCOTCH BARD,

A man of rank, and capacious soul,
Who riches had and fame beyond desire;
An heir of flattery, to titles born,
And reputation, and luxurious life;
Yet not content with ancestral name,
Or to be known, because his fathers were.
He on his height hereditary stood;
And gazing higher, purposed in his heart
To take another step. Above him seemed
Alone the mount of song, the lofty seat
Of canonized bards; and thitherward,
By nature taught, and inward melody,
In prime of youth he bent his eagle eye.
No cost was spared. What books he wished he
read;

What sage to hear, he heard; what scenes to see,
He saw. And first in rambling schoolboy days,
Britannia's mountain-walks, and heath-girt lakes,
And story-telling glens, and founts, and brooks,
And maids, as dewdrops pure and fair, his soul
With grandeur filled, and melody and love.

Then travel came, and took him where he wished.
He cities saw, and courts, and princely pomp;
He mused alone on ancient mountain-brows;
And mused on battlefields, where valor fought
In other days; and mused on ruins gray
With years; and drank from old and fabulous
wells;

And plucked the vine the firstborn prophets
plucked;

And mused on famous tombs; and on the wave
Or ocean mused; and on the desert waste.
The heavens and earth of every country saw:
Aught that could rouse, expand, refine the soul
Thither he went and meditated there.

He touched his harp and nations heard entranced.
As some vast river of unfailing source,
Rapid, exhaustless, deep his numbers flowed,
And opened new fountains in the human heart

Where fancy halted, weary in her flight,
In other men, his, fresh as morning rose,
And soared untrodden heights, and seemed at
home

Where angels bashful looked. Others, though
great,

Beneath their argument seemed struggling;
whiles

He from above descending, stooped to touch
The loftiest thought; and proudly stooped, as
though

It scarce deserved his verse. With Nature's self
He seemed an old acquaintance, free to jest
At will with all her glorious majesty.

He laid his hand upon the Ocean's mane,
And played familiar with his hoary locks;
Stood on the Alps, stood on the Appenines,
And with the thunder talked, as friend to friend;

And wove his garland of the lightning's wing,
In sportive twist; the lightning's fiery wing,
Which as the footsteps of the dreadful God,
Marching upon the storm, in vengeance seemed;
Then turned, and with the grasshopper, who sang
His evening song beneath his feet, conversed.
Suns, moons, and stars and clouds his sisters
were;

Rocks, mountains, meteors, seas and winds and
storms,

His brothers—younger brothers, whom he scarce
As equals deemed. All passions of all men—

The wild and tame—the gentle and severe;
All thoughts, all maxims, sacred and profane;
All creeds, all seasons, Time, Eternity;
All that was hated, and all that was dear;

All that was hoped, all that was feared by man,
He tossed about, as tempest-withered leaves;
Then, smiling, looked upon the wreck he made.
With terror now he froze the cowering blood,
And now dissolved the heart in tenderness;
Yet would not tremble, would not weep himself;

But back into his soul retired alone,
Dark, sullen, proud; gazing contemptuously
On hearts and passions prostrate at his feet.
So Ocean, from the plans his waves had late
To desolation swept, retired in pride,

Exulting in the glory of his might,
And seemed to mock the ruin he had wrought.

As some fierce comet of tremendous size,
To which the stars did reverence as it passed,
So he through learning and through fancy took
His flight sublime; and on the loftiest top
Of fame's dread mountain sat; not soiled and
worn,

As if he from the earth had labored up—
But as some bird of heavenly plumage fair,
He looked, which down from higher regions came,
And perched it there, to see what lay beneath.

The nations gazed, and wondered much and
praised;

Critics before him fell in humble plight;
Confounded fell; and made debasing signs
To catch his eye; and stretched, and swelled
themselves

To bursting nigh, to utter bulky words
Of admiration vast. And many, too,
Many that aimed to imitate his flight,
With weaker wing, unearthly fluttering made,
And gave abundant sport to after days.

Great man! the nation's gazed, and wondered
much.

And praised; and many called his evil good;
Wits wrote in favor of his wickedness;
And kings to do him honor took delight.

Thus full of titles, flattery, honor, fame;
Beyond desire, beyond ambition full,
He died.—He died of—of what? Of wretched-
ness.

Drank every cup of joy, heard every trump
Of fame; early, deeply drank; and drank
draughts

That common millions might have quenched;
then died

Of thirst, because there was no more to drink.
His goddess, Nature, wooed, embraced, enjoyed,

Fell from his arms, abhorred; his passions died;
Died, all but dreary solitary pride;
And all his sympathies in being died.
As some ill-guided bark, well built and tall,
Which angry tide cast out on desert shore,
And then retiring, left it there to rot
And moulder in the winds and rains of heaven;
So he cut from the sympathies of life,
And cast ashore from pleasure's boisterous surge;
A wandering, weary, worn, and wretched thing;
Scorched, and desolate and blasted soul;
A gloomy wilderness of dying thought;
Repined, and groaned, and withered from the
earth

His groanings filled the land his numbers filled;
And yet he seemed ashamed to groan. Poor
man!

Ashamed to ask and yet he needed help.
Proof this, beyond all lingering of doubt,
That not with natural, or mental wealth
Was God delighted, or his peace secured;
That not in natural or mental wealth
Was human happiness or grandeur found.
Attempt how monstrous! and how surely vain!
With things of earthly sort, with aught but God,
With aught but moral excellence, truth, and love,
To satisfy and fill the immortal soul!
Attempt, vain inconceivable! attempt,
To satisfy the ocean with a drop;
To marry immortality to death;
And with the unsubstantial Shade
To fill the embrace of all eternity of Time!

GIANTS AND JACK KNIVES.

It will be difficult for the boys and girls who read this letter to realize that such a tremendous man as the subject of this letter, ever used his jackknife to carve his name on a bench or wall of a schoolroom! At Harrow on the Hill, near London, we visited the primitive schoolroom in which Byron, Sir Robert Peel, Cardinal Manning, Sheridan, the Earl of Shaftsbury and many other of the great men of England studied in their boyhood. The walls are wood and the seats were backless, and about as uncomfortable as the room in which we were so often thrashed in the early morning of life. The seats and walls were covered with names now of world-wide fame, among which we read the above mentioned. On this hill was a tablet marking the spot on which the Earl of Shaftsbury stood when a boy and witnessed a pauper's burial. It so touched his heart and sympathies that his whole life was turned to the help of the poor.

PROHIBITION PROHIBITS.

The Charlotte (N. C.) Observer gives the figures showing the remarkable change wrought by prohibition in that State. It says:

"In an effort to get at the facts in the case, The Observer recently made application to the Commissioner of Internal Revenue at Washington, requesting a memorandum of the internal revenue collected on whisky in North Carolina each year for the past four years. The request was complied with as follows:

"1908	784,951.04
"1909	363,589.98
"1910	36,119.90
"1911	5,156.40

"Prohibition went into effect in North Carolina in 1908, when the collection amounted to over \$784,000.00. In four years the collections have dropped to a little over \$5,000.00. The figures plainly indicate the effect prohibition is having on the liquor traffic in North Carolina. The Revenue collector is practically out of a job in this State."

On the other hand take a case of Blind Tigerism in whisky territory. One of the Excise Commissioners of New York says he is unable to enforce the liquor laws in Albany (a saloon city) he declared that he and his deputies are threatened with personal assault if they attempt raids

to arrest violators. One of the Albany papers says the Excise Commissioners statements are no doubt backed by facts, and then the paper goes on to say:

"The situation is a disgrace to Albany. The condition reflects directly upon the city administration, because a one-armed administration would have no difficulty in wiping out the conditions referred to by the Commissioner. It is time that any resort in Albany selling liquor without a license, should be wiped out of existence. A blind man could accomplish that."

It is the same old story of lawbreakers running a city, because they control the officials. With the right kind of a Mayor and city administration the enforcement of all laws would be a comparatively easy matter, but when the liquor interests dominate a city, there is little chance for the enforcement of any laws.

The revelations going on now in New York City show the awful conditions of that city. The city is going up from some quarters for home rule for the cities. It will be a sorry day when our great cities are permitted to do as they please. Every one of them needs the restraining influence of the State at large.

If left to themselves Argenta would probably have Sunday baseball, and Hot Springs would have betting on horse racing and other gambling. The sober moral people of the country should help the sober moral people of the cities to have sober moral conditions. If you feel that way vote for Act No. 2, which is for a sober moral condition all over Arkansas.

GEORGE THORNBURGH.

WHAT THE COURTS SAY.

"The law places bar-rooms and tippling houses on a footing of tolerance only, and an applicant for a license is not to be regarded as a business man proposing to engage in any lawful business."—*U. S. Court of the District of Columbia.*

"Liquor in its nature is dangerous to the morals, good order, health and safety of the people and it is not to be placed on the same footing with the ordinary commodities of life."—*26 South Carolina Supreme Court Reports, page 385.*

"Liquor is fraught with such peril to society that it occupies a different status before the courts and legislatures from other kinds of property, and places traffic in it on a different plane from other kinds of business."—*80 Kansas Supreme Court Reports, page 987.*

"The business of selling intoxicating liquors is unlawful at common law."—*85 U. S. Reports, page 129.*

"There is no inherent right in a citizen to sell intoxicating liquors at retail; it is not a privilege of a citizen of the State or of the United States."—*137, H. S. Reports, page 86.*

"An appalling array of misery, pauperism, and crime have their origin in the use and abuse of ardent spirits."—*123 U. S. Reports, page 205.*

"The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits, obtained at these retail liquor saloons than to any other source."—*137 U. S. Report, page 86.*

"Nine-tenths of all the criminals that come before the Court, are made criminals by the saloon. If we could make England sober we could shut up nine tenths of her prisons."—*Chief Justice Coleridge, England.*

"The use of intoxicating liquors as a drink is the cause of more want, pauperism, suffering,

crime and public expense than any other cause, or than all other causes combined."—*Iowa Supreme Court Reports, page 164.*

"Liquor is the most potent factor in keeping up the necessity for asylums, penitentiaries, hospitals and jails and in producing pauperism and immorality."—*26 South Carolina Supreme Court, page 352.*

"Drunkenness produces from four-fifths to nine tenths of all the crime committed. Its tendency is to destroy the peace, safety and well being of the people. Taxation is to meet the expense of pauperism and crime produced by liquor falls on the people."—*5 Indiana Supreme Court, page 542.*

When the highest courts of the land declare against a business so strongly, good men should vote to prohibit that business. Will you stand with the courts and vote for State-wide Prohibition or will you line up with those who conduct and those who defend such a business?

GEORGE THORNBURGH.

WHAT DO YOU THINK OF IT?

What do you really think of the saloon? Are you inactive, slightly unconcerned about State-wide Prohibition? Answer the following questions and then say whether you should not lend an active support to the effort to drive saloons from the State:

Would you want to die in the saloon?

Would you want to see your mother in the saloon?

Would you want to see your wife in the saloon?

Would you want your daughter to frequent the saloon?

Would you advise your son to spend his leisure time in the saloon?

Would you want a saloon operated next door to your home?

Would you point to the saloon as one of the good institutions of your town?

Would you be shocked to see your minister enter the saloon?

Would you make companions of those who hang out at the saloon?

Would you place the saloon on the same equality with the grocery, the dry goods store and the meat market?

Would you consider it an honor to be known as a saloon patron?

Would it add to your standing in your town to be known as a saloon sympathizer?

Do you believe the saloon corrupts morals, debases character, and ruins homes?

Then why not give your active influence for its abolition not only in your town, but in my town and every other man's town in Arkansas? If you are in a dry town then help those in the wet towns.

GEO. THORNBURGH.

HERSELF

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THEMSELVES

By Dr. E. B. Lowry, Author of "Confidences,"
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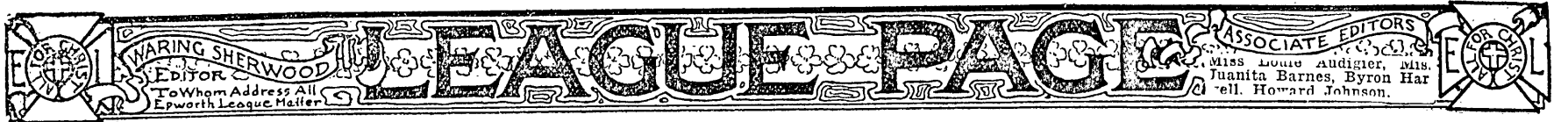
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SEPTEMBER.
THOUGHT FOR THE MONTH: SOUL
STRENGTH TESTED BY LIVING.

SEPTEMBER 1.

THE FIRST PREACHING TOUR; THE NOBILITY OF YOUTHFUL ENTHUSIASM.

SUGGESTED PROGRAM.

Invocation by pastor.
Scripture readings: Mark 1:35-39; Amos 7:10-13.
Song service.
Sentence prayers.

Talks:

"Enthusiasm as Exhibited in Intercollegiate Contests."

"Enthusiasm in the League."

Open meeting: "The Enthusiasm I Feel Toward the Furtherance of Religious Causes."

Music.

(The open meeting should be stressed. It is there that one gets the training. There it is spontaneous. On the regular program, every speech is made and memorized before it is said. Until your League has made you want to speak when you are not on the program, it has failed in its highest calling.)

IF I WERE THE LEADER.

1. I would make this service a real Epworth League Rally, as it is supposed to be. I would have a number of good talks on various phases of Epworth League history. For the first one I would have the pastor talk on "The Work of the Young People of the Church Previous to the Organization of the League." The pastor is better for this topic than any other, for he, as we would naturally suppose, knows more of the history of the church than the average Leaguer. For the second talk I would have a Leaguer talk on "The Origin and Growth of the Epworth League." The subject-matter for this can be gotten from the first chapter of the Epworth League Hand Book edited by H. M. DuBose and published by Smith & Lamar, Agents, of Nashville, Tenn. For the third topic I would have a talk on "Our Own League, Its Growth and Possibilities for the Future."

3. Any other talks which the leader wishes to have could well be brought in here.

A program on something of the same order was used once in one of the meetings of the Little Rock Epworth League Union and proved to be one of the most interesting programs that the Union has ever had.

PRACTICAL POINTS.

1. The lesson for today is of greater interest to us. We, like Jesus and Amos, are entering upon our life work. May we enter with the enthusiasm and continue with zeal and endurance as they did.

Youthful enthusiasm is noble because it is natural. It is noble to be natural—to be free from sham and deceit, to be one's honest self. Nothing is more useless than a dull, drowsy youth.

3. Most youths are enthusiastic, but the trouble is, we are often not enthusiastic enough about the right thing. It is well and good that we are zealous about the things that concern us, but we must not overlook the things that concern God. We should combine the two and make God's business our business and work with willing vim.

THE FOURTH VICE PRESIDENT.

BYRON HARWELL.

VI.

Dear Fourth Vice President: "Your money or your life," or rather "Your money and your life," is the call that you are to make to the young people of your League.

It is your duty and privilege to awaken the

members of your chapter to their magnificent missionary opportunity and accountability, to educate them in the methods of the church for evangelizing both the home and the foreign fields, and to train them to the scriptural standard of liberality in supporting our Lord's work.

Probably your task of greatest importance, both immediate and final, is the promotion of Systematic Giving. Every enterprise of the church is embarrassed by the need of financial support. The reason for this is that those who support the enterprises of the church were not properly educated and informed in this matter in their youth. What your church is in the next generation, dear Fourth Vice President, will be the result of the training that you give the young people now. Loyally train your chapter to systematically support the several benevolent interests of the Church.

Drill into your members that giving is not paying church dues. For our payments we get value received. Even the sermon is worth what we pay for it and more. It is not giving when we pay for our share of the light and heat and other comforts of the church building. Giving begins after all that is paid. But where does "giving" really begin? More than the tenth belongs to God. The other nine-tenths are his also. Rev. Dan B. Brummett, in his "Epworth League Methods," gives, satirically, four methods of giving:

"The go-as-you-please method—taking a collection—is really lack of method. A collection is what people would rather give than be bothered, and leads to the time when people would rather give than be bothered, and leads to the time when people would rather be bothered than to give at all. When a collection is taken up for missions enthusiasm for missions is taken down. The missionary offering should be the culmination of the year's work. The Epworthian who merely passes the hat deserves to lose it, for he has no head worthy of it.

"The please-as-you-go method—giving enough to be respectable—is the most common one. Most business men give enough to maintain a good standing with their fellow members. As standing with men becomes more assured, giving becomes less. Liberality naturally diminishes as social recognition increases. The trumpet-blowing method usually sounds well, but it is generally lacking in sense, and always in dollars.

"The giving a part of what is laid by—the method of cheap emotional appeal—is uncertain in its effects for good, and certain in future effect for evil. The people who have given because of your passionate appeal will afterward feel that they were trapped, and will harden themselves against you in the future. If you depend on impulse today, you may depend on repulse tomorrow. And then the appeal to emotion is not sure, even for once. The people may give as they feel, and yet not give until they feel.

"The laying by a part to give—the deep devotional method—is commanded by practical wisdom as by scripture precedent. If there were no authority for any method, the obligation to have the best one would be sufficient. That is not deficient in theory which is efficient in practice."

Of course you have gotten pamphlets and other literature from the head office? If not, write at once and let them send you some and begin at once to study it. It will help and direct you in the organization of a mission study class. Do not expect or desire large numbers to take the mission study course. The best work is done in classes of six or eight—not more than a dozen. If more are interested, organize another class.

Every now and again make references to the mission work in devotional meetings and through the church bulletin or local paper. Keep it before the young people. You may know of some returned missionary. Have him come and address the League. If he cannot come, have him write a letter to the League on Missions. Write to a "real live missionary," and read his letter before the League. Secure for the League library a half-dozen cheap, brief editions of lives of the missionaries, and see that the Leaguers read them. Train the members in singing "by heart" the grand missionary hymns of our hymnal, "Onward, Christian Soldiers," "From Greenland's Icy Mountains," "Jesus Shall Reign Where E'er the Sun," "The Morning Light Is Breaking," "Jesus Calls Us O'er the Tumult," "The Sun of God Goes Forth to War," "All Hail the Power of Jesus' Name," "Watchmen, Tell Us of the Night," "O Zion, Haste, Thy Mission Fulfilling."

Malvern, Ark., August 19, 1912.

"Only one remittance has been received to date on the pledges to the Cedar Glades Mission: \$5.00 in full payment of the pledge of the League at Foreman, Ark. This mission work is the investment of the Leagues of the Little Rock Conference, and any sensible investment demands the continuous, prompt and substantial support of the investor. Leaguers, please give this your prompt attention. Also fill out and return the postal cards mailed in July."

GAY MORRISON,
Fourth Vice President.

Our Conference League work is looking up some. The whole conference is beginning to cry for more efficient organization and work. "Cooperation" is our watchword. All our districts are organized now and most of these were together by representatives at Fort Smith in July last and plans were adopted for a conference organization next year.

I am in touch with some of our finest young Leaguers in conference, but want to get in touch with all. Will not all our League presidents in conference write me a personal letter about their Leagues and their needs and desires about work, and what they think of a conference organization, etc.? Let me hear from all the district presidents. I am trying to get your counsel and help that we may better plan for conference organization at conference next fall.

F. A. LARK,
President Conference Board of Epworth Leagues.

Prairie Grove, Ark.

REV. THOMAS H. WARE.

"Brother Ware," as the young people were pleased to call him, was yet a junior preacher when he first came to my notice and was at the beginning of his third year in the ministry and newly ordained.

It was my privilege to be present when he performed his first marriage ceremony. All the afternoon he walked the streets of the village and memorized the important rites. Evidently it had not occurred to him to read the words from the book. It was characteristic of him ordinarily to be at his best and to do his utmost upon what he undertook. Near to sunset he entered a store and repeated the words to be used by him at the approaching marriage. The groom and the bride were second in attractiveness to the tall young minister as he stood under the lights that evening and repeated the impressive ceremony in splendid

form. This simple performance was a prophecy of his future triumphs. The embryonic great preacher and Christian worker were indicated in his methods and bearing. He was a single man at that time and had great admiration for fine people. He remarked to a friend at the finish of his first sermon in the town, "I was frightened half to death." But no one, I suppose, detected it, as he spoke with the assurance of a trained theologian, and in language captivating to the most cultured. Already he had evidently learned the great truth mentioned by St. Paul in the words, "our sufficiency is of Him."

Brother Ware was alert and ready on shortest notice. His gifts of speech and natural inclination to be "upon the firing line," not to say eagerness "for the fray," with studious habits, made him always the man for the moment, and a special for an emergency.

It was intuitively a part of his being to plant a standard, to unfurl a banner and to go for triumph. Provisions for retreat were never in his program, not so much as considered, apparently, during the entire period of his constantly ongoing and victorious life. His appearance upon the grounds was an assurance that "something would be doing." Young people grew eager and gathered in crowds when "Tom" Ware came upon the scene. Inspiration was about him, and his presence was an uplift. Old men trusted him, and the middle-aged and strongest workers looked upon him as an asset of value, and factor of importance in solving a difficult problem. Like Napoleon, he possessed the power in some special sense to "make and control circumstances." He took in the situation quickly, wrought earnestly, pushed and fought as the conditions appeared to demand.

He "gave himself" as did the divine Savior. Many times he was intensely enlisted when apparently relaxing or relating some captivating incident or convulsing story. His fondness for rapid riding and for wild game were often turned to account for good. In the social circle or upon a jaunt with some special friend he grew serious at times and uttered words which would linger for a lifetime. Once at least he put his arms about a young man at a crucial period in his life, and with fewest sentences imparted a benediction which continued as the years passed and perchance may never depart until the erect figure of Thomas H. Ware is beheld upon the pavements of the City of Mansions.

Brother Ware was a man of the people, and a lover of humankind, and did what he could to shed light and to lift up and help forward, until finally he went away and was not "for God took him."

A. H. WILLIAMS.

Shagallak, Miss., August 9, 1912.

INSPECTING COLLEGES.

Between August 5 and 13, acting under instructions from the Hendrix College Board to visit institutions and examine buildings with a view to plans for our proposed Martin Memorial Group, I spent two days in St. Louis in company with Prof. G. H. Burr, another member of the committee, and then visited schools in Central Illinois. In St. Louis we inspected the Soldan High School, one of the best and most modern buildings in the United States, the Principia College of the Christian Scientists, which has several good modern buildings, and Washington University, with its expensive, handsome, red granite buildings. Mr. W. B. Ittner, one of the most famous school architects, showed us many courtesies.

It was decided that Professor Burr should visit the University of Chicago, Northwestern University, Lake Forest University, and the wonderful system at Toronto, Canada (all of which I had seen some years ago), while I examined buildings in Illinois.

One day was spent at Champaign, in the Uni-

versity of Illinois. I was fortunate in meeting President James, and Professor White, the superintending architect, who gave me his time freely. They have a number of fine buildings and are erecting others. The growth of this university in the last fifteen years has been phenomenal. It is now one of our greatest. Its freshman chemistry class numbered 900.

Next I spent a day at Decatur studying the James Millikin University, opened only nine years ago and enrolling now over 1,100 students. Its buildings are new, convenient, beautiful, and durable, more nearly ideal than any others that I have seen. The campus is remarkably adapted to its use and very beautiful. President Taylor showed me many courtesies.

Then I saw the Illinois Wesleyan at Bloomington and the State Normal at Normal. Both have buildings from which I derived suggestions. The campus of the Normal has a bewildering variety of trees.

Another day was spent at Jacksonville, seeing the Illinois Woman's College, with a very excellent dormitory, and the old Illinois College, with many small buildings. The Woman's College under Doctor Harker has had a marvelous growth. Although as yet it has practically no endowment, its buildings have been enlarged and new ones added, and its income from increased enrollment meets expenses.

The towns in which all of these schools are located are beautiful and well kept. Jacksonville, with wide streets, houses set back in the lawns, and stately trees, is one of the most attractive of little cities. When it is remembered that most of these towns were located on the treeless prairies, the possibilities of town building are seen. We need to do more toward beautifying our Arkansas towns.

Most of the country is a very rich corn-growing land valued at \$200 an acre, some at \$300. Crops looked extremely good.

Several times I was able to travel on electric interurban railroads. It is cheaper and cleaner than other modes of travel, and gives splendid opportunity to view the country.

The schools have made such progress in the last quarter of a century that it would discourage an Arkansas school man but for the hope that the progress may be paralleled in Arkansas in the next quarter of a century. We have the young people who deserve advantages equal to those of Illinois. We have a rapidly developing State, and our people no longer have a right to plead poverty. Let us rise up and build and give our worthy youth all that they are entitled to, and they will make our State great.

A. C. MILLAR.

Hendrix College.

A PREACHER BUT—

The liquorites are sending out as a part of their campaign literature, the statement of an English preacher, who is opposed to prohibition. He is not only opposed to prohibition, but is opposed to the law that prohibits open saloons on Sunday, and to the law that prohibits young women acting as bar-maids. Well, I am glad they had to go to England for such a preacher. I am sure they could not find one in the United States. I am glad furthermore that Ex-Gov. Jones, Mr. Hand and the others are showing their true colors in circulating the statement of that preacher. Of course they approve the attitude of their English Minister, or they would not circulate his arguments.

What do the good people of Arkansas think of men who circulate literature that favors open saloons on Sunday and young women acting as bar-maids? These are the men who are arguing for local option against State-wide Prohibition. Do you endorse them? Vote for Act No. 2 and clean out all such sentiments, and the cause that produces them.

GEO. THORNBURGH.

PERSONAL WORK FOR MEN BY MEN.

(Address delivered by J. C. Jones, of Chickasha, Okla., at the Chickasha District Conference held at Lindsay, Okla., May 21-23, 1912.)

The question assigned me for discussion is as old and as broad as Christianity itself. It has interested religious workers all down the ages, and I believe it is a vital question at this very time. In fact, it is receiving more attention in this very year of our Lord 1912 than it has at any time since God enunciated the principles of our mutual care and protection, when he asked Cain about his brother.

I was advised that my talk would be called on the Laymen's Missionary program, and I gather from that that it was intended that I should address my remarks as well as I can along the line of this great, and, to my mind, God-inaugurated movement. I would not for one minute minimize or in any way discount the work of men, for the man meets it in his every-day affairs. It is our duty not only to discuss, but to live and act our religion among our fellows. But since this is missionary evening, I would like to direct your attention to the work by men for the men yet laboring in heathen darkness.

We all know how narrow and selfish was the Jew's idea of his religion. While we can, in the light and inspiration of the New Testament, trace a thread of the missionary spirit in the Old Testament, the Jew never recognized it. In fact, he strenuously denied that the blessings and the religion of the true God were for any but the faithful, and those who accepted their laws and formalities. It remained for our dear Savior to proclaim to the world that the fundamental principle of his religion is a missionary one. When just before he ascended on high to his Father he commanded his disciples to "Go into all the world and preach my gospel to every creature." And he vouched for the results when he added, "Lo, I am with you always." It was not until after the apostles had received the Holy Ghost, yea, not until it had been impressed upon them by various miracles did they fully catch the meaning and inspiration of the Great Commission. In fact, we find them many years after Christ had left them arguing whether or not the Gentile should be accepted into membership in their church. But thank God the blessings of his religion and salvation are for the Gentile and the Jew alike. "Whosoever will," is the promise of our Savior.

Brother, have you reached the point in your religious experience where you, as the Jew of old, are satisfied with your own salvation and not interested in that of your brother? Christ explained to his hearers that his religion was universal; that the only way to propagate it within the individual as well as the nation was by passing it on to others; that it grew by giving.

Some may say, This is the work of the preachers and those chosen by God to do this work. This was not Christ's command. Nowhere do I find that his promises for service are limited to the preachers or any special ones. He will not say in the great Judgment Day, blessed are you, preachers; you have labored faithfully in my vineyard, during the heat and the cold; you have pointed the way of life and happiness to benighted men during prosperity and adversity; you have kept my commandments when men sneered and reviled you; enter now into the joys of your Lord.

Others may say, I am not gifted with tongue. I have neither the education or ability to do proper service for God. There is no work for me to do. I can not do anything toward sending the gospel to other lands. I thank God he will not say in that great day, when all the world shall appear before him: You had great powers of speech, you swayed great audiences as did Wes-

ley, or Whitefield; nor will he say, You have stirred the hearts of men and thousands have been brought into my kingdom by your efforts, as did a Moody or a Sam Jones; neither will he say, You have done great things in my name; enter now the mansions prepared for you.

Still others may say, I am poor, I have but little of this world's goods; therefore I can be of but little service in uplifting my fallen brother or in sending the light to him who is wandering in heathen darkness. Bless God, the Great Judge will not say when we all stand before the bar in that day that is to come, You have of your money built great churches for me, you have endowed schools for the education of my children, you have given of your great means to extend my kingdom to the needs of the earth; therefore you shall be counted with the blessed and shall live in my kingdom throughout the endless ages of eternity.

No, my brother, it will not be for any of these things, how much they may be desired, and how much good may be accomplished by them if properly used, that he will pronounce the sentence on you and me. Listen to what he will say: "For I was an hungred and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Because you have done these things, not that you should not have done the others if you are so endowed, "inherit the kingdom prepared for you from the foundation of the world."

Brother, are there any of these things that you and I cannot do? Not one but what any of us has the ability to do? I thank God it is so. How do these duties apply to our brothers who are without the knowledge of his love? Our missionaries in every field tell us how hungry the heathen is to hear of Christ and his love, how willing and anxious they are for the Bread of Life. They are thirsty for the Water of Life that can quench them from all sin. While they are now strangers to God's love and grace, how glad they are to become acquainted with him and to enter his kingdom, and what good servants they make when once they learn of him. Though in utter nakedness, how they yearn to have the mantle of his love and care thrown around them. Although sick with the idolatries and superstitions of ages, they are glad to accept the Great Physician who can cure them. Bound as they are in the prison house of sin and darkness, they are ready to be freed by him who only can free them from the chains that bind them. What are you doing individually to relieve your brother of all these ills?

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall God's showers would not fall as they do now, on the evil and good alike. Remember the experience of Naaman. Too often, because God has not called us to some great work, we refuse to simply bathe in the waters of duty and service that lay around us on every side.

There is nothing more clearly taught by Christ than the Fatherhood of God and the brotherhood of man. The perfect man, if he be true to his nature, must live in fellowship not only with God, but with man. Jesus recognizes the sociability of man, not merely as a condition of the new and divine age, but as the capacity that underlies the development of sinful men into a sanctified and normal brotherhood. In other words, man's capacity for union with other beings is the hope of his regeneration. It is not only in the golden age to come that men are to be brothers, it is in the present evil age as well. In the new order under Christ, that was to be worked out upon earth, men were to be neighbors and brothers. To enter into brotherhood and sonship was the first step toward future perfection.

This expression, the fatherhood of God and brotherhood of men, is in many minds the substance of Christianity, and such is the case, if these terms are given their proper meaning. In our work for men we must recognize both meanings of these terms. We must accept the fact that all men are the sons of God, in that they were created by him, possess moral attributes, and are capable, however wicked, of rising to a nobility of self-sacrifice and devotion—in a word, in that they possess simply by their humanity and ineradicable likeness to God. Taking the human view of our brotherhood, God is humanity's loving Father, always ready to forgive, and yearning after his lost children. With this view in mind we are to labor among our brothers to raise them to the higher and spiritual conception of the fatherhood of God and brotherhood of man. It is this last relationship that Christ would have us recognize and strive to attain. It was to establish this relationship between man and his God, that Christ took on mortal form and labored and taught among men. While God's love is for all it is especially for his spiritual children.

Christ's life is an example for us in all our endeavors, and no less in this our personal work among our fellow-men. How often did he address himself to the uplift of some individual and often to them disclosed many of the great principles of his kingdom. Nicodemus, who came to him by night—the necessity of the new birth—the rich young man, "Ye cannot serve God and mammon;" the woman at the well, God is no respecter of persons, and many other instances.

When Christ went back to the Father he left the work of extending his kingdom to his disciples. He gave them directions, told them what to do and how to do it, but it was left to men to carry out his great work of saving the world. I say it with all due reverence, but I firmly believe that every soul that has been saved since the days of Jesus has been influenced in some way by human instrumentalities. In other words, man has had some part, be it ever so small, in the salvation of every soul. And I believe man will have some part to play in the salvation of every soul that shall be saved in the ages to come. "Whatsoever you shall bind on earth shall be bound in heaven; whatsoever you shall loose on earth shall be loosed in heaven." "It pleased God by the foolishness of preaching to save them that believe." "Even so send I you." How has God been with his disciples to assist and honor them in their work? What evidences have we that he has blessed the work of those that believe on him and do his will? What blessings does the world enjoy, along with his children, because many of his disciples have had the true vision of his Great Commission.

Review in your mind the condition of the human race at the time Christ was crucified. Then follow the spreading of his gospel step by step as it has been carried by his disciples from one nation to another, and from one race to another. How the Holy Spirit has quickened with each succeeding year more and more of his children. Then take up the advancement of human achievement in all of its phases. Watch civilization, education and science as these have marched forward with a steady tread from the time of Christ to this good day. If you will investigate with an unbiased mind and a heart bent on finding the truth, you will discover that as God's children have more and more understood his love and caught more of the vision of his Spirit as they have striven harder to live more like Jesus and have done more to extend his gospel into the lands beyond; he has extended his temporal blessings. The world has advanced toward an ideal state in the same ratio that Christ's teachings have been accepted and lived by God's children. I firmly believe that all the advantage of modern civilization that we enjoy today are the direct re-

sults of God's demonstration of his love to his children, and one way he has of approving their work.

Do you want to have a part in the glorious achievements of the tomorrow? Would you not like to feel that you could assist in bringing on the day of universal peace, when wars shall be no more? Would you not like to hasten the day when there would be no need for jails and hospitals, when asylums and almshouses will be banished from the lands? Would you not like to have a part in bringing all mankind into one brotherhood, where all men will recognize their proper duty and relation to each other? If you would like to have a part in all these great things that are to come in the future, then do your duty to your God and your fellow-man in the present. I would not draw a visionary picture. In fact, I do not believe it is within the power of the human mind to picture or prophesy one-half of the great things God will do for his children even within the next few years, if our men will only catch the vision of our leaders of the Laymen's Missionary Movement, and will carry out their plans for the evangelization of the world in this generation.

I hear some one say, How can I do anything? What will you have me do? Brother, there is much for you to do, very much that you can do. Our leaders say this is a man's work, and it is a man's work indeed. It must be accomplished by man. Listen: you may not be able to go and labor with and for your brother, but you can pray for those who can go; you can give your means, be they large or small, to assist in the work. And greater still, you can carry your inspiration to your brother who is at hand, get him to see the vision, then he will be ready to pray and pay as you have done; then again he will carry the glorious news to some one else. Don't you see you can start an endless chain that only the end of time can stop. Brother, had you ever thought what it means to bring a soul to Christ, aside from the joy you bring to him, and the great joy of your Savior, and the peace you your self experience, you have started an influence that will extend and widen through all time and bring blessings throughout the endless ages of eternity.

There are in our connection some 20,000 different organizations or societies. It is the plan of our leaders to place in each of these churches at least five men at work at this great work of men for men. Who can measure the influence this vast army of a hundred thousand men working to one common end—the evangelization of the world in this generation. While the work to be done is almost overwhelming, with a hundred thousand men working with one idea in view, with a single purpose, we believe it can be done. Never in the past has there been such a missionary effort as now. Its influence is felt at home as well as in the foreign field. Every worker for foreign missions is a good worker for home missions, and not only for missions, but in every department of the church. He will not only assist in the work of the church, but he will become a winner of souls.

I pray God that every charge in this district will soon have five men at work at this important task, and these in turn will soon each have five more workers. There will be no end to the influence started and the good that can be accomplished. Brethren, put these laymen to work and they will get others to work for their good. And soon your churches will become real beehives of Christian industry. When this condition has been reached you need not fear any isms or schisms. The devil himself will take a vacation. Your finances will not be a delicate and troublesome subject, but you will meet to discuss plans how best to use the means you have on hand. May God speed the day. Think of these things, brethren, and go to work for your fellow-man, and may God bless you in your effort.

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.)

LETTER FROM RUTH CARR.

My Dear Children: For many years I have been wanting a little daughter and as my children were boys I decided to adopt a little girl who would be my very own, so last week I found a sweet

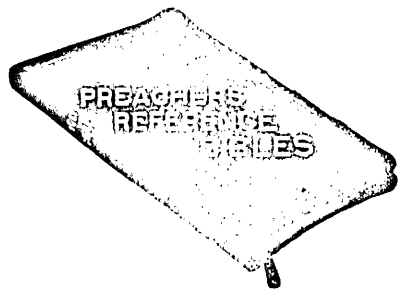
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2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown

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28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all

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

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little girl who lived in Hot Springs with her uncle and aunt, for her mother and father were dead, and I finally persuaded her aunt to let me have her, so I brought her home with me and now I am so happy in the possession of a bright, sweet little girl who calls me "Mother."

She is just eight years old, is in the third grade, and I am teaching her to play on the piano, also to write on the type writer and some time before long I will let her write you a letter. She has been well trained by those who had care of her, for her manners are extra nice for a child, and her behavior at the table is as nice as any girl I ever saw.

We can always judge a person by their table manners, and if we see a boy or girl sit down and go to reaching across the table, dipping their own knives into the butter, lying down on the table, forgetting to say, "thank you," or "if you please," we soon conclude that person has grown up in a home where manners have not been taught, and where the members of the family snatch things like hungry dogs. But I don't believe any boy or girl who belongs to the "Western Methodist family" would be guilty of anything so rude.

I hope you dear children are spending a happy vacation this summer and are keeping well. I went to see a sick family yesterday and want to tell you about them. One of the boys had a chill before breakfast, the other one had one just after breakfast, their little sister had one before dinner and their mother had one after dinner and their father had one about supper time. Did you ever hear of so many chills in one day? There was not one of them able to hand water to the others, so the neighbors had to help them.

Lovingly,

Ruth Carr.

Springdale, Ark., May 6, 1912.

Dear Miss Katherine and Cousins: Will you admit another little Arkansas girl into your happy band? My mother takes the dear old Western Methodist. I always read the Children's Page first. My home is near Springdale, Ark., but I am at my Grandfather Mills' now. I will have you cousins guess my age. It is between twelve and fifteen. Who has my birthday, April 4? Rena Wade, I guess your age to be ten. Am I right? Alice Warsley I will answer your riddle. "Crooked as a rainbow, teeth like a cat, guess all your life time and you can't guess that." It is a blackberry vine. Isn't it? Come again Ruth Carr with those good stories. They are fine. Marguerite Kelley I guess your age to be thirteen. Am I right? I go to school at Oak Grove school house. The school was out in February. My teacher's name is Miss Cora Delozier. I like her fine. Well as this is my first letter I will not take up too much space.

Your new cousin,

Ruby Barron.

Tomato, Ark., April 11, 1912.

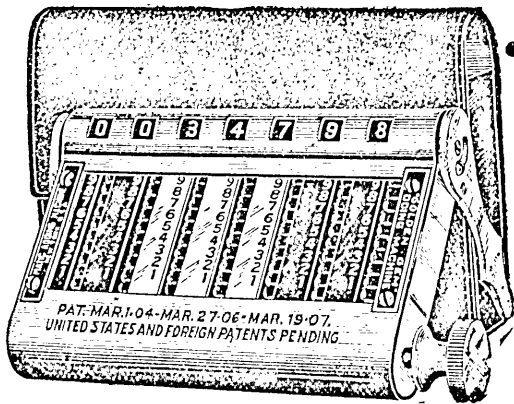
Dear Miss Katherine and Cousins: How are you all this beautiful morning? I am just fine. I am in school now, but it isn't study hour, but soon will be. My class mates are Miss Fannie Harshman, Miss Pearl Reynolds, Miss Piny Reynolds, Eddie Caleb and Reggie Caleb. Our teacher's name is Mr. Deprese. I like him fine. Asa Gregory I will answer your question. Christ was baptized in the river of Jordan. Am I right? Irene Forrest, I guess that it was Peter who denied Christ twice. Am I right? Eva Mann, I guess your riddle to be air. May Denton, I guess your age to be 12. You all guess at my age. It is between 15 and 18, and is on one of the old President's birthdays. See if you all can guess which one it is. Well, I

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will close by asking a riddle. "Horn eat a horn up a high oak tree."

J. T. Carson.

Chickasha, Okla., May 12, 1912.

Dear Miss Katherine and Cousins: Will you admit another little Oklahoma boy into your happy band? My name is Homer Bruce. My mother is dead and I live with my grandmother in Chickasha, Oklahoma. I am eleven years old. I am in the fifth grade at school. I go to Sunday school and church every Sunday. My teacher's name is Miss Penn. Our pastor's name is Brother C. S. Walker. I like him fine. My grandfather takes the Western Methodist. I like to read the Children's Page. In one of the letters this question was asked. Where was Moses when the light went out? He was in the dark. Am I right? As my letter is getting long I will close by asking this question. Why is a hen more liberal minded than the sun.

Your new cousin,

Homer Bruce.

Dardanelle, Ark.

Dear Miss Katherine and Cousins: As I have never written to the Methodist I thought I would see if you would send me to the waste basket. How many of you go to Sunday school? I do. Miss Lizzie Dean is my teacher. Our pastor's name is Brother McAnally. We are always glad to have him come to our home. Ruth Carr said for us to write something funny. I will tell you something that may be funny to you but was not much funny to me. My brother, Beulah, was hiving a swarm of bees this morning while I was dodging under rose bushes, behind honey suckles, and under the house, my dog and I had all we could do to keep out of the way and see all we wanted to. My brother was just up from a spell of pneumonia and he could not run fast. Poor boy. But I didn't laugh at him. After all my dodging one of the mean things stung me on the tongue. How do you suppose it got in my mouth? While brother was sick my aunt, Mrs. J. E. Lyon, came and brought my little cousins, Julia and Mildred, and we had a fine time. I was not glad brother was sick, but I was surely glad they came. Say Hendron Holmes was your father related to Dr. G. F. Holmes? He was my grandfather. My father's name is Rufus Holmes. If I see this cousin McAnally in print, I will write again.

Your new cousin,

Myrtle Holmes.

Stamps, Ark.

Dear Miss Katherine and Cousins: How are you? I go to school every day I can. My teacher's name is Mrs. Clarke. I like her very well. We have a good time at school. I am in the high third at school. My birthday is on the second of August. I will let you guess my age. It is between 7 and 13. I hope this will miss the waste basket. With love to all.

Cansie Haynie.

Tahlequah, Okla., June 18, 1912.

Dear Miss Katherine and Cousins: Please allow me to tell the cousins of my misfortune. On Sunday, June 16, while we were at Sunday school our house burned, destroying my piano and music. I would be glad if some one would send me a piece of music, with your name and address in ink. I am eleven years old and am part Cherokee. I play the organ at church. I am staying with my teacher, G. W. Frazier, until we get a house.

Your cousin,
Stella Ghormley.

Bend Ore, Okla., June 8, 1912.

Dear Miss Katherine and Cousins: Will you let another Oklahoma girl join your happy band? My papa takes the dear old Western Methodist. I enjoy reading the Children's Page. I will send any one a beautiful post card who guesses my age. I am between ten and seventeen. I have one sister and two brothers. My sister is nine years old and one of my brothers is eight years old. The other is nineteen years old. I guess I will close by asking a riddle. "As crooked as a deer horn, as flat as a plate and all of the king's horses can't pull it straight. I hope Mr. Waste Basket has gone visiting.

Your new cousin,
Maudie Rainey.

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Woman's Missionary Department

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

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Little Rock Conference.....Mrs. C. A. Evans
White River Conference.....Mrs. Mary Neill
East Oklahoma Conference.....Mrs. A. Ernberger
West Oklahoma Conference.....Mrs. C. S. Walker

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

LITTLE ROCK DISTRICT.

The District Meeting held at Carlisle in June indicated that the Women of the Little Rock District are hearing more clearly the call of the Missionary Society.

The women of our district are evidencing a spiritual awakening manifested through a greater interest in the different lines of our Missionary work.

As the reports come in for this quarter, a comparison of them emphasized the fact that our women must approach the work of raising our "Pledges" with more persistency and energy, if each auxiliary raises its entire pledge.

Another point to be noted in the comparison, was that one of our Junior Societies leads the van in collections for the financial obligations for the year.

SARAH V. STOVER,
District Secretary.

PINE BLUFF DISTRICT.

August 8, 1912.

At the very opening session of our District meeting there was much enthusiasm, and many helpful talks. Every heart was touched by the deep consecration shown in the talks made.

When the delegates' reports were given, there was still that consecration and enthusiasm shown.

All the auxiliaries did not report, but each delegate present reported that the pledge would be paid in full.

Tucker Auxiliary has sent \$2.00 to the Scarritt Training School and paid almost half the pledge. Carr Memorial ladies are enthusiastic and promise to meet their pledge. Sherrill Auxiliary has begun on its pledge and will pay all or more than assessed.

DeWitt has paid half the pledge and \$3.00 to Scarritt. First Church, Pine Bluff, has paid on the pledge, one-fourth of the first quarter; another fourth the second quarter. We are glad to see DeWitt and First Church so prompt.

MISS GUSSIE JONES,
District Secretary.

TEXARKANA DISTRICT.

The Texarkana District is in a very good condition. I have visited some of the Auxiliaries, and found the women interested and anxious to enlarge their vision of our Great Work. At our District Conference, which I attended, one day was devoted to Woman's Work. I expect to hold a District Meeting at DeQueen in October.

I have one life member added to the roll. I am desirous for some or all to take up the station plan. The Pledge promises have been secured, and I hope to make it complete.

Mrs. John Ware,
Secretary.

A LETTER FROM MRS. COBB.

Dear Co-workers: I am going to give our department this week a letter from Mrs. Cobb, which explains itself. I am sorry you cannot see the report in full, but it is too long for publication at one time. I may in the future ask to have it in the paper by chapters.

Mrs. George Thornburgh,
Cor. Sec'y Foreign Dept. L. R. Conf.

Monteagle, Tenn., Aug. 14, 1912.

Dear Mrs. Thornburgh: I am sending to you the report of the Kindergarten Department of the Institutional Church in Rio, Brazil, a report written by Miss Simpson, and I thought you

might feel interested in it, since she belongs to your conference. I consider her one of the finest workers in the field, and Dr. Tucker speaks in the highest praise of the progress she has made in the language, her management of the school children, as well as her work in the Sunday school and her general interest in the whole mission. She has shown fine business qualities and I am sure that her record will be such as will gratify the women of the Little Rock Conference. Very sincerely,
Mrs. J. B. Cobb.

THE GALVESTON IMMIGRANT HOME.

(Published by order of Pine Bluff District Meeting.)

We are often confronted by unbelievers, even sometimes by church members, with the question, Why do you make such strenuous efforts to raise money—educate your best girls and then send them abroad—to contend with hardships and deprivations to christianize the heathen beyond the seas and yet neglect him within your doors?

I wish such as these could stand about this round table and learn that the Christians of this nation are not neglecting this grand privilege. Every seaport town is founding immigrant homes. These institutions are the front doors of our nation's hospitality. In this, our commonwealth fulfills the apostolic injunction, "Be not forgetful to entertain strangers." Jesus of Nazareth offended his contemporaries with his cosmopolitan sympathy. His compliments were lavished upon foreigners. It was a Roman captain whose faith was praised above that of all Israel and a Syrophenician woman's faith was declared to be great. To a Samaritan leper he was careful to pay tribute of his gracious recognition, while a representative of the same despised, half foreign race is made the hero of an immortal parable.

The recognition was mutual. Foreign wise men hastened to his manger cradle. The Greeks pressed through the festal throng to see him. The publicans and sinners whom social caste had alienized, crowded to see the shepherd who cared for sheep outside the Jewish fold. Christ cared for his own, but was even a little gentler, and a little kinder to the stranger. Hence a call for immigrant homes is keyed to the slogan, "Talk to Christ."

The immigrant is usually the disgruntled, the poor and the unfortunate of another country. They are looking for better conditions, a better climate, better food, the possibility of a home, less danger of hunger and contagion—they find all these in our blessed land. Then they become more susceptible of a better faith—they begin to worship the God that brings these conditions.

Now, there is a better understanding of the difficulties and dangers that beset the immigrant on his arrival. The Christian response to this need is a line of immigrant homes facing the ports of entry. Perhaps no form of Christian benevolence is more Christ-like than this, and it is a credit to our present day Christianity that such an enterprise has found such general and enthusiastic recognition. After four years of development our Galveston Home has been able to accomplish much good. The fact that our church as a whole is standing at an important

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I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

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

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 205 - South Bend, Ind., U. S. A.

immigrant port to welcome the wanderers in the name of Christ, will help to warm our welcome of the individual alien next door. The immigrant, if neglected, is a great menace to our country or full of possible good if properly handled. This Galveston Home opens its doors not only to immigrants, but thousands of seamen. These homeless men are more helpless, and in some respects more helpless than even the immigrants. During the past year about two thousand of them were lodged at prices modest enough for them to pay. About ten thousand visits were made to the pleasant reading and recreation rooms provided for them. Here they wrote and received many thousand letters. For several hundred of them employment was found in times of financial distress. They were persuaded to deposit their earnings for safe keeping. Gospel services were held to lead them to Christ—who called seafaring men into his service and stilled the threatening waves around them. The ways in which immigrants are exposed to danger and injustice are numerous and the way in which they have been protected, warned, encouraged and comforted in our Galveston Home is a wonderful story.

The investment of the church has yielded much good in the number of immigrants cared for, the financial earnings, the local recognition—the widened acquaintance and the appreciation of the immigrants themselves. The last twelve months has yielded a decided advance.

Let us thank God and press forward.
Mrs. W. L. DeWoody.

MISSIONARY LITERATURE.
(Published by order of Pine Bluff District Meeting.)

When the Ecumenical Conference met in New York City in May, 1900, and the different religious denominations conferred together in the cause of Missions, this question was discussed as perhaps it had often been discussed before, "Why are so comparatively few of the women of the Church interested in Missions?"

It was decided that ignorance of the existing conditions and the great need, were the causes of the apparent indifference of Christian women to the spreading of the Gospel of Jesus Christ.

A committee of seven from as many denominations were authorized to de-

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vise a course of study for the enlightenment of the church. Seven books were planned which would cover the cause of Missions from the days of the Apostles to the present time. Authors and publishers were secured. Later as occasion demanded three other books were added, making ten in all.

When the Women's Home Mission Society took up connectional work, literature was published for study circles. These are the most interesting and instructive books that I have ever read.

Our large Auxiliaries organized classes and took both courses, which has proved a great benefit and blessing to us; but the great cause for which these books were written, interesting Christians who were indifferent to Missions, was practically untouched. It was our hope that classes would be organized among church members, the Senior and Junior Leagues, Juvenile Missionary Societies and Sunday schools. A dear little lady and I were talking about Missions not long since when she remarked that she believed in Home Missions, but did not believe in Foreign Missions. As cautiously as I could I led up to our study course and told her a few things I had learned from our books. After a little she said "I guess it is ignorance that ails me, if I understood Missions I would be a Foreign Missionary too."

There is just one great wall between the Church and the evangelization of the world and that is the wall of Ignorance. Every one who loves the Lord and knows the great need will be a missionary at home and abroad.

Through the liberal policies of our government, Mormons and hundreds of other heathenish sects in sheep's clothing, have come among us and are spreading to an alarming extent. They have revised their creeds and literature to catch the unwary, when in reality they do not believe in the divinity of our Christ and our God, and they are the vilest blasphemers and idol worshippers.

What is to become of our children when we are gone if we fail to inform ourselves and them of the dangers that threaten to overcome them, as the idol worship of the Canaanites did Israel of

Old? No intelligent man invests his money in a business enterprise until he has studied and made himself familiar with every part of that business. Can we afford to be less careful of our Lord's business?

We understand that to spread the Gospel to all nations does not mean for everybody to go to the foreign field, and for the want of money some of us cannot send; but if we have studied and are thoroughly conversant with the cause of Missions we can interest people who can do things. Those who will not look at our books will listen eagerly to an intelligent talk on Missions. You can take up any one of our study books and find a hundred incidents that will thrill the soul of any Christian woman with a desire to give the all cleansing Gospel of our Lord to every creature at home and abroad.

This year our Auxiliary has taken up Bible study in the form of two pamphlets entitled, "Twelve Hundred Bible Questions and Answers," but the answers only give us the reference chapter and verse where they are to be found. These questions were written to fill a vacancy that was felt in our Sunday school lessons. We have been so busy getting into our beautiful church that we have only gotten to the Book of Ruth. But the Old Testament, aside from the fact that it is the "Word of God," has ever been fascinatingly interesting to me. The History of the Creation and the biography of those wise, God appointed old Prophets, Judges and Kings, written in that quaint old and perfect English, is very beautiful and beneficial. In every lesson we read many things we have never learned or failed to remember. One incident I want to recall to your minds is this: The first man God condemned to death was guilty of gathering sticks on the Sabbath to cook his food. If that is God's attitude toward Sabbath breaking, what is to become of this nation of Sabbath breakers?

Mrs. Ballard.

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.

CHANGES IN WEST OKLAHOMA CONFERENCE.

Rev. H. E. Snodgrass has been changed from Hobart to Epworth Oklahoma City, and Rev. J. C. Peterson has been appointed to Hobart station.

Rev. E. K. Wolf has been transferred to the Missouri Conference and Rev. C. C. Barnhardt has been stationed at Hollis.

C. F. Mitchell.

August 19, 1912.

CLINTON DISTRICT NOTES.

Rev. L. D. Hawkins and Rev. W. J. Stewart are in a meeting at Berlin on the Doxey charge, this week.

Rev. W. A. Randle, a superannuate of the West Oklahoma Conference, is holding a meeting at Mutual this week.

Rev. T. S. Johnson is helping the pastor, Rev. H. Y. Mouldin, in a meeting at Butler, Okla.

Rev. C. F. Herring is assisting Rev. Jessie Crumpton in a meeting at Carter.

Mrs. C. L. Herring, wife of our pastor at Elk City, Rev. C. L. Herring, is recovering from a recent operation.

Pastor C. A. Martin is having a fine meeting at Dill City.

Rev. H. H. Windham and Rev. G. W. Day, evangelist and pastor, held quite a successful meeting at Hammon, the past week.

Rev. J. M. L. Hoyle is holding a revival at Mayfield this week. He will hold at Sweetwater next week.

Rev. B. G. Burns has held recently, a successful meeting at Carpenter and organized a church at that place.

Rev. Keener Rudolph is succeeding well with his work on Foss charge.

Brother James Arvin, Grow charge, is a good man, abundant in labors and full of good works. He is doing well.

Rev. John B. McCance is having a hard time fighting the world, the flesh and the devil at some points on his charge, but Brother McCance is a man full of the Holy Ghost and of faith. I am sure he will succeed with his work.

Rev. J. L. Davis has held recently a very fine meeting at Delhi School House. Brother Davis is very popular with all the people of his charge. He is one of our best pastors.

Rev. W. B. Gilliam is making full proof of his ministry as P. C. Tangier charge.

Rev. W. D. Nichols is doing well on Ellis charge. He expects to organize a church at Arnett in the near future. Arnett is a county seat town. We should have been in there long ago. But we have not had sufficient men and money to go everywhere at the same time. In this part of the country we will regain a part of what we have lost and will begin to take care of those, we as a church, have been neglecting. Wide open doors of opportunity stand before us in these parts.

Rev. A. T. Fitzgerald has one of the largest and the hardest charges to be found anywhere. He is staying by his guns. He is doing faithful work. His ministry will bear fruit. He is pleased with his people and his people are delighted to have him as their pastor.

Rev. H. B. Whittenburg, one of our most faithful and efficient local preachers, is assisting Brother W. P. Meadors in a meeting at Stone. Our local preachers who try to find a place for service and who try to make themselves useful are a right arm of power to the church. The Lord increase this tribe of faithful men. Anon.

FROM BROTHER EDWARDS.

Just closed a good meeting with Brother Frazier of Fairland charge. Had forty conversions; quite a number of reclamations; the whole community stirred. Forty joined our church; baptized eight babies and a committee appointed for a church building. Brother Frazier and the committee will go at it at once. Brother Frazier will have a fine report for Conference.

Yours pushing the battle,

J. D. Edwards.

Fairland, Okla.

REVIVAL AT CAMP.

We have just closed a great meeting at Camp. Rev. C. F. Hively did the preaching and did it well. We had twenty-one professions. To date we have had eighteen additions to the church and baptized six children. I feel sure others will join our church soon. The church here is greatly re-

vived. The whole community has been stirred. Old differences between neighbors have been settled and we have all been drawn closer to God. Brother Hively is a strong man in the pulpit and a fine mixer among the people. He did for us a great work for which we thank God and take courage. Our people are, for most part, poor but they are very generous. We paid Brother Hively thirty dollars for his work, which speaks well for Camp. But eternity alone can tell the good that has been done. I am praying for success at all my appointments. The outlook is good. Pray for us.

Your brother in Christ,
A. E. Horton, P. C.

OAK HILL CHARGE.

We began a meeting at Oak Hill church on Oak Hill circuit Saturday night, August 11, and closed Sunday night, August 18. Results: Twenty-three conversions and reclamations. We can truly say the meeting was a grand victory for the Lord. Young converts arose and testified to the power of God in the forgiveness of sins. The people say they have not seen such a demonstration of the Spirit's power in several years. I baptized ten noble young women and girls and one young man last Sunday, the scriptural way, by pouring as the Holy Spirit had been poured on them. None of them wanted to be immersed. Rev. J. W. Nethercutt of Bland, Ark., did noble work in the meeting, both in the pulpit and altar work, in fact I lay all the honor on him after the Lord had done his work. Any pastor needing a helper will make no mistake in sending for him at the above address for he is a whole team in a revival. I feel like saying, Praise the Lord, all his people.

W. B. Harper, P. C.

LITTLE ROCK PROPERTY FOR SALE.

My former residence, a comfortable convenient, homelike place, in good residence section, but near high school, churches, and business, for sale at a bargain. Some one moving to Little Rock needs it.

A. C. MILLAR,
Conway, Ark.

THE ONLY COLLEGE

In Arkansas

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FOR MEN

Being endowed it is able to secure

A STRONG FACULTY OF MEN,

The graduates of the best Colleges and Universities.

After Twenty-Eight Years of Service

HENDRIX COLLEGE

Points to Its Graduates filling the Most Responsible places in Church and State and Business.

Prospective Patrons are asked to consult former Hendrix Students, who may be found in every Community. If they advise against putting your son in Hendrix College, Do not send him.

The Course is so complete and the work so hard that unprepared or idle students cannot long remain. The boy who comes simply to have a good time or to play ball, will soon depart in grief or stay to study.

Being strong Hendrix College co-operates with public high schools and academies, accredits them, and receives their students on certificate.

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.

Only 250 Students Will Be Admitted This Year.

More than half the Dormitory Rooms were reserved July 1.

Hendrix College, Conway, Ark.

A. C. MILLAR, President.

C. S. Rennison, Secretary.

ONE HUNDRED PERSONS WANTED TO KEEP BOARDING HOUSES AND HOTELS AT LAKE JUNALUSKA.

The Greatest Need for the Next Five Years on the Southern Assembly Grounds. Will be sufficient Hotels and Boarding Houses to accommodate the great crowds which will come from every part of the Southern States to the Conferences and Summer Schools of the Assembly. An extraordinary opportunity to make a comfortable living in a delightful climate, amidst the most beautiful scenery and the most attractive and elevating surroundings.

Low Prices. Easy Terms. Lots can be purchased now in the very best location for Boarding Houses at low prices and on easy terms, and they will probably double in value in a very short time.

Lodging Houses Needed. Buy a lot and build a cottage and rent your rooms with or without board. Lodgers can get meals elsewhere. You can soon pay for your cottage by taking lodgers.

Build Cottages to Rent. It will be a good investment to build cottages for rent. Write for particulars to

REAL ESTATE DEPARTMENT, SOUTHERN ASSEMBLY

On Southern Railway, Waynesville, N. C.

SASAKWA MISSION.

Methodism is still growing on the Sasakwa Mission. We have just closed a revival at Spaulding, a town with three stores, four miles south of Holdenville on the Frisco. Rev. A. M. Dupree of Ada did the work. Brother Dupree is a safe, sound gospel preacher and a soul winner for Christ, a friend winner for the Methodist Church and the pastor in charge. The results of the meeting were thirty-five accessions to our church and fifty-five conversions and reclamations. Three hundred and eighty-five days ago, Spaulding had six (6) members, four of whom were women, and two men. Today Spaulding has over 100 members. We have leased an Indian farm, and from our farm we have sold 150 bales of hay and have twenty acres of fine cotton. All of this is for the purpose of building an M. E. Church, South. The members and the friends of the Methodists have donated almost all the work to make the crop.

M. L. Sims, P. C.

"SUNDAY THE TRUE SABBATH OF GOD"

By the Rev. S. W. Gamble. This book gives a history of the sabbaths of all nations, including the Jewish and Christian, and proves by the Bible that Sunday is the true Sabbath of God. Cloth bound, 200 pages. Sent postpaid for \$1.00. Money refunded if not satisfactory. Rev. Frank Hopkins, 1873 First Ave., Butte, Montana.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

London, Ark.

After spending four months in Oklahoma your Field Editor turns to North Arkansas for the month of August. Stopping at London, I found Rev. J. W. Howard engaged in a good meeting on the mountain three miles north of London. A stormy night, we had a good service with a few. Brothers Sims and Talley were assisting. A pleasant night was spent with Prof. Scott Booker. W. T. Vincent and Miss Mayme Martin, a nice Galloway young lady subscribed for the Western Methodist. London is a prosperous railroad town. Has a bank, several stores, saw mills, a large new two story brick school house. We have a real nice church and parsonage. Brother Howard is in much favor with his people. He is full of zeal, and is having fine success. His wife, the daughter of Rev. J. F. Etcherson, knows how to help in the church work. It was my pleasure to receive her into the church several years ago. Brother Bennett met me at the train and looked after my comfort.

Altus and Denning.

The depots of these towns are about one and one half miles apart, but it is difficult to tell where the dividing line is between the two. Altus is an old town, once the seat of Hendrix College. It has a bank, several nice stores and quite a number of excellent families. They have a large new brick two story public school house, a two story parsonage and a concrete block church. Brother M. R. Hice has a splendid home cannery and is canning a choice lot of peaches. The peaches are peeled and packed with sugar, then the cans are sealed, retaining all their juice and flavor. He would be an excellent person from whom to get first class canned fruit. It was a real pleasure to meet Rev. I. L. Burrow who has for many years been a fine teacher and intelligent preacher. He is nearly four score years old. He and his good wife have trained an excellent family. Denning is a mining town. There are several small stores and one large company store. We have a church and a good membership. Rev. A. E. Goode is pastor of the two churches, and is in much favor with his people. He is a great success. He was at Plummerville in a gracious meeting. They claim one of the best Sunday schools in the country at Altus. Brother O. B. Donaldson is superintendent. An excellent dinner was enjoyed with Brother W. J. Pendergrass and family. He was quite a help to me in finding the Methodist. Shaping up the old we secured six new subscribers, D. Reynolds, Mrs. A. N. Cherry, M. K. Hice, J. J. Oliver, C. M. Compton, and J. Hollowell.

Mulberry.

A night was spent very pleasantly at

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a quart is the cost of Ice Cream made from

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

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

There are five kinds: Vanilla, Strawberry, Lemon, Chocolate and Unflavored.

Each 10 cents a package at grocers.

Send for our beautiful Recipe Book.

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

Mulberry, Brother Doogan and Sister Bledsoe furnishing delightful entertainment. There was an old soldiers two days picnic on which prevented us from having a service. Mulberry is near the rich river lands and is an excellent business railroad town. Two banks, four blocks of business, large public school, cotton seed oil mill. We have neat parsonage, and excellent new brick church, built while Brother A. B. Williamson was pastor. It is a credit to the town. Rev. C. E. Gray is pastor this year. He is one of the coming men of his conference. His people speak of him in highest terms. He is blessed with a good wife to cheer him in his work. Shaping up the old we secured three new subscribers, S. A. Marlar, Mrs. E. L. Perkins and Dr. J. T. Crocker.

Alma.

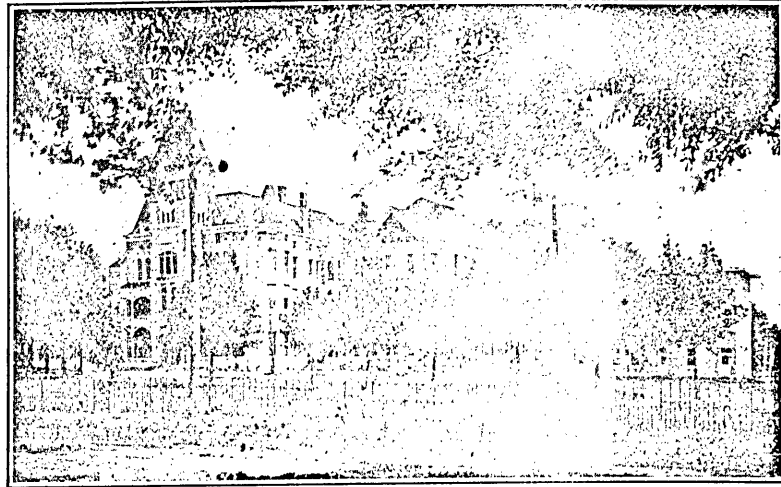
Sunday was spent in Alma with Rev. B. M. Burrow and his good people, preaching morning and evening. We have some excellent members. Dr. J. A. Anderson was stationed here thirty years ago. J. P. Galloway is Sunday school superintendent. Rev. H. A. Story a worthy local preacher has a home here. Rev. B. M. Burrow is pastor here and at Kibler. He is a cultured intelligent preacher, true as steel. The shadow of a deep sorrow has come to his home in the death of his good wife. Some day he will understand the why of this trouble. Sister Howell and her daughter, Mrs. Bailey, surely know how to run a hotel. They always have a welcome for me. Shaping up the old we secured three new subscribers, Prof. E. M. Roth, principal of the school, Dr. J. R. Crigler, and Dr. W. R. Reeves. Alma has two banks, four blocks of business, large public school, plenty of churches, canning factory. We have neat parsonage and church, well located for reaching it, but too near the railroad. It was peach shipping time, several hundred cars had gone from here and other near by points. Brother Faust was to help in a meeting at Kibler and Lovic P. Law, and Brother Curry, his singer at Alma quite soon. They have three Methodist doctors, Dr. Reeves, Dr. Galloway and Dr. Crigler.

UNION CHAPEL CHURCH.

Early Wednesday, November 14, we started from Criner to Union Chapel. Saturday morning we drove up to a nice country church and parsonage six miles southwest of Meeker, Okla. In a short while quite a number of the members were there to help us set up for business. While we were at work the brethren began to pull out their pocket books and the preacher in charge wondered what was going to happen. At night quite a crowd came bringing most anything from a bar of soap to a load of wood.

Sunday we found a Sunday school one hundred strong doing good work. After preaching a good steward put a ten dollar bill in our hand. This made us feel good. In April we called the official board together to plan for a revival. August 4 was set as the time and Rev. J. D. Salter was chosen as helper. On August 5 Brother Salter came. He preached. The church worked and prayed and God gave victory. There were about 150 conversions. Forty-seven have joined our church. Some will join other churches no doubt.

Mrs. Speed underwent a severe operation August 1 at Shawnee Hospital. For this reason I could not be in the meeting until the last day, August 11. There were 44 conversions at 11 Sunday. Seven at 3 p. m. and twelve at night. Total during the day being sixty-three. I never saw a more earnest set of Christian workers. We have a new community, one of the best in Oklahoma. Mrs. Speed is gaining



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A very excellent school for boys and girls. Home-like atmosphere. Beautiful Christian spirit. Splendid Government and Discipline.

Eight Courses: Bachelor of Arts, Bachelor of Science, Piano, Voice, Violin, Art, Expression, Domestic Science.

Moderate Charges. Splendid Faculty.

Beautiful Campus, Imposing Building, Good Equipment. Pure water. No death has ever occurred among the boarding students in the College. Address

GEORGE H. CROWELL, President.

strength rapidly. For all of which we praise God and take courage. If you need good help in a meeting just get J. D. Salter.

J. P. Speed, P. C.

August 13, 1912.

CLARKSVILLE CIRCUIT.

We are getting along very well on this circuit in every way. We have eight appointments, or preaching places, and preach fifteen times every month. We cannot reach Ozona, but every fifth Sunday; so the church there is not doing as well as we want it to. There are some good people at Ozona. They are prosperous and energetic, but not very religious and for the want of more religion their church house and school house are rapidly going to ruin and the people are becoming dissatisfied. They seem to know that something is needed, but have not learned that it is more service to the Lord. They are trying to substitute lodges for the church, but for the want of religious influence they cannot hold their lodges together.

We closed our meeting at Hay's Chapel last night, August 14, after one and a half week's hard work. We had six conversions, and three joined our church by letter, and I think some of those converted will join our church and some more will join by letter. We are building a new church house at Spadra and are wanting to get it completed by November. Will begin our meeting at Antioch next Saturday night, August 17. I am blessed this year by having Brother J. J. Galloway so near me. He is a circuit preacher's friend. Always ready to sympathize with him and to assist in any difficult problem. From away down deep in my soul I pray God's blessings on him.

Wm. M. Warren, Pastor.

OSAGE MISSION.

I have just closed my first protracted meeting on the Osage Mission. Result of meeting: 51 conversions, 38 accessions and five infants baptized. I have three more meetings to hold. I bought a tent especially for my meetings. I find it is a great help. It brings the people to church and gives more room, hence better service. I hope after this year the Osage Mission will be self supporting.

J. N. Villines, Pastor.

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

NORTH JONESBORO.

We have just recently closed a meeting at Pleasant Grove, North Jonesboro, Rev. John McKelvey, Pastor, who was faithful in his work and prompt also to meet all the appointments. We had a good meeting; fifteen conversions. There was no opportunity given for accessions until Sunday, following the close of the meeting and Friday night I learned there were quite a number received at that time. It is due the people of that church to say that they are the old time type of Methodist, and are loyal to their church and pastor. They treated us with great kindness and courtesy as an evidence of their appreciation of our presence. We visited a number of homes, but was principally entertained in the hospitable home of the pastor and old father Murry, who is one of the oldest and first settlers of that country. He came to Jonesboro forty-two years ago when that place was a small village. They spared no pains to give us royal entertainment. It was indeed a benediction to be in the presence of the sainted father and mother in Israel.

We are expecting to begin a meeting at Cherry Valley the third Sunday where we will be assisted by the well-known Rev. J. F. Jernigan. We are needing and expecting a great meeting. Pray for us.

Fraternally,
J. D. Kelley.

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.

MARTIN'S CHAPEL REVIVAL.

We have just closed a very good revival at Martin's Chapel on the London circuit, resulting in seven conversions and reclamations, and six additions to the church, and the church greatly revived.

J. W. Howard, P. C.

COUNTRY HOME FOR SALE.

Beautiful country home for sale at a bargain; 80 acres; every convenience. Two miles from town. Write S. W. Lewin, Cement, Okla.

ONE REQUEST.

E. A. Townsend.

Came I here to make request:
Not that I might be your guest,
Not that you might give me bread,
Nor a place to lay my head,
But that you might now rise up
And remove rum's cursed cup.

Rum first claimed my friend to be;
But soon proved my enemy,
Bound me fast and held me so,
Broke wife's heart and laid her low,
Seized my home and broke it up—
Down! O down this cursed cup!

Rum has given want for ease,
And has filled me with disease;
Rum has led me to disgrace,
Brought despair to my embrace,
And in hell has shut me up—
Down! This cursed, cursed cup!

ULHTI PEHLICHI AI IMMA.

Dear Methodist: Hatak yuka keyu il ahanta hatukmat nana kat yakohmi hokmat achukma hetuk il ahni hokmat il ottanincha hi at pim ai alhpiesa hatuk mak o, anompa kanomosi kia holissochit ottaninchi li ka ilippak oke. Himak pila Conference im afammi inla minti ka Ulhti pehlichi ya hatak apihoma ilappak inli maya kak o pim atokoli hokma achukma hinla sayimmi hoke. Hachishno ato katiohmi hash ahni cho? Ulhti pehlichi himak pi hikia ilappak o ai alhpiesa keyu achi li keyu, hatak achukma ai ahli hoke, yohmi kia atoksali osapa akosh chito kat im atampashke, ahni li hoke. Hatak at osapa at chito kat im atampa hoh kia atoksali hokmat ilap okato toksali kat achunnachi hoh kia atoksali osapa akosh chito kat im atampa hatuk pulla mak osh nana ka aya-mohma he atuk at ik ai onacho chatuk a yammak inli chohmi ahni pihisa li hoke. Yohmi hatuk osh ittanaha kaniohmi ka nana ka ik im ai ahlo chiyuhmi kat im asha sayimmi hoke. Yohmi ka nana ka apisali tuk akosh hachim anoli la chi, June 23 ash Kullituklo sakit at Bokchito ai ittanaha yako Hashi tuchina ittanaha yat masha tok, yohmi ma Ulhti pehlichi ako hoyo hosh il aiasha na Nitak hullo opyakak o ala cha Nitak hullo okhili kak o abanompa iklawo ka anompuli cha nan isht asha chi ka tiwi cha, naponaklo yomi kak o ponaklot pe pit abanapoli-chi chomat ont ahlopulli mat tishilichi tok oke. Nitak tuklo ittanaha emaya chatuk ak kia iklawo ho pihisa li tok oke. Nana kat hlakoffi kat im ai asha ka pihisa li tok oke. Ulhti pehlichi akosh pe ileyamihechi banna apissali hosh nana ka hlakoffichi tok keyu pulla amba atoksali akosh chito kat im atampa kak atok oke. Yohmi hatuk o himak o pila afammi nihinti hokano Chahta-Chikasha Ulhti ilappa hatak apihoma Ulhti ilappak inli maya kat alhtoka hebano kat asha hakinli hokat alhtokakma achukma hinla, yohma hetuk akinli kia Bishop akosh yamihchi hatok oka, micha ilap ahni hosh yamihchi hattok ano keyu sayimmi chatuk amba hatak abanompeshi kan-

imma hosh Conference anukaka ilappak inli asha nan anukfilli pulla ho Bishop at iakaiya hosh yamihchi tok sayimmi tok oke. Yohmi hoka abanompa atoksali hash ahashwa hatukmat yohma hinlakma Afammi Ittanaha asha yamma okla hash ai ona cha Bishop a anompa nan asilh-ha il ima kat hatak apihoma il ai ittilawi akinli ho Ulhti pehlichi ya pi banna hosh il im asihl-ha hokma pim aiokpacha hebano sayimmi hoke. Yohmi kia hatak apihoma akosh Ulhti pehlichi ya alhtoka hi at alhpiesa keyu, nana ikhana keyu hatuk osh ahni hokmak-heno Chahta-Chikasha Ulhti ilappak illa ho Ulhti pehlichi at achaffa hosh pi hikia chi hokmano pe kanihma hinla hakinli hoke.

Yohmi kia ano akosh ahni li hachi hokmat hatak apihoma ai ittilawi li kanihmi kat Ulhti pehlichi yamma atoksala hebano kat pi hieli hatuk o yammak o sabanna hoke. Ilappa achi li kak osh nahullo ako ak aiokpacho hosh achi li ho keyu, amba anompa il ittim ithana atukmano kana hosh ittim anompuli banna hokmat ai im ai alhpiesa hetuk ahni li micha nana a pi banna nana il anukfilli poyuta ka pim ithana hinla micha hatak apihoma pia ai ittilawi hatuk mato abanompa hat ishahiyaht mahaya hokbano ahni kat lksa i nana alhtoka pim ai asha kat achunnachit toksahanla chi ka tahnohoncha hetuk ahni li hoke. Chahta micha Chickasha hash hieli kat kanihmi hachim anukfala hokmat anompa ikbit holisso ilappa hash fohki na pisa li hokbano ahni lishke.

Hachittihapishi,
L. M. LeFlore.

NA KANIA AI IMMA.

Dear Methodist: Ittibapishi li ahleha ma, nana a kania tok osh kanimma kat akostininchia hetuk yoba kah ahni li hosh anompa ilappa Western Methodist a fohki lishke. Nana ai alhto falaya chohmi "suit-case" achi chokash ohmi yosh Ulhti Ittanaha ont falamat Valliant yamma ela ma "depot" anukaka talali lish anta li tuk osh peni at hashi akohchaka imma minti at ala tuk osh ant ia na "depot" yamma ont chukowa lish hoyo li tuk ako iksho tok oke, nana kat isht ottana hinla kat Rufe sakit hashi tuchina nan isht ai asha "Record" yammak osh fokka tok oke. Kanimma kat immi yimmi cha ishi tuk okmat tiwi hokmat holisso yammak okano pisa tok pulla sayimmi hoke, yohmi kia pe kana ha ik ithano hokmat ik falamincho ho himakka hinla ahni li kak osh anompa ilappa ikbi li hoke. Chahta keyukmat Chikasha hokma nana hosh yimmi cha ishi hatok okmano falaminchit ishi la hebano sayimmi hakinli beka tuk oke, amba nahullo imma hatuk okmano akania ai alha chih ka ahni li hoke.

Yohmi hoka kanimma kat hash pisa tok yoba hokmat et issam anola chikeh, ishi li hokmat sayukpa fehna hinla hoke. Anompa issama hokmat Rufe, Okla. ish acha chikeh.

E. A. Myers.

TO THE PREACHERS OF THE PINE BLUFF DISTRICT.

Dear Brethren: We are now entering upon the fourth round, this is the "home stretch." Let every man do his best, make no excuses for anything. We must turn every stone and try to bring the district up, in full.

So far, you have done nobly, you have nothing to be discouraged over. "Stand by your gun and the victory will be ours."

You will notice in my fourth round that I have given several days to each circuit. I want you to arrange for me to preach, one night, at each of your important places and I will wind up, on the latter date with your quarterly conference. I am doing this, that I may be able to see all of your official members.

Get everything ready for your

Galloway College

Searcy, Arkansas

THE MOST THOROUGH SCHOOL FOR YOUNG WOMEN
IN THE SOUTHWEST OFFERS

1. A school atmosphere of purity and inspiration.
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Twelve units for entrance to Freshman Class. No bad girls wanted. For catalogue and information, address

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PRESIDENT

ATHENS COLLEGE, Athens, Alabama.

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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.

fourth quarterly conference. This is the most important conference of the year.

Let all the trustees have a written report, in answer to question 32 of Discipline.

Z. D. Lindsay, P. E.

HOUSEHOLD PESTS.

To the pest of insect foes, as to other uncleanness, may be applied the first rule of all, sanitation, and one can usually rid the house of all kinds of insects if common cleanliness is used and a little time expended upon their determination. In order to keep flies, roaches and other insect pests out of the house, do not leave anything about for them to feed on, and many of us do not realize the great menace to health their is in the presence of these insect pests. Cockroaches, water bugs and so on only stay where they are well fed and a pan of garbage is an invitation to these insects to make their home in your kitchen, and when they occur in numbers, the damage done by eating is scarcely so great as that done by the spoiling of whatever they come in contact with. It is said that ants can be kept out of the house by finding their nests, which are usually in the ground about or under the house, and when found pouring gasoline in the nest, covering it quickly with fresh earth to keep the gas from escaping into the air. To do away with mice a mixture of equal parts of flour and plaster of Paris is excellent. No moisture is applied to the powders but all food is put away and the mixture left on a plate where the mice will get it, and when they have disappeared, stop up all the holes they have made in the floor or walls with common yellow soap, or with corks dipped in carbolic acid. An excellent way to get rid of rats is to place some chloride of lime in the holes they have made in or around the house, then pour a little sulphuric or muriatic acid over the lime and the gas it makes will descend into the holes and destroy them. Another way to get rid of these pests is to spread molasses on boards and sprinkle on concentrated lie and place the boards where they run. You will not be troubled with moths in your carpets



BOOK OF PRAYERS
Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missions, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Acts Wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago

if you will take a paint brush and turpentine and paint the edges of the carpet twice a year. To keep the pantry free from roaches, ants, etc., wash the shelves, floor and any places where they are found with strong borax water and when this is dry sprinkle equal parts of borax and ground red pepper under the covers on the shelves and around where they are found and they will disappear in a very short time. To kill moths and insects that are already in a carpet and to drive the carpet beetles away, mix well together equal parts of borax and alum and sprinkle the mixture over the carpets, then give the carpets a good sweeping, and it will clean perfectly and brighten the colors in the carpet. The borax and alum are two important aids in removing all kinds of insects from the house and while borax is dreaded by insects, it is harmless to human beings and also to domestic animals, and to have deadly poisons about one's home is to invite accidents.

A. M. H.

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.

LORADO REVIVAL.

We have just closed a great revival at this place. The preaching was done by Rev. H. V. Johnson, of Brookland. He is a forceful speaker and the Holy Spirit accompanied the spoken word. The church was greatly revived and many souls who knew not God were caused to flee from the wrath to come, and find shelter in the loving arms of a Savior, promised to all who would come.

S. G. Watson, P. C.

August 16.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

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LITTLE ROCK, ARK.

IF YOU ARE TIRED OF LIQUOR IN POLITICS, AND WANT TO HAVE NO CONNECTION WITH IT AS A CITIZEN OF ARKANSAS, THEN MAKE YOUR TICKET READ AS FOLLOWS:

For Act No. 2

~~Against Act No. 2~~

~~For License~~

Against License



ARKANSAS SHALL BE FREE!

(Tune, "America.")

Arkansas shall be free,
September ninth will be
Its natal day.
Arkansas' greatest foe,
King Alcohol, must go;
The people now say so
And he'll obey.

Our bright and glorious State,
September ninth the date,
Shall rescued stand
From Rum's seductive snare,
Stalking bold everywhere,
Leaving death and despair
All o'er our land.

Long have we stood the blight
But now we're in the fight
And sure to win.
Our Army's brave and strong,
A mighty, conquering throng,
Fighting against the wrong
And sure to win.

Get ready for the shout
By helping us to rout
This giant foe.
We'll drive him from our State,
He's doomed within our gate,
September ninth the date
When He must go!

God is our Strength and Shield;
To Rum we'll never yield
But drive Him out!
He's started on the run,
So sure his day is done,
And Prohi State-wide won,
He's on the flight!

(Written by Rev. R. L. Selle, D. D.,
pastor of Scott Street Methodist
Church, Little Rock, Ark., for use in
campaign in State-wide Prohibition.)

PRAIRIE GROVE.

This is a beautiful town of about 1000 people, situated in the very heart of the rich Prairie Grove valley in the midst of one of the most fertile parts of Arkansas. Around our town stand the mountains in beauty and strength, putting a spirit of stability into the lives of our people—these solid mountaineers. There never has been known a total crop failure here. We were burned badly last year by drouth, yet we raised plenty for ourselves and shipped out carload after carload of wheat, corn, eggs, chickens, hogs, and cattle and other things. It is immense, the amount of stuff raised here. This year no crop has failed, and this is verily a Canaan, a land flowing in milk and honey. I have never seen anything like it. The fruit crop just cannot be handled. Lots of the finest fruits rotting under trees because we have no vehicles to move them. I sometimes think I have found earth's "Garden of Eden." In such country, Prairie Grove must do an immense amount of business. It is surely true. Our capitalized stock is regularly declaring dividends of from 15 to 32 per cent on investment. Some business enterprises just cannot be bought into. No possible sales of stock. We are a con-

tented people. The wandering boys love to come home to Prairie Grove. I never saw such eagerness to get back. We have lovely homes surrounded by great big yards and orchards and the finest cold water you ever tasted. I have lived in a good many towns, but never saw one where there was as little sickness as here; so few deaths as here. Our nights are so cool in summer time that in hottest days we sleep under cover at night.

We have just completed a fine \$17,000 school building. One of the best in this country. We have good schools every year. This has never been a saloon town except in its infancy. Saloons are not wanted here. Hence, we have a sober people as a class. A God fearing people. The church is our chief source of entertainment. It underlies the life of our town. Our Methodist church is about double the strength of all the other five churches combined. We have a splendid church plant worth \$5,000, with two parsonages—one to rent and a neat one for preacher to live in. There is no better organized church anywhere. Everything is on perfect system. Pastor and P. E. paid monthly, regularly as a clock with never any friction. The best business men in this country are its official board—they are men of prayer, men of God. There never has been any friction in it since I came here, nearly three years ago. We have about thirty-five tithers in church. All of our official board tithes except one. We have our church and parsonage walks concreted; our church front will be concreted in a few days, our fine church remodeled and painted and hard oiled so that all is in tip-top shape, beautiful to look upon. We give God all the praise and our people have helped willingly.

We have had three good meetings since I came adding every year to our strength but have just closed the greatest meeting of all three. Such a meeting, many say, as was never known before in this country. God sent us that inimitable combination of men, Rev. Marion Nelson Waldrip, of our Fayetteville church and Mr. Tol Tatum, of Jonesboro. Waldrip, for two weeks, beginning August 4 and ending August 18, plunged into the hearts of our people God's glittering, two-edged sword, the Word of God, quick and powerful, as only Waldrip can do, and left them bleeding and sore. I have never, in my revival life, seen anything like it. Then Tatum came with his love, exhortation, pleading, tears of tenderness and sympathy, and old-time-new song and we wept, prayed, worked and were saved at the altar just like we used to be saved. Then, as old hardened sinners and little children got religion down in the altar and rose up with beaming faces praising God, we all shouted together and shouted and shouted, not but once have I seen as much shouting as I saw and heard here. One man who had to stay home with children heard the noise of shouting and went and climbed an apple tree to look in. The noise

was heard all over town and the angels sang and shouted up yonder in heaven. O, it was glory! God sent strangers of vilest type to one meeting who went to see and sent back word, "I am saved." People were at the altar who lived eight and ten miles away. O, it was the old time power. Hardened sinners shook like a leaf and many turned pale as death. Every soul in church was convicted time and again. One sinner told me today he could not come to church at all for it cut him all to pieces and he stayed away. Men that hated God got sick to keep out of meeting and from being saved. We will never know the exact number of conversions. Many were converted over who thought themselves children of God, others came twice who had before been saved. The river of salvation deepened so. Between 75 and 100 were converted and reclaimed. Our church has added twenty and all churches forty-two. Many more will come in yet. Glory, honor and majesty be to God on high.

F. A. Lark.

August 20, 1912.

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."

\$1.00 net postpaid. Order from Mrs. W. H. Pemberton, 303 East Sixth street, or Anderson, Millar & Co., Little Rock, Ark.

QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

PRESCOTT DISTRICT.

(Fourth Round.)

Amity and Glenwood at Amity.	Sept. 14, 15
Caddo Gap at Caddo Gap.	Sept. 21, 22
Mt. Ida at Mt. Ida.	Sept. 28, 29
Emmett at Emmett.	Oct. 5, 6
Washington at Ozark.	Oct. 6, 7
Delight at Delight.	Oct. 12, 13
Columbus at Blacksland.	Oct. 19, 20
Mineral Springs at Mineral Spgs.	Oct. 20, 21
Okolona at Center Grove.	Oct. 26, 27
Gordon at Gordon.	Oct. 27, 28
Hope Mission.	Nov. 2, 3
Hope.	Nov. 3, 4
Harmony, 3 p. m.	Nov. 5
Center Point.	Nov. 7
Nashville, 8 p. m.	Nov. 7, 8
Nashville, 8 p. m.	Nov. 7
Sweet Home.	Nov. 9, 10
Bingen.	Nov. 10, 11
Murfreesboro.	Nov. 12
Prescott Station.	Nov. 13
Prescott Ct.	Nov. 14

W. C. HILLIAR, P. E.

TEXARKANA DISTRICT.

(Fourth Round.)

Ashdown Station.	Sept. 7, 8
DeQueen Station.	Sept. 14, 15
Richmond Ct. at Richmond.	Sept. 21, 22
Stamps Station.	Sept. 28, 29
Gillham Mission at Gramma.	Oct. 2
Lewisville Ct. at Walnut Hill.	Oct. 5, 6
Patmos Ct. at Mt. Ida.	Oct. 9, 10
Horatio Ct. at Chapel Hill.	Oct. 12, 13
Paraloma Ct. at Hickes S. H.	Oct. 16
Vandervoort at Pleasant Grove.	Oct. 19, 20
Mena Station.	Oct. 20, 21
Cherry Hill at Waters.	Oct. 23
Fairview Station.	Oct. 26, 27
College Hill Station.	Oct. 27, 28
Lockesburg Ct. at Gravelly Point.	Oct. 30
Bright Star Ct. at Dodridge.	Nov. 2, 3
Umpire Ct. at Greens Chapel.	Nov. 6
Foreman Ct.	Nov. 9, 10
Texarkana Ct. at Harmony.	Nov. 16, 17
Texarkana, First Church.	Nov. 17, 18

J. A. HENDERSON, P. E.

PINE BLUFF DISTRICT.

(Fourth Round.)

Roe Ct.	Sept. 13, 14, 15
De Witt Ct.	Sept. 17, 18, 19
Stuttgart.	Sept. 21, 22
Gillette Ct.	Sept. 24, 25, 26
Rison Ct.	Sept. 28, 29
Edinburg Ct.	Oct. 1, 2, 3
Sheridan Ct.	Oct. 6, 7, 8, 9
De Witt Station.	Oct. 11
Grady Ct.	Oct. 19, 20
Redfield Ct.	Oct. 22, 23, 24
Macon Ct.	Oct. 27, 28, 29
Humphrey Ct.	Oct. 30, 31
Star City Ct.	Nov. 3, 4
Rowell Ct.	Nov. 7, 8, 9, 10

Altheimer.	Nov. 12
Swan Lake.	Nov. 13
Hawley Memorial.	Nov. 14
Carr Memorial.	Nov. 15
First Church.	Nov. 17, 18
Lakeside.	Nov. 17

Z. D. LINDSAY, P. E.

CAMDEN DISTRICT.

(Fourth Round.)

Stephens.	Aug. 28
Kingsland.	Aug. 31, Sept. 1
Fordyce 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
Fordyce 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.

MONTECELLO DISTRICT.

(Fourth Round.)

Wilmar.	Sept. 21, 22
Warren.	Sept. 22, 23
Snyder.	Sept. 28, 29
Crosssett.	Sept. 29, 30
Mt. Pleasant.	Oct. 5, 6
Watson.	Oct. 12, 13
Dermott.	Oct. 13, 14
Wilmet.	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 Are.	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, at Hazen, p. m.	Oct. 9
Oak Hill Ct.	Oct. 12, 13
Bryant Ct. at Salem, p. m.	Oct. 13
Mammelle Mission, at Roland.	Oct. 19, 20
Twenty-eighth Street, p. m.	Oct. 23
Tomberlin Ct.	Oct. 26, 27
England, p. m.	Oct. 27
Mahelvale 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
Ashbury, p. m.	Nov. 9
First Church, quarterly conference, p. m.	Nov. 10
Ashbury 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.

MORRILLTON 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 Ct. at Sulphur Springs.	Oct. 12, 13
Quitman Station.	Oct. 13
Lamar Ct. at Lamar.	Oct. 19, 20
Clarksville.	Oct. 20
Morrilton Ct. at Hill Creek.	Oct. 27, 28
Plumerville.	Oct. 28
Damascus Ct. at Steel Chapel.	Nov. 2, 3
Springfield.	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.)

Berryville Station.	Aug. 31-Sept. 1
Kingston Ct. at Purdy.	Sept. 2, 3
Osage Ct. at Osage.	Sept. 7, 8
Harrison Station.	Sept. 9, 10
Marshall Station.	Sept. 14, 15
Leslie Station.	Sept. 15, 16
Edgemont Ct. at Edgemont.	Sept. 16, 17
Clinton Ct. at Scotland.	Sept. 21, 22
Dennard Ct. at Pleasant Grove.	Sept. 28, 29
Yellville Ct. at Oakland.	Oct. 5, 6
Cotter Ct. at Gassville.	Oct. 12, 13
Mtn. Home Ct. at Mtn. Home.	Oct. 13, 14
Yellville Station.	Oct. 19, 20
Lead Hill Ct. at Pyatt.	Oct. 26, 27
Eureka Springs Station.	Nov. 9, 10

W. T. Martin, P. E.

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. 23
Greenwood. Oct. 27, 28
Beech Grove. Oct. 30, 31
Ozark Mission, at Gar Creek. Nov. 2, 3
Ozark Station. Nov. 3, 4
First Church. Nov. 7
Van Buren Station. Nov. 8
Central Church. Nov. 11

(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. HUGHEY, P. E.

WHITE RIVER CONFERENCE.
JONESBORO DISTRICT.
(Fourth Round.)
Jonesboro, Fisher St. and Pleasant Grove
at Pleasant Grove. Sept. 7, 8
Brookland Ct., at Brookland. Sept. 8, 9
Trinity Ct., at Shady Grove. Sept. 14, 15
Jonesboro, First Church. Sept. 15, 16
Nettleton and Truman at N. Sept. 21, 22
Marked Tree and Tyrone at Marked
Tree. Sept. 22, 23
Monette and Macey at Black Oak. Sept. 28, 29
Lake City Ct., at Beech Grove. Sept. 29, 30
Harrisburg. Oct. 5, 6
Blytheville Ct., at New Hope. Oct. 12, 13
Manila and Dell at Manila. Oct. 14, 15
Barfield Ct., at Tomato. Oct. 17, 18
Blytheville. Oct. 19, 20
Luxora and Rozelle at Luxora. Oct. 20, 21
Bay. Oct. 23
Harrisburg Ct., at Bay Village. Oct. 26, 27
Vandale Ct., at Pleasant Hill. Oct. 27, 28
Kellor and Forrest Home. Nov. 2, 3
Gilmore and Haefler. Nov. 3, 4
Earle. Nov. 9, 10
Crawfordsville and Marion at C. Nov. 10, 11
Osceola. Nov. 16, 17
Wilson. Nov. 17, 18
Bardtown Ct., at Bardtown. Nov. 23, 24
Let Trustees of church property be pre-
pared to answer question 32 of Discipline.
W. L. OLIVER, P. E.

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.,
Evening Shade. 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, Swift. 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 Ct. 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.

PARAGOULD DISTRICT.
(Third Round.)
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.
ARDMORE DISTRICT.
Ardmore, Broadway. Sept. 1
Ardmore, Carter Avenue. Sept. 1
Marietta. Sept. 8
Ardmore, Carter Avenue. Sept. 8
Sulphur, Vinita Avenue. Sept. 15
Sulphur, First Church. Sept. 15
Wynnewood. Sept. 22
Davis. Sept. 22
Petersburg. Sept. 28, 29
Cornish. Oct. 5, 6
Ardmore Mission at Baum. Oct. 12, 13
Berwyn. Oct. 13, 14
Elmore at Fair View. Oct. 19, 20
Woodford at Hennepin. Oct. 20, 21
Hickory. Oct. 26, 27
Thackerville. Nov. 2, 3
Overbrook. Nov. 3, 4
Wynnewood. Oct. 31
Davis. Oct. 31
Sulphur, Vinita Avenue. Nov. 4
Sulphur, First Church. Nov. 5
Our slogan—all assessments in full and
one thousand additions.
W. U. WITT, P. E.

OKLAHOMA CITY DISTRICT.
(Fourth Round.)
Minco, at Bethel. Sept. 7, 8
Stratford and Byars. Sept. 14, 15
Purcell. Sept. 15, 16
Noble, at Shloh. Sept. 21, 22
Lexington. Sept. 22, 23
Paoli, at Paoli. Sept. 28, 29
Paul's Valley. Sept. 29, 30
Epworth. Oct. 6, 7
St. John's. Oct. 6, 8
Piedmont. Oct. 12, 13
Capitol Hill. Oct. 13, 14
St. James. Oct. 16
Geary. Oct. 19, 20
El Reno. Oct. 20, 21

St. Luke's. Oct. 23
Guthrie. Oct. 26, 27
Perry. Oct. 27, 28
Blanchard. Nov. 2, 3
Norman. Nov. 3, 4
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
Hendrick 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
T. 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. Duke. 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. 23
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
Olustee Sta. Nov. 10, 11
Mangum Sta., 8:00 p. m. Nov. 11
Let the stewards arrange for full settle-
ment with pastors. The pastors will be ex-
pected to report collections in full. The trust-
ees 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.)
Doxey at Spring Creek. Aug. 31-Sept. 1
Elk City. Sept. 1, 2
Delhi at Delhi School House. Sept. 7, 8
Savoy. 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
Ouster City. Oct. 6, 7
Dill City at Hagar. Oct. 12, 13
Weatherford, 8:00 p. m. Oct. 22
Cordell. Oct. 19, 20
Foss at Jones. Oct. 13, 14
Clinton, 8:00 p. m. Oct. 21
Woodward. Oct. 23
Tangier. Oct. 24
Ioland 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.)
Stonewall and Tupelo at Tupelo. Sept. 1
Konawa. Sept. 1, 2
Wolf Mission at Carr. Sept. 7, 8
Maud. Sept. 8, 9
Gertie Ct., at Bulah. Sept. 14, 15
Preachink at Allen Sept. 13 at night.
Dustin and Lamar at Dustin. Sept. 15, 16
Holdenville. Sept. 21, 22
Wetumka. Sept. 22, 23
Welsetka. Sept. 24
Sasakwa at Sasakwa. Sept. 25
Ada Mission at Colbert. Sept. 28, 29
Ada, First Church. Sept. 29, 30
Ada, Ashbury. Oct. 1
Wanette. Oct. 5, 6
Shawnee Ct. Oct. 6, 7
Asher. Oct. 12, 13
Moral. Oct. 13, 14
Vanoss at Pickett. Oct. 19, 20
Tecumseh. Oct. 20, 21
Union Chapel. Oct. 26, 27
McCloud. Oct. 27, 28
Ross and Mill Creek at McC. Oct. 30
Wewoka and Seminole at S. Nov. 2, 3
Earlsboro. Nov. 3
N. L. LINEBAUGH, P. E.

No More Chills and Fever

Swamp Chill and Fever Cure Clearing Chills and Fever From the South

You who have felt its wonderful healing power should tell your friends and neighbors about **Swamp Chill and Fever Cure**. Tell them how it rid you of your chills, your fever, and left you well and strong, full of life and vigor. You owe it to others to **Spread This Good News**, and lend your help in this great campaign to wipe out once and for all the dreaded chills, fever and ague that are doing so much to hold back the good people of the South. If the thousands upon thousands who have benefited by

Swamp Chill and Fever Cure
The Positively Guaranteed Remedy

Would tell every sick and ailing one about the marvelous work it is doing, there would be no necessity for advertising it in this paper, as it would only be a matter of a short time until chills and fever would be wiped out completely! A sure cure for Malaria and Grippe—does the work thoroughly in three days.

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UNDER NEW MANAGEMENT

The school will open, Tuesday, September 17, with a corps of thoroughly competent and up-to-date teachers. The Stuttgart Training School is a Christian School of Home Influences, Religious Atmosphere, and without shoddy. The Holy Bible will be studied as a regular textbook. Creditable moral and educational standards will be maintained.

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

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

MCALISTER DISTRICT.
(Fourth Round.)
Coalgate Ct. Sept. 1
Coalgate. Sept. 1
Hartshorn. Sept. 8
Wilburton. Sept. 8
Stuart. Sept. 15
Scipio. Sept. 15
Caney. Sept. 22
New Zion. Sept. 22
Atoka. Sept. 23
Kiowa. Sept. 25
Savannah. Sept. 29
Eufaula Ct. Oct. 6
Eufaula. Oct. 6
Canadian. Oct. 13
Quinton. Oct. 13
McCurran. Oct. 13
Harolds Chapel. Oct. 19, 20
Howe. Oct. 20
Heavener. Oct. 21
Panama. Oct. 27
Spiro. Oct. 27
Poteau. Oct. 28
Krebs. Oct. 28
Stonewall Avenue. Nov. 3
Phillips Memorial. Nov. 4
S. H. BABCOCK, P. E.

VINITA DISTRICT.
(Fourth Round.)
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 (Was-
som's Chapel). Sept. 20
Wagoner Ct., at Fairview (Mann's
Schoolhouse). Sept. 21, 22
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.

MUSKOGEE DISTRICT.
(Fourth Round.)
Webbers Falls and Warner, at Warner.
Hanson Ct., at Brushy. Sept. 6, 7, 8
Sallisaw. Sept. 8
Muldrow. Sept. 9
Roland Ct., at Lone Oak. Sept. 10, 11
Whitefield and Forum at Duke's Chapel.
Tamaha Ct., at Garland. Sept. 15
Keota and Cowlington, at Powell's
Chapel. Sept. 16, 17
Stigler. Sept. 18
Vian Ct., at Gore. Sept. 21, 22
Brags Station. Sept. 22
Pt. Gibson. Sept. 23
Tahlequah Ct. Sept. 28, 29
Tahlequah Station. Sept. 29
Stillwell and Wauhilla, at Wellington. 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 Wain-
wright. Oct. 20
Boynton and Eram, at Boynton. Oct. 20
Morris. Oct. 23
Muskogee, Augusta Ave. Oct. 23
Checotah. Oct. 27
Onapa Ct., at Soda Spring. Oct. 29
W. 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.

MR. EWING CAMERON.—I am just
in from Benton where I was called
to assist Brother Dean in the funeral
services of our aged Brother Ewing
Cameron, father of Mat Cameron, of
Dallas, Texas, and Rev. Ewing Cam-
eron, pastor of First Church, Shreve-
port, La., Mrs. Baldrige of Henderson-
Brown College and Mrs. Jenkins, of
Benton, Ark. All the above children
were present at the funeral. The ser-
vices were held in the Methodist
church. A large congregation was in
attendance. His remains were lain to
rest in the Benton cemetery by the side
of his sainted wife, who preceded him
by two years. Brother Cameron was
born in Florence, Ala., July 27, 1827.
He reached the good old age of 85. He
came to Arkansas in 1868, settling in
Lonoke county, near Cabot, and in
1881 he moved to Salem, in Saline
county. Since 1904 he has lived in
Benton, where he fell on sleep night
before last. Bro. Cameron was convert-
ed and joined the Methodist Episcopal
Church, South, at the age of 27. He
acted as steward and Sunday school
superintendent for many years. He
was impetuous, but a man of strong
mind and sturdy Christian character.
His one ambition was to rear his fam-
ily religiously. He succeeded. In
them he leaves the church a rich her-
itage. They will have the sympathy
and prayers of a host of friends. I
presume Brother S. C. Dean will write
his obituary for a later edition of our
paper.

A. O. Evans.
Little Rock, August 20, 1912.

SOME GREAT PREACHING.

I had the pleasure of having Rev. J. R. Hardin with me in my revival meeting at Wesley last week. He was born and reared in that community, consequently the people were delighted when they heard that he was to do the preaching in the annual revival. They anticipated a rare treat but the half had not been suspected, for at the very first service his sermon was one of unusual sweetness and power, and it seemed that during the remainder of the meeting each sermon was better than the previous one. The writer had occasion to remark that the occasion was one of great importance to that church and that the preacher and the occasion had met. He made the occasion memorable in the estimation of each one of the great audience that heard him. The people came for several miles around. He has the admirable faculty of strictly sticking to his text and without the least impediment in speech or gesture he can elucidate his subject and can enchain the minds of his hearers. It can be truthfully said that he preaches the gospel and preaches it in its pungency and power. There is a richness of expression and grace in delivery that makes his utterances attractive to young and old. In his sermons there was strong meat for those advanced in Christian life, and the "sincere milk of the word" for babes in Christ. In the religious knowledge presented in the spirit of consecration that pervaded every discourse, and in the apt illustrations and mellow tones of voice with which the truth was presented there was something—and something good for every man, woman and child in the congregation. There were some who had heard him in a series of sermons there about fifteen years ago, but they were ready to confess that his efforts in last week's meeting surprised even his most sanguine friends. Such words of burning eloquence, such flights of thought and such beauties of speech it has seldom been this writer's good fortune to hear.

The last sermon that I heard was, it seemed to me, the greatest of all. The subjects was the sufferings of Christ, with the climax the glory that shall follow. His face was almost transfigured in the passion of eloquence. His ringing, musical voice, his earnest and vehement manner, his clear logical reasoning, his confident assertion of his scriptural views, his unwavering faith, looking beyond the clouds of time to the hilltops of eternity—all combine to make him one of the most impressive preachers of the gospel that I have ever heard.

R. H. Pigue.

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THE WOMAN WHO MAKES GOOD.

The woman who makes good must be blessed with strength and health and an ambition to learn and take advantage of every opportunity that comes her way. She must work with all her heart. She must play with all her heart, above all things avoiding indifference and the enemy to all progress—apathy. She must select the pleasure that will bring her the greatest joy, choose the work that she is best fitted for.

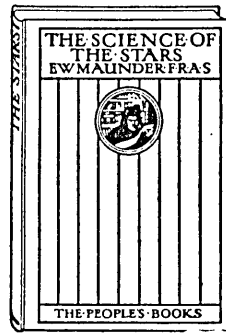
Ordinary hard luck never ruins people. It puts them in a good mood to

learn a thing or two. Everybody makes mistakes. With some it is a regular occupation. But to make a mistake and wail about it is to make two.

Women often speak of their talents not being appreciated. A talent is next to worthless unless one has the ability to get down to hard, plain, every day grind. Then, too, the woman who wins must learn to talk, but not to tell. There is an art, the most consummate art, in appearing absolutely frank to the butcher, the baker, and the family cat, and yet not reveal any of one's business affairs.

The woman who wins must be able to hold all and hear all, yet betray it by neither word nor look, by injudicious defense no more than by overt treachery, by anger at a malicious accusation no more than by a smile at an egregious mistake. To be able to do this requires a rare combination of tact and self-respect. One cannot just slide along in business and win promotion and more salary. A knowledge of the business is necessary to show results.

To make good a woman needs that fine balance, that accurate self-measurement which goes by the name of common sense. It is one thing on which success depends the most.—The Delineator.



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VANOSS, OKLA.

Our meeting closed at Lightning Ridge last night, the 16th. The weather was rainy and we had the election to battle against. But God gave us a good meeting. There were twenty-five conversions and twenty-four added to the church. The community is considerably aroused. Last Sunday I preached to the men and my wife preached to the women. I don't think we had a more effective service during the meeting. We commence at Picket tonight.

Yours in Christ,

W. H. Strong and Wife.

August 17, 1912.

HICKORY REVIVAL.

We are in a great revival at Hickory. The Lord is blessing many. Four were saved last night. Rev. George W. Lewis is doing the preaching, and it is done just right. Pray for us, brethren.

Fraternally,
Chas. Mann, 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.

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J. E. HART, Secretary

Nashville

Tennessee

CLOUD CHIEF CHARGE.

We have just closed a good meeting on this charge in which we were ably assisted by Brother W. A. Randle, of Weatherford. I want no better help than Brother Randle. He is a fine preacher and no better in revival work. I commend him to any one. Several conversions and applications for membership to be received Sunday next.

J. A. Greening.

TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM

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