

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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THE HOLY SPIRIT IN REGENERATION.

The notion that regeneration is a mere outward reformation will have to go. That which is born of the flesh is flesh, even though the flesh of which it is born is the flesh of Abraham himself. Such a notion—the notion that we can reform a man, and so call him a Christian—is at variance with all the teaching of the Bible on this subject. "Ye must be born again," says the Savior. This he announced as the fundamental fact of his program in this world. The prime object of the visit of Nicodemus was to inquire into that program. This was the answer: "Ye must be born again." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," is the way John states it. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures," is the way James puts it. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," is the statement of Peter. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost," is St. Paul's setting forth of the fact.

Nor is regeneration a reformation accompanied by a change of outward relation to God and the church. The passages which we have just quoted apply with all the force that can be put into words against this view. It matters nothing that the change of relation is signalized by the solemn act of baptism. The passages still apply. It is the misfortune of Romanists and of our High Church Episcopalian brethren that they hold this view. The announcement of that sort of a new-birth would have occasioned no surprise to Nicodemus. The Jews were accustomed to speak of a change of relation as a being born again, as Edersheim, of Oxford, has clearly shown (See his *Life and Times of Jesus, in loco.*) They spoke of proselytes as being born again; they spoke of a bridegroom as being born again; they spoke of the chief of an academy on his promotion as being born again; they spoke of a king upon his coming to the throne as being born again. A phrase in such current use could not have utterly staggered a learned rabbi like Nicodemus unless a new meaning was attached to it. It was the new meaning of the term which confounded him. In every use that he knew of the words, "born again" signified a new birth that was the consequence of a new relation; but Jesus was telling him with solemn emphasis and with repeated asseveration that the new birth of his gospel is a condition precedent to a new relation to the kingdom of God, that a man could not see that kingdom except he be born again. Edersheim says that Judaism had no conception of a spiritual rebirth as a condition precedent to entering into the kingdom of God. No better authority on such subjects than Dr. Edersheim is now living. And those who have read the preceding chapters of this book are prepared, on other grounds, to believe the statement.

"But may not a man straighten up, be baptized, join the church, go to living right, and be all right? Will he not grow into this experience?" Alas! No, friend, no! This is the rock on which many are splitting. You are born into a life, you cannot grow into it. You are born with a nature;

you grow with such nature as you have; you can never by growth change your nature. Nothing in heaven or earth, angelic, vegetable, animal or human, ever did that. Growth will be expected of you as a Christian, but it must be a growth, not of the old nature, but a growth of the new nature.

The fact to be dealt with, the basic fact of the whole matter, is that human nature unregenerate is false in all its being; false in its conceptions, false in its sensibilities, and false in its perverted will. A man may be depended upon to act according to the nature that is in him; he cannot be depended upon to do any otherwise at all. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. God has a quarrel against evil conduct, to be sure, but he has a far deeper quarrel with an evil nature, the source and cause of evil conduct. His fundamental demand is that the nature shall be made good, and he then expects the law of the nature to take care of the conduct. The entering in of the Spirit of God into a nature false of itself, the bringing of that nature into harmony with truth, with the God of truth, this is salvation, and nothing else can be.

A QUESTION IN EQUITY—ONCE MORE.

Some months ago we called attention to the fact that among the several departments of service in the Church the publicity department is not getting a square deal. We think the question is worthy of consideration not only by the church papers, but also by the boards that represent these several departments. Our boards are about to meet. Because they are soon to meet we revert to the subject at this time.

We see no reason at all why the Publishing House should furnish rent, lights, fuel and janitor service to any connectional board that does not enter directly into the producing power of the house. It is perfectly true that all these boards "belong to the Church," and it is also true that the Publishing House "belongs to the Church;" but if this is offered as a reason that one should work for the other without compensation the plea is childish. Every department of service in the Church ought to pay its own legitimate expenses. Nothing else is good bookkeeping; nothing else is good sense; nothing else is fair.

In addition to furnishing free the items we have named, the Publishing House and the papers issued by the conferences and by private individuals furnish free the publicity needed by these boards, an item of expense, and a very large item, without which they could not do business. The only return which is made to these papers for this service, the only return which is even pretended to be made, even in theory, is the free service which the pastors are supposed to render to the papers in the matter of their circulation and in the matter of collecting dues on subscription. If the pastors are not everywhere diligent in making this return, it is not made at all, for it is certain that the papers on their end of the transaction must be diligent.

We assume that every editor and publisher of a church paper pays his dues to the various interests represented by our boards, just as other people pay. We see no reason why a man who holds the profit and loss account of a church paper, and who pays what he ought to pay to the several interests of the Church, should then be called upon to give to the several interests of the Church two

or three thousand dollars' worth of service in the form of publicity, service that would cost such sums if performed through any other agency than a church paper, and service without which these interests themselves could not live and do business.

No wonder the church papers struggle for their very existence! They will continue to struggle under such a system. Your publicity department furnishes the very sap that makes the tree grow, and yet your publicity department is strangled by other departments which it serves.

If there is a single thing that can be said in abatement of these considerations we should like very much to be informed of it. We know of absolutely no discount on what we have here written.

What is more to the point, perhaps—there is an old story about killing the goose that laid the golden egg. The last thing the Church can afford is a weak publicity. Her causes are as sacred as our lives, and more so. The whole world understands how essential publicity is when it comes to conducting the business of other lines of life, as, for example, the business of a political party or the business of a great commercial establishment, which pays large sums to advertise and to acquaint the public with its affairs.

If anyone should imagine that the Church does not need this sort of publicity; if anyone supposes that the pulpits of the land, for example, are sufficient to bulletin the affairs of the Church to the public, let him remember that the only way we can raise money is to acquaint our people with the causes for which money is to be raised, to advocate those causes, to pour in a constant stream of facts and of inspirations about these causes; and let him remember that the pulpit itself must come to the press to get the information it gives out—for where else can the pulpit procure that information?

The bulletins and special organs issued by these boards are utterly inadequate as publicity organs. They may be ably edited—they are ably edited—but they get nowhere, relatively. The very best of them, *The Voice*, is inadequate. The Western Methodist guarantees to reach for Dr. Winton and *The Voice* four times as many people in one-fourth the time with any message they have for the people of Arkansas and Oklahoma. If that is true, the Western Methodist, and not *The Voice*, is the true publicity organ for the Mission Board in this territory, 16 to 1.

Our editors and publishers ought to meet and consider these things. Our boards ought to consider them.

You may depend upon it, the only thing that will permanently bear you up is character. You will ever and evermore be thrown back upon it. If it is not there—you will be thrown back on nothing at all. You may manage to get along when everything is moving smoothly with you; but in every pinch you are going to need character. It is the one thing that will determine your real success in this world and your destiny in another world.

He is a shabby man who is unwilling to make an apology when he knows he has done wrong. If there be any man who is more shabby it is the man who is unwilling to accept such an apology.

WESTERN METHODIST

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A. O. MILLAR }Editors
P. E. EAGLEBARGER }

D. J. WEEMSField Editor

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

DISTRICT CONFERENCES.

District Conferences so far as reported to us
will be held as follows:

Lawton District, at Tipton, April 15-17.
Monticello District, at Crossett, April 15-18.
Booneville District, at Casa, April 16.
Mangum District, at _____, April 16.
Morrilton District, at Hartman, April 21-23.
Ardmore District, First Church, Sulphur,
April 23.
McAlester District, at Coalgate, April 22-25.
Pine Bluff District, at Pine Bluff, May 13-16.
Searcy District, at Cabot, May 20-23.
Jonesboro District, at Marked Tree, May 21.
Guyton District, at Woodward, May 28-30.
Paragould District, at Marmaduke, June 4, 5.
Helena District, at Holly Grove, June 10.
Texarkana District, at Mena, June 11.
Prescott District, at Nashville, June 13-16.
Holdenville District, at Roff, June 19-22.
Camden District, at Stephens, June 24.
Batesville District, at Newark, July 8.

Please read those good things in the Manager's
column this week.

Rev. J. A. Henderson, Texarkana district, an-
nounces that the Texarkana district conference
will meet at Mena June 11th.

Rev. H. H. Watson, pastor of First Church,
Jonesboro, Ark., will preach the commencement
sermon for the city schools on Sunday, May 4.

Dr. George H. Crowell has been re-elected
President of Henderson-Brown College, for the
third year. We wish him and the college every
success.

We regret to hear of the death of Mr. Albert
Fair, son of that old and faithful layman, Mr.
Frank Fair. He died at Belleville on the 4th and
was taken to Waldron for burial.

Rev. J. A. Sage and Rev. W. W. Nelson expect
to attend the Church Extension meeting at Dal-
las this year. They are faithful workers in this
cause in Little Rock Conference.

Rev. J. R. Ashmore is pastor of Adona, Casa
and Ola, three good railroad towns on the Rock
Island road. He is one of our most successful
preachers and has an excellent family.

Vanndale Circuit is sending its pastor, Rev.
C. F. Wilson, to the State Sunday School Con-
vention at Batesville, and paying his expenses.
Many other charges could do the same.

Mr. T. A. Englebright, sixty years old, recently
from Iowa, a good Methodist Christian and a
well-to-do farmer, was buried from the Metho-
dist church at Mammoth Spring, April 7, 1913.

Bigelow has an excellent public school. The
teachers are Prof. R. W. Brock, principal; Prof.
F. E. Brown, a graduate of Hendrix College, Miss
Livingston of Conway and Miss Wade, sister of
Rev. H. L. Wade.

We failed to note at the time of the death of
Dr. J. S. Shibley, who died at Rochester, Minn.,
about two weeks ago. Dr. Shibley was one of the
first citizens of this State. He was a member in
high standing of the Christian Church, but he be-
longed in a wider sense to us all.

Perry Circuit is served by Rev. J. H. Golson.
He is zealous and pushing every interest of the
church. He has been in a good meeting at Op-
pelo, not waiting "until crops are made." His
people speak well of him and family. Our Field
Editor had a good service at Perry.

On last Monday we had two Fews—and they
were not too many—to call upon us, Revs. A. P.
and B. A. Few. Our readers have heard fre-
quently of late of the work of Rev. B. A. Few at
Prescott. Rev. A. P. Few is much encouraged
over his work at Stuttgart Academy.

Rev. Henry Hanesworth and wife are serving
the Paris station the third year. They usually
stay four years whether on station or district, and
make good wherever they go. Paris is indeed a
delightful charge. Our Field Editor spent last
Sunday with them on his way to Oklahoma.

We have endeavored to gather from scattered
notices the announcements of time and place for
the District Conferences. We may have missed
some. If so, we should thank the Presiding Eld-
ers concerned to drop us a line, so that we may
insert notice in our calendar on second page.

Rev. G. L. Horton, Magazine, is back for a
second term as pastor. He and Sister Horton de-
light in their work, and are faithfully doing what
they can to build up the church. They are a fine
couple and have some most excellent members.
Nearly all of them get the Western Methodist.

We had the pleasure of a call last Monday from
President J. H. Reynolds, of the University of
Arkansas. President Reynolds has made a rec-
ord as president of that institution this year. But
everybody expected as much of him when he took
charge. He is every way a most excellent man.

The Mammoth Spring Sunday school uses the
first Sunday in each month for Missionary day
and this year, as a special, use \$50.00 for schol-
arship in Union College, Brazil. The collection
April 6 amounted to \$26.41. Most any Sunday
school could support a special if they really de-
sired to.

Rev. H. L. Wade, Bigelow, is succeeding well.
He is a choice young college man, with a fine
church helper in his good wife. They have had
to build an extra room for the large Baraca class.
He can report 25 new subscribers to the Western
Methodist. Bigelow is hopeful of securing the
county site of Perry county.

Stamps Station, Rev. Moffett Rhodes, pastor,
is making fine progress. The new Estey organ
has been installed recently. Large crowds are
attending services. Last Sunday was Missionary
Day in the Sunday school. There were 150
present, 75 per cent of the enrollment. The
offering amounted to \$28.00.

It appears that an item to the effect that Dr.
M. L. Butler and his people, at Okmulgee, had
since Conference paid \$5,500 on the indebtedness
against their splendid church was somehow lost
either in transit or in this office. But it is never
too late to report a good thing like this. It may
be added that over forty have been received into
that church this year.

Bishop Chandler has appointed Rev. W. F.
Evans to Marianna Station, White River Confer-
ence. This removes from the Little Rock Con-
ference, for the time being, at least, one of its
most conspicuous figures, as it gives Marianna
and the White River Conference a forceful
worker.

Plainview charge is served by Rev. C. H. Bum-

pers. He had a most successful year here last
year and is planning for better things this year.
They have a real nice church. Prof. W. H.
Hough and wife have had charge of the school the
past two years. Brother Bumpers and wife are
quite popular. He has done good work for the
Western Methodist.

Bishop W. R. Lambuth was at Batesville, Ark.,
last Thursday night, where he addressed a large
audience on our African Mission. He spoke in
terms of great appreciation of the kindness he
received while in Africa at the hands of Mr. and
Mrs. McKee, who went out as missionaries from
Batesville, Mrs. McKee being a daughter of our
excellen, layman, Mr. Theo. Maxfield.

Rev. M. A. Fry, Belleville, has an important
charge. Nearly every business man in town is a
Methodist. They are planning to build a modern
brick church. He built the church at Magazine
and Midland Heights, Ft. Smith. This experience
will help him in the Belleville church. He has
the push to make things go. His good little wife
is quite a help to him in his work. He will re-
port eight new subscribers to the Western Meth-
odist.

Finding himself unable to cope with the situ-
ation, President Huerta has resigned the presi-
dency of Mexico. It is agreed that Pedro Lasca-
rain, who was Minister of the Interior in the Mad-
ero Cabinet, and upon whom under the Constitu-
tion the presidency devolved after the death of
the President and Vice President, shall now be-
come President for the unexpired term of Mad-
ero. In this connection, the Western Methodist
desires to modify its opinion, expressed some
weeks ago, that the time had come for the United
States to intervene, in order to keep faith under
the Monroe Doctrine. Further light makes it to
appear that faith can be kept without interven-
tion, so far as present responsibilities appear.
Certainly intervention would draw after it con-
sequences so serious that they ought by all honor-
able means to be avoided.

We will call the attention of the pastors of the
city churches to the following: The Dallas pastors
are inaugurating a campaign to put their Official
Boards on a One Hundred per cent basis in their
relation to the Advocate. In other words they
are going to co-operate with the office in a special
effort to put the Advocate in homes of every offi-
cial member in the church in this city. South
Ervay Street church has already led off with her
Official Board and the example has stimulated
the others. So that within a short time we hope
to be able to report that the Advocate has on its
list every official member of our several church
organizations in Dallas. And we want the exam-
ple of this city to stimulate every other congrega-
tion in the five conferences. And when this stim-
ulus gets in its work, the list will not be confined
to the officials, but will include the private mem-
bers as well. "Put the Advocate in every home,"
ought to be the motto of every preacher in Texas.
Our books are now open for entries, and we will
publish reports as they come to hand. Do you
want your Board to be on the list? Then get to
work and the list will grow rapidly.—*Texas
Christian Advocate.*

In Dr. Hall's church in New York the congrega-
tions are so large, and so generally sing that
the voice of the precentor is not sufficient to lead
them. In this wealthiest church in the world,
with so great a number of distinguished men and
leading society women in its membership, reli-
gion has not been crowded out by fashion, and
the church is known for its great piety. They
will tolerate no entertaining men in their sing-
ing. They have no choir, but six male singers
lead the congregation. No solos or voluntaries
are allowed; these devout men are only precent-
ors who lead the congregation.

EXTRA COPIES ONCE MORE.

We have been rather unfortunate of late in an effort to keep a complete file of the Western Methodist. We need several copies of our issue of January 9 several of January 30—our Oklahoma Special—and several copies of our issue of March 15. If any of our readers can send them we shall appreciate it very much. We again thank our friends who heeded our last call for extra copies.

IS SUNDAY FOR AMUSEMENT?

The Oklahoma Legislature, which has made a reputation as a high-class body, has sought to safeguard our Christian Sabbath. The Daily Oklahoman does not approve of these efforts. That paper has this to say:

"A number of bills are pending before the present special session which seek to re-establish the Puritanical Sabbath.

"So long as the world turns around, we suppose, we shall witness fitful attempts to legislate morals and religion into individuals. It has always been so; it probably always will be so.

"But in the name of the thousands of workers, both male and female, who are housed up for long hours during the entire week, and in consequence find little or no time for diversion and recreation, The Oklahoman desires to enter a solemn protest against legislation which taboos all Sunday amusements. We do so because we know that a just God has never condemned his creatures to a life of drudgery and monotony. He created his out-of-doors, including the sunshine and fresh air, for all, not a special class which may happen to be more fortunately circumstanced.

"The law already gives ample protection to religious worship, and very properly so. No one may disturb it with impunity, and so far as we know, no right-minded person desires as much.

"What valid reason exists, therefore, for legislation which seeks to compel all to refrain from wholesome amusements on Sunday? Whence comes the demand, and upon what authority?

"If the Legislature must deal with this question, let it provide for local control of the same. In this way each community may have precisely the sort of a Sunday it desires. In this way, also, we will have a law which will be measurably enforced, not another farcical regulation which will make the name of the State a hiss and a byword among the people of other States."

We do not think the Daily Oklahoman has much influence as an interpreter of Divine law, and it may not be worth while to controvert at much length what that paper has to say on this subject.

We desire to say, however, that if one cares to be governed by what a certain old book says he will look in vain for any suggestion that the Sabbath was instituted for amusements. We may need amusement. We certainly need to break the strain of daily toil. But when men sacrifice morals for amusement there is no surer sign of degeneracy. And when any generation devotes a large section of its life to amusement, that generation has put the race on the decline.

The suggestion of the Oklahoman that the local option principle be applied to the Sabbath question is rather novel. Is the keeping of the law of God a matter of geography?

A YEAR IN COLLEGE.

This paper will pay the expenses, for board, laundry, books, and the tuition and fees in the regular course, in any college of our church in Arkansas and Oklahoma, of any student who will secure four hundred new subscriptions to the Western Methodist, at the regular price, one dollar and fifty cents the year.

Applicants will be assigned territory or districts to be canvassed with the understanding that a

thorough canvass is to be made, taking a pastoral charge at a time, and completing that before going to another. The canvass to be carried forward with the assistance and supervision of the pastors. Preference will be given those applicants who purpose to prosecute the work until they secure the number, or until the beginning of the school term in September. The publishers desire to make a thorough canvass of the entire church in the five conferences before the schools open in the fall.

We will reserve any particular territory for any applicant, provided, he gives assurance that he will make a thorough canvass. Any applicant may engage assistants to co-operate with him in any territory assigned him. We will pay on the school expenses of any applicant who may not get the full number, fifty cents for each new subscription, sent in, cash with order.

There is no appeal more potent or persuasive than the appeal of a young man or woman who is seeking the means to meet the expense of an education. These young men and women will get more new subscriptions than the same number of any class of people who may undertake it.

WILL THE PASTORS AND PRESIDING ELDERS hear us a word? Is there a young man, perhaps a young preacher, upon whom all the pastors of the district may unite to make a year in college possible?

Instead of raising the money to send that young preacher to college, can you not help him to get these subscriptions, that is, help him to help himself? He will feel better if he pays his own way by honest effort.

Is there not a young woman that you have often wished could have a college education, the daughter of a widow perhaps, upon whom an entire district can unite, and get that four hundred subscriptions?

The church paper is not in one-third of the homes of our people. Our membership of 160,000 should have at least 32,000 subscribers. We have now the largest list of paying subscribers, the paper has ever had, and it is not up to 12,000.

We should have 20,000 more and we should get at least 5,000 of them, before the schools open in September.

The publishers will furnish sample copies, subscription blanks, and render any assistance possible to make this canvass thorough and successful.

DEAR BRETHREN; help us to find these boys and girls who have not yet discovered themselves. We need not suggest the service you will render yourselves and your church, by helping to put the church paper in the homes of the people. That, you know already.

HENDERSON - BROWN NOTES.

CONTESTS AND TRACK MEET.

In addition to the interests and part we are planning to take in the Track Meet, we are entering the piano, both High School and College, the voice, the expression, the reading, the declamation, and orator's contests.

We believe in these meets, or contests, and are entering them in order to get good and do good. We are looking forward to this outing in Little Rock with great anxiety and anticipation.

The contestants are: Miss Fredonia Rowland—Piano (College); Miss Libbie Keathley, Piano (High School); Miss Gilliam, Voice; Miss Hettye Cotner, Reader; Mr. Tom Walsh, Declamation; Mr. Clark Martin, Oratory.

BISHOP WALTER R. LAMBUTH AND REV. MR. KENNEDY.

Seldom is an institution so honored as Henderson-Brown College was Tuesday and Tuesday night, April 1, in the presence of two such good and great men as Bishop Walter R. Lambuth and Rev. Mr. Kennedy, Missionary from Brazil.

We hardly know just why they, in their busy

lives, happened to make us a visit. Bishop, himself, said "He hardly knew." We believe it was the leading of the Spirit to bring us good cheer and inspiration.

To one who knew Bishop Lambuth in Vanderbilt and in Wesley Hall, who heard his prophetic words and who beheld his saintly life, it was, indeed, refreshing to have a visit from him and to be privileged to have in our home; and Brother Kennedy, though a newly made friend, was likewise a source of joy and gladness.

Both spoke with great inspiration and power. They left their impress with us.

HOME COMING.

A home coming? Why, of course. This is to be an annual call of the College to her children to come back each commencement to the annual banquet. The Alumni Day and Banquet are Monday and Monday night of Commencement, May 26, 1913.

We wish to extend to the Alumni a most cordial invitation to be present and enjoy the commencement festivities. We have not yet ceased from enjoying the Home Coming of last year. Yes, plan to come to commencement.

COMMENCEMENT SPEAKERS.

Dr. C. C. Rankin, editor of the Texas Christian Advocate, will preach the Annual Commencement sermon, Sunday, May 25, 1913, at eleven o'clock.

Dr. Rankin is easy one of the men of affairs in our church, and his coming to us is a great honor to our institution and people and, no doubt, through him God will send a message of inspiration and power.

Hon. G. B. Rose, Little Rock, Ark., will deliver the Annual Literary Address before the graduating class, Wednesday, May 28, 1913, at eleven o'clock. Mr. Rose is a finished scholar, an eminent lawyer, a polished orator, and a man of travel and experience.

Hon. Farrar Newberry, Marion, Ark., will deliver the Annual Literary Address before the Senior Class of the High School, Monday May 16, at 11 a. m.

Dr. W. M. Hayes, presiding elder of Prescott District, will preach the annual sermon before the Y. M., and Y. W. C. A., Sunday night, May 25, 1913, at 7:30 o'clock. Dr. Hayes is one of the faithful and powerful preachers in Arkansas.

A more efficient corps of speakers could scarcely have been found.

APPRECIATION.

That the entire student body should have greeted the President with a spontaneous outburst of cheering on the morning after his election as President for the ensuing year was most fitting.

To possess the affection and respect of the students is indispensable to a successful administration. That Dr. Crowell has secured both of these was evident by the expression above referred to.

Students are not in the habit of doing things merely for effect or simple courtesy.

Following so popular a man as was his predecessor, the completeness with which Dr. Crowell has won the students is remarkable.

Young people have insight and are quick to recognize sterling worth and faithful devotion to duty.

The outlook for the future of the College is most encouraging. Good work has been done this year, and everything points to improvement and growth next year.

The attendance is better than for several years and the spirit of loyalty and enthusiasm is most gratifying.

Everybody has his face to the front, and our motto is "Sail on."

B. S. FOSTER,
Professor of Philosophy.

JUDAS ISCARIOT: A REVIEW OF MY REVIEWER.

I certainly had no thought that there was anything in my former article to provoke a discussion. It is not my purpose now to discuss the subject more than to call attention to two or three things contained in the "review" of my article. I do not know who my friend Irvin F. Harris is. One thing is certain, my critic is not orthodox in his views of God. He makes me think of a young fledgling just from his Alma Mater, and anxious to display his prowess, although he realizes that he is subjecting himself to severe criticism by his extraneous views as set forth. He is not quite fair to me in twisting and perverting some things I wrote, and making me to say what I did not even intimate. I ask the reader to re-read my article, and then carefully read his answer to it, and I think his fallacies will be clearly patent to every thinking mind. The first article of religion in our book of Discipline reads in part as follows: "There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness." My friend may say that wisdom is not knowledge. Very true, in a sense it is not. Webster defines "wisdom" as the right use or exercise of knowledge. Then it follows that infinite wisdom is the infinite use or exercise of knowledge. Knowledge used infinitely is the same thing as Omniscience, which includes the idea of Prescience, or foreknowledge. Omniscience is derived from two Latin words, viz: *Omni*, meaning all, and *scio*, which means to know. The word literally means to know all, or all-knowing. It means that God knows all that is in the past, all that is in the present, and all that is in the future. Anything less than that would not be omniscience—would not be infinite knowledge. A thing that is infinite is without limit, or boundless, in extent. It is unreasonable to suppose that God, who is limitless in knowledge, should have less knowledge of the future than man, who is able to calculate the exact occurrence of an eclipse, determining the year, the month, the day, the minute, and the second at which it will occur. Is God who made the human mind less able to know events in the future than man his creature? "He that planted the ear, shall he not hear? He that formed the eye shall he not see? He that teacheth man knowledge, shall he not know?" Psalmist did not answer these questions. The answer is too patent to need a repetition.

The question between us, as I see it, hinges on the Omniscience of God. My friend says God is not omniscient—that he does not know the future. Let us see. If a single instance can be shown where God did know anything in the future, it would be conclusive evidence, and entirely sufficient to establish the fact that God is omniscient. If it can be shown that he knew such thing for even a very short time before it occurred, it would establish the fact as well as if he had known it for thousands of years. God did inspire his holy prophets to foretell many things that did occur just as they were predicted. If God could not have seen out in the future away down through the ages, and have known what would transpire, a prophecy could not have been made with any certainty of fulfillment. All of God's prophecies have been fulfilled, are being fulfilled, or will be fulfilled. So many have already been fulfilled, that we are able to say with certainty that God knew what would be, or else he could not have prophesied with accuracy. Not a single mistake has been made by him in any instance. To say that God prophesied what he did not know, is to charge him with lying, in pretending to know what he did not know. All of the prophecies are evidence of God's knowledge of the future. Before God breathed into Adam the breath of life, did he not know—absolutely

know—that all the wonderful mechanism of his curiously wrought frame would perform its functions as well as he knew it after man became a living soul; and did he not make and adapt each part for a specific purpose? I am sure man was not simply an experiment. God promised Abraham a son, and that he would make of him a great nation; that he should be a blessing; and that his seed should be as the stars of heaven, or as the sands of the sea, for multitude. Did God know what he was promising Abraham, or was he guessing at it? Were they in his mind then or not? It matters not whether a material or a spiritual signification be given this promise since it has been and is being fulfilled in both. Now, I repeat, did God know what he was promising Abraham? If we say Yes, we admit that God knew beforehand, or foreknew, what would be. If we say No, we charge God with promising what he knew nothing about. My friend says: "God did not know Judas as an individual till his conception," and that "his promises and prophecies do not deal with individuals, but with characters." I suppose he means that God gives his promises to characters, and not to individuals; and that he prophecies about characters, and not about individuals. I am unable to harmonize this statement with the promise and prophecy above referred to in the case of Abraham. Perhaps he can give us some light. But what about Eamuel? Hannah prayed to God for a son, and God told her, by his prophet, that she should have her desire. Was Samuel in the mind of God? If my friend will examine the record carefully, he will find that this promise was made some time before his conception. The case of Zachariah was another instance, but a little more conclusive evidence that God did have in mind a particular person. He told Zachariah that he should have a son, and that his name should be called John. He was not a mere character. God foretold how the dogs should lick up the blood of Jezebel, and it was literally fulfilled. She was not a mere character, but a woman. What about the numerous prophecies of Christ—of his birth, his betrayal, his crucifixion and death, his resurrection and ascension, etc.? Was Jesus a mere character, or was he a real personage? Was he in the mind of God or not? There is but one answer. He was a real personage, the Savior of the world. Were all the circumstances that were prophesied of him realities or mere fancy? If God knew all the circumstances attending the betrayal, he could have known Judas as well. He could have been in the mind of God when the prophecy was made as well as these others that I have mentioned, why not? In some cases, as Jesus and John, for instance, God told them the names that should be given them. They were certainly individuals, why not Judas as well? Was God prophesying of a mere character that just any one might conform to when he so accurately and definitely described Judas and the betrayal, or was he speaking of a particular individual? Jesus said: "Verily I say: that one of you shall betray me." How is it possible that Christ could know that one of his disciples would betray him, and not know which one? Could he not know one as easily as the other? Jesus so accurately describes him as "he that dippeth his hand in the dish with me" that there can be no doubt of his knowledge that it was Judas. Away then with the idea that God does not know a thing of an individual till it is settled by his conduct, as my friend claims. He seems to have the idea firmly fixed in his mind that God cannot know a man's destiny till it has already been settled by his conduct. I tried to explain that God's knowledge of the fact that a thing will be done does not compel it to be so, but God knows it because it will be. God does not "settle" the destiny of men, but they settle it themselves by their own conduct. Neither does God predetermine their destiny. I send a boy to the store for a sack of flour, and bid him tell the

merchant that I will pay the bill tomorrow. Does the merchant's knowledge of the fact that I will pay him tomorrow settle the account? Surely not. It will not be settled until I pay over the money. Likewise, God's knowledge of my future acts does not settle my destiny, and it will not be settled till I have settled it by my conduct and my probation is ended. My friend says: "God certainly did not know it to be settled by my conduct, unless he predetermined my conduct, from the fact that my conduct had no existence until I acted on my own choice." My friend draws his conclusion from a false premise. His premise is: God cannot know what does not exist. My conduct had no existence. Therefore God cannot know my conduct, or its result, until I have acted. Or in other words, God cannot look into the dim and hazy future and know what it contains for me. My friend's error lies in his false premise, that "God cannot know what does not exist." All prophecy proves this to be false. His next statement is false, for the same reason. He says: "That which depends on my own will is not a matter knowable unto God until I have acted. All prophecy is a flat contradiction of this statement. Let the reader note the fact that he has not attempted to prove that God does not know, but he merely assumes it as a fact, and proceeds upon that basis, which is false, and cannot be proven. I have proven that God does know. I repeat, all prophecy and its fulfillment is direct and undeniable evidence that God does know that which depends on the will of man, and that it is known unto him even for hundreds and thousands of years. Again, he asks the question, "Did Judas love money more than he loved God before he was born?" He answers: "If he did not, it was not a matter of fact, and therefore not a matter of knowledge." Here his logic is lame again. He proceeds upon the premise that God can only know a thing which is a matter of fact. This is a false premise. His next proposition is: "If he did not love money more than he loved God before he was born, it was not a matter of fact." This is another false statement. His conclusion is: Therefore it is not a matter of knowledge. He makes me to say: "Judas could have refused to do it when the devil presented it to him and therefore smashed every prophecy which had been made through the foreknowledge of God and God would have provided some other way." Oh, no, my friend, I did not say anything about "smashing" prophecy which had been made through the foreknowledge of God. Nor did I say anything about God's changing his plan and providing some other way. No. I did not intimate that God would change his mind; but that if Judas would have done differently from what he did, God would have known it, instead of knowing it as it transpired, and some other way would have been devised that Christ might become a sacrifice for the sins of the world. He admits that "Whatever God has planned in unchangeable and whatever God foreknows as a fact will certainly remain unchanged." He believes God does not foreknow, and then he believes he does foreknow, just as it suits his fancy. Destroy belief in the foreknowledge of God, and you destroy the idea that God knows all things; and you put his knowledge on the basis of man's knowledge and ability to know. You destroy belief in the prophecies of God also, and his divine providences. If God knows nothing of the future, no prophecy could have any certainty; and God could not direct his providences, adapting certain means to definite ends; and all the works of God in the Universe would be reduced to an experiment without certain and definite results. My friends tells us in his conclusion that he "has set before us the facts," etc. His article is a medley of false conclusions drawn from false premises, all based upon the assumption, and unorthodox view, that God is not omniscient; that he is not infinite in knowledge, that he is limited

in his knowledge of the future. This one "fact" is prominent from first to last.

I am glad I believe in the infinite wisdom and knowledge of God. It brings comfort and solace to me to be able to say with assurance that "He knows."

Yours for the truth,

R. P. WITT.

Paoli, Okla., April 1, 1913.

JUDAS ISCARIOT.

BY JOHN MCMURROUGH.

I noticed an article in the Methodist of March 6 and a reply to same article by Irvin F. Harris, March 27, who writes:

"In the proposition and arguments set forth I find the following thoughts prominently brought out:

"1. Judas, like all other men, was free to act on his own volition.

"2. God foreknows every act and even every thought of his creatures to the end of time, therefore God knew that Judas would betray Christ and foretold the fact by the prophets.

"3. Notwithstanding the fact that God foreknew that Judas would betray Christ and foretold it by his prophets, he could have refused to do so."

Then Brother Harris sets forth the idea that Judas was a free moral agent and could have refused to betray Christ.

I am inclined to dissent from that idea of man's being so much of a free moral agent.

In the case of Pharaoh, Exodus 9:12: "And the Lord hardened the heart of Pharaoh, and he hearkened not unto them as the Lord had spoken unto Moses."

Exodus 10:1: "And the Lord said unto Moses, Go in unto Moses for I have hardened his heart."

Does God create evil?

Evidently it is true that God did harden the heart of Pharaoh continually until he at last buried him and his army in the Red Sea.

Isaiah 45:7: "I form the light and create darkness. I make peace, and create evil. I the Lord do all these things."

Judas Iscariot did only what God had decreed from before the foundation of the world. He did only what Jesus told him to do. What Judas did is but poorly understood. Let us see what he did.

Christ eateth the passover. Matt. 26:21: "And as they did eat he said, Verily, I say unto you that one of you shall betray me. And they were exceedingly sorrowful and began every one of them to say unto him, Lord, is it I? Then Judas which betrayed him answered and said, Master, is it I? He said unto him, Thou hast said."

John 13:26, 27: "Jesus answered, He it is to whom I shall give a sop when I have dipped it, and when he had dipped the soap he gave it to Judas. And after the sop Satan entered into him. Then said Jesus unto him, That that thou doest, do quickly."

The Apostles were men versed in prophecies. Peter afterwards calls their attention to this matter (the betrayal by Judas).

Acts 1:16: "Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas which was guide to them that took Jesus."

Romans 9:16: "So then, it is not of him that willeth. Nor of him that runneth but of God that showeth mercy. For the Scriptures sayeth to Pharaoh, Even for this purpose have I raised thee up that I might show my power in thee, and that by name might be declared throughout all the earth. Therefore, hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt then say unto me, Why doth he then find fault? For who hath resisted his will? Nay, man, but who art thou that repliest against God. Shall the thin gformed say to him that formed it,

Why hast thou made me thus? Hath not the potter power over the same clay, of the same lump to make one vessel unto honor and another unto dishonor?"

Then the twelve at the last supper were a lump of clay in Jesus' (the potter's) hands. He said, One of you shall betray me. All seemed to fear that he might be the one chosen to be the dishonorable vessel because they all asked him, Is it I? and he said, He to whom I will hand a sop is the one. Then he handed a sop to Judas telling him to do quickly what he was going to do. So that I fail to see that Judas was much of a free moral agent in the matter.

I do not know where to look for authority for saying that "Man is a free moral agent." There may be such a declaration in the Bible, but I have not seen it. And I do not believe that any man was ever a free moral agent since Adam yielded himself to Satan and he became "The prince of this world" until through the betrayal, death, and resurrection of Jesus he paid the ransom price for man's redemption, conquering the death into which man fell through Adam's disobedience.

For God foreknew and predestinated men throughout all the ages to work out his plans, some in honor and some in dishonor to the final culmination when Jesus overcoming every temptation of Satan and treachery of his friends, laid down his life rather than fight and kill to save his own life.

I do not have to make it plain to man's mind how God could be just and predestinate Judas to betray Jesus. Isaiah 55:9: "For as the Heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. So shall my word be that goeth out of my mouth, it shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

MISSOURI LETTER.

The St. Joseph District Conference was held at Forrest City March 25, 26. The pastors reported 304 received into the church since the Annual Conference, on profession of faith, and 180 by certificate. This is a slight gain over the reports made last year at the District Conference held three weeks later.

Four of our mission pastors have fallen at their posts during the last few months. Charles Lynch, of Troy Station, in this Conference, was stricken down suddenly. Josephus Stephan, of Mount Auburn Church, St. Louis, and Willis Carlisle of Savannah Station, in my district, died of Bright's disease, and C. N. Scrivener, of Independence Station, Kansas City District, died of appendicitis. They were all men considerably younger than myself, all in important station work, all very popular with the people they served and the church has suffered a great loss in their seemingly untimely death. The vacancies have all been filled and other efficient men have taken up their unfinished work. No other system is comparable to ours in meeting emergencies. The St. Louis Conference of the Methodist Episcopal Church met at Carthage last week. The St. Louis Republic of April 1 says: "A committee of two members, Dr. S. B. Campbell, of Springfield, and Dr. W. T. Wright, of St. Louis, was appointed to join with two members of the Missouri Conference in establishing a station at Columbia for work among the students of the university of Missouri." In 1910 Columbia had a population of 9,662. We have a church in Columbia worth \$35,000.00, and a membership of 878. In addition to our pastor we have a student Secretary employed by the Boards of Missions of our three Missouri Conferences to work among the students of the University. There is no M. E. Church in Columbia, unless it is a colored church. What opening there is for the M. E. Church there is more than I can understand. Have we not a

Federal Council of Methodism? Perhaps our brethren want to create a little business for that august body.

The Christian Advocate of Nashville in this week's issue reports the marriage of Rev. Wesley M. Smith, of Soochow University, and speaks of Brother Smith as "an Arkansas boy." Any State might rejoice to claim him but he was born and raised in Saline County, one of a number of preachers sent out by Smith's Chapel in the old Booneville District. When I traveled that district I helped the pastor a week in a meeting. The results seemed small—two or three joined the church, one of whom was a 13-year-old boy. He went through college, put in his vacations preaching, graduated with high honor from Vanderbilt in 1910, and went to China. If he keeps his health Wesley Smith will do a great work for our church in China. He has brains, scholarship and piety. His sister is in Korea and will do good work there. They were both members of Marshall Church when I was its pastor.

C. H. BRIGGS.

St. Joseph, Mo., April 5, 1913.

MOUNT ZION, THE WHITE RIVER CONFERENCE, 1870.

Brother Manley has called to disturb the "deathly silence," and I am minded to say to him what the inimitable and eloquent Dr. A. R. Winfield said to Dr. R. A. Young in 1878 at Searcy. Dr. Young called Dr. Winfield "a Dutchman," and Dr. Winfield said: "Sir, you are 'de fust' man, and the only man, who ever had the impudence to come to Arkansas and call me a Dutchman. Eh? You long, tall Wyandotte, you." And Brother Manley is the first man who ever had the courage to call me "a dead man." I am in hearty sympathy with Brother Manley's proposition. But perhaps we would better wait till our little conference dies, or is married to the Little Rock and Arkansas conferences and then erect a monument "Sacred to the Memory of the White River Conference, organized at Mount Zion, in Cross County, November —, 1870."

I have never been connected with the historic spot but once as a pastor, 1884-5. Then the old nouse was standing, but abandoned by all save the goats and sheep (sure enough goats and sure enough sheep), sparrows and any other kind of birds that wanted to go into the temple. I think may be I held one funeral service there, but am not right sure. The membership had all moved to Vannale, and Wynne, and the poor old church, once a stronghold and popular, was left to wear out and fall down and die unwept, unhonored and unsung. And to prevent its decaying it was torn down, and all the available lumber was hauled to Vannale to be used in a new church building there. This was in 1885, I think. Since then I have never seen the place.

Methodism has some other bonds that tie it on to this acre of God: Many of her noble sons and daughters sleep the peaceful death slumber there. The Hares, Lewellens, Reids and McFerrins. If I am not mistaken, the mother of Dr. McFerrin is buried there, and perhaps his sister, Mrs. Jane Applewhite. There is sufficient of our history there for us to make some substantial expressions of our appreciation of it. Who will name a plan and take the lead? I am ready and willing to follow. Cordially,

JAMES F. JERNIGAN.

HALF MILLION LOAN FUND.

The Loan Fund capital of the Board of Church Extension had reached \$501,387.16 at the close of our fiscal year, March 31, 1913, which is an increase of \$66,222.66 for the year.

W. F. McMURRY,
Corresponding Secretary.

April 5, 1913.

TO THE PASTORS AND LEAGUERS OF LITTLE ROCK CONFERENCE.

The General Epworth League Board has set apart Sunday, May 4, as League Anniversary Day and have requested that appropriate services be held by all Epworth Leagues. They have also requested that an offering be made at these services, which is to be used for the promotion and extension of the League work.

As president of the Little Rock Conference Epworth League I want to urge that all Leagues in this conference observe the day in a fitting manner and that opportunity be given our people to make an offering to our work.

This offering should be remitted to Miss Maud Overton, 1319 Welch Street, Little Rock, who is our conference treasurer, who will retain one-half of such for the use of our conference work and send the remainder to the central office for the general work.

Don't forget the coming conference which is to be at Third Street Church, Hot Springs. Send a big delegation of earnest League workers. We will do them good and through them bless your League and church.

T. B. WARWICK,
President Little Rock Conference Epworth League.

SUNDAY SCHOOL NOTES.

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

TO FASTERS.

The chairman sent on March 28 an urgent request to every pastor in the conference to see to it that Children's Day is observed this year. This request was accompanied by a return order postal to Rev. R. S. Satterfield, Pauls Valley, Okla. We hope each pastor will order programs at once, and begin preparations for the greatest day of the year for his Sunday school. The programs come free of charge to the school that agrees to hold the service and to take an offering for the Board.

Let's make it unanimous.

TO SUPERINTENDENTS.

Please to read the above paragraph to pastors, and then go to them, if they have not come to you, and attend to the matter of programs for Children's Day service. Write at once to Rev. R. S. Satterfield, Pauls Valley, Okla. He will be glad to furnish you the programs free of charge.

Why not make the observance of the day unanimous in our conference?

WHY NOT?

Brother J. R. Pepper, that stalwart Christian layman of Memphis, has sent out an unofficial letter to the chairmen of the Sunday School Boards of the various conferences, urging them to the observance of Children's Day this year by every school in the church. One of the main reasons for this trumpet call to the observance of this day is to secure the balance of the \$50,000 necessary to establish the Chair of Sunday School Pedagogy in Vanderbilt University.

He figures it out that there will be lacking about \$10,000 in May, 1914, without the offering of 1913. The point in it all is to encourage us to make such a liberal offering this year as to liquidate this obligation. If every school in Southern Methodism would hold the service and take even a moderate offering—say 5 cents for each pupil—we could do it, easily do it, and have money to spare. Let us rise up and do it.

Why not?

WHEN—THEN.

When we secure about \$10,000 more to be applied on the endowment of that Sunday school chair in Vanderbilt University, then we as a church hope to inaugurate a policy of Sunday school extension that will mean more to us than anything we have done in many a day. We need a dozen or twenty good men in the field doing

work similar to the one or two whom we have in the field.

Other churches, such as the Baptists, Presbyterians, Northern Methodists, have such a policy, and are thereby extending their Sunday school borders, and "enlarging the coasts" very materially. When we do likewise, then we may expect a new era to dawn upon us.

The unanimous observance of Children's Day this year is the *then* of this proposition.

THREE PRESIDING ELDERS ON CHILDREN'S DAY.

One wrote this chairman: "I expect to see to it that every school in my district observe Children's Day this year. I am presenting and urging the matter at every quarterly conference."

The second one said: "I have already begun in my district to stir up the interest in Children's Day. You can count on me."

The third: "We expect to make it unanimous in my district."

We should be glad to hear from four other elders with reference to this important matter.

Sulphur, Okla.

SOME TEXAS TOPICS.

Procrastination, the old scamp of the ages, bothers us Texans no little. And we are more docile to his dictations than we are to some other would be dominating forces; and, of course, put up with the consequences generally with moderately good grace.

But for this habit the promise of one of your friends down here would have been fulfilled earlier. Texas suits the notion of a large part of its citizens in its geography as well as the other big things in it. The ordinary Texan believes in everything being large. I suppose the law of association has something to do with it; or at least the law of fitness.

The State Capitol is the largest and finest in the United States, costing more than six million dollars; and of the finest building stone, so said, known anywhere. Its height is three hundred and fifty-four feet, to the spire top. Located on a beautiful campus of twenty-five acres with an oval summit, and commands a fine view of the city of Austin—its site.

The population of the State exceeds that of any other State, except, perhaps, that of New York, on account of the city, New York.

Its cotton crop composes about one-fourth of the entire output of that product in the United States. Galveston, its cotton sea port ranks next, and close by, that of New York as a shipping port of cotton. In addition to these items Texans take special pride in fine court houses and school buildings and churches; and in ample grounds and facilities, with spacious buildings, for the insane, the blind, the deaf and dumb. Nearly every county has a respectable farm and buildings for her indigent folks.

Texans believe in taking good care of their own interests. The county court houses are extravagant. The towns and cities stretch themselves often beyond the easy limits in the cost and arrangements of their houses of worship. It could be feared that spirit of rivalry has much to do in many over drawn efforts.

But the Texans are a brave folk; you can't down them very easily. This spirit is much of an inherited sort, coming down from their Alamo and San Jacinto days. Then, again, there are about three hundred thousand Methodists, (South) within her borders. Making, you see, about one-fourth of the entire membership of our church. And these folks are alive you may be sure: evidenced almost everywhere and in everything. You already know of the great Southern Methodist University now coming to magnanimous proportions, at Dallas. That is to be the big thing. With all hands at it and with the characteristic Texas zeal, all the world may rest assured that there will soon be an institution in Texas of the first rank and that its property

rights, and all rights, shall be in the Methodist Episcopal Church, South. Beyond question.

The Methodists of the Lone Star State commonwealth are Methodists of the real ilk. Piety, education, fidelity to principle—all the best things, are in high favor among our people, as a rule.

We are in an inch of State-wide prohibition, too. Well, now, this is enough for one time. I'll quit. Great love to all up that way from your old friend,

Jerome Haralson.

HENDERSON-BROWN NOTES.

CO-EDUCATION.

As our experience in co-education lengthens, our conviction of its being the natural, God-intended way, deepens. It is simply taking two or three hundred boys and girls from various places and states and training them under the same rules and regulations in the same home. By patience, kindness and positiveness, it is not difficult. To us, who understand and believe in co-education, it is a joy—it is a work of love.

Our girls are required to live in the dormitory. It is a building peculiarly fitted for the purpose—the recitation rooms, parlors, library, laboratories, society halls, and dining halls are located herein; also a splendidly equipped gymnasium.

The girls are at ease under the watchful care and strict surveillance of the Lady Principal, who seeks ever to develop a pure, sweet, modest, Christian womanhood.

Our boys are cared for in private homes adjoining the campus and under the supervision of a matron or the eye of the lady of the home. They are given their meals in a large dining hall on the opposite side of the kitchen from the girls.

They are under the strict charge of the Dean, with the aid of the teachers. Preceptorial government and the Honor System is the aim.

There is no communication between the boys and girls except by proper chaperonage and supervision. Here is where wise contact of the sexes has a reciprocal influence for good upon each other. It is conducive to study, to neatness, to manners. It strikes off the rough places.

It begets ambition. A boy with pride will burn the midnight oil rather than be excelled by a girl as a rival, and "vice versa."

In morning prayers together, in the presence of each other in the halls and in class, on the athletic grounds cheering on "the Grand Old Team," deference and consideration for the opposite sex is heightened.

And, once a month there is a reception given in the halls and parlors in the presence of the teachers, which generates refinement and culture. And these evenings, together with other social functions, under the advice and guidance of the authorities, afford the best of training and equipment for life in the home for boys and girls in the future.

"The Kingdom of God is within us," says Matthew. Just as true is the kingdom of the home in boys and girls and if, along side with Matthew, Greek, Latin, English, Science, they are trained and disciplined for living in and building the home, that is wisdom; that is education; that is what God meant by bringing boys and girls into the same home to grow up and develop together.

GEO. H. CROWELL.

BIRTHDAY OFFERINGS.

As a member of the Church Extension Board of the Little Rock Conference I would call the attention, and urge upon the Sunday school superintendents of our Conference the importance of using the birthday jars sent out by our General Board of Church Extension, free to all who will send in a request for them. Few of our people know how greatly in need of money our Boards are now, and how much real good they are

doing with the money which comes into their hands.

Most people think because times are prosperous and money is plentiful, every one is now able to build their own church, but this is not true. We have entered now to an entirely new epoch in our church life. The crude, antiquated churches throughout the land are being torn down and replaced everywhere by neat, modern, commodious churches, thereby entailing heavy financial expenses, hence the wisdom of us rising and building. In order to do this every force among us must be organized and utilized in this important work of extending the kingdom.

No class will aid us more readily and heartily and to the full extent of their ability than our children. If we will only take time and use the proper wisdom and discretion these children can be made a potent factor in aiding this important work. Children love to give. Why not add the religious feature to their happiness on their birthdays?

Mr. A. W. Judd, our superintendent at Wilmar, has a unique and successful plan in use here which we believe could be operated everywhere. He visits every home attending his school and gets the birthday of all Methodists and takes this home and makes a permanent register and each Sabbath Eve he looks over the register and sees who is to have a birthday during the coming week, and sends to each a pretty little birthday card through the mail. This is done not to get their contributions but remind them of the coming happy event. This will often bring older people who are not in the habit of coming to Sunday school and in order to be present and make their own offering. Mr. Judd, always just before the close of his school, asks if anyone present has had a birthday during the week. The old and the young come forward together. When all have made their offering, a special short prayer is made for them after which a neat little birthday pin is given them. This is one of the most impressive parts of our Sunday school and the superintendent's attention of everybody is noticeable during this part of the service.

According to the report of our Conference Board of Church Extension, only about \$10.00 was raised last year in those jars, and yet the birthday offering for Wilmar was \$21.10. Mr. Judd is a man with great business burdens on him, yet he often takes his automobile and spends the whole Sunday evening looking after the interests of his church. Let us give these children a chance to help the church in this very important work. They will gladly assist us and thereby bring a great blessing into their own life.

W. W. Nelson.

INDIAN MUSIC.

Like the gold in the rocks, or the fertility dormant in the soil, most wealth is hidden. Miss Natalie Curtis is among those who have discovered and brought out the artistic riches, for generations practically unknown and unrecognized, in the Indian tribes of North America. Speaking last week in New York, at a lecture for the benefit of the Schola Cantorum endowment fund, she told of an army officer who had lived many years in the West and had known the Indians apparently well, and who scoffed at the idea that they had any music. "They are savages," said he, in substance, "without music, art, or religion." Miss Curtis sang some of the Indian songs, as she has often done before. Those who have heard Indians sing wonder at Miss Curtis's gift in catching the spirit of Indian song and in interpreting it to people who pride themselves on being civilized. As with all primitive peoples, the Indian makes no distinction between the secular and the sacred, between music and poetry, or between art and life. The songs that the Indian women sing when grinding their corn are apart alike of their industry and of their religion. The songs

that the Indian hunter sings before he goes in pursuit of game are a part of his preparation for the hunt, and a part, too, of his religion. The songs Miss Curtis sang were Hopi songs—songs of Pueblo Indians, so called because they live in pueblos or villages. Miss Curtis has long studied Indian music, and particularly the music of the Hopis. She knows it not only by heart, but, if the locution may be used, by soul. One of the songs she sang, the Hopi lullaby or cradle-song—it may be so called if it is remembered that the Hopi baby's cradle is usually on his mother's back—has the quality of haunting melodiousness and reposefulness that makes one entirely ready to believe the Indian mother who told Miss Curtis that no Hopi baby who hears it can stay awake. Fortunately, there have been people, both men and women, who have studied Indian music and who are recovering and recording it for future generations. They have written Indian melodies down on paper and recorded them on phonographs. There are many theories about Indian music. According to some, the Indians have a keen sense of hearing that enables them to distinguish and use the minute differences in tones such as the civilized ear cannot easily become accustomed to. Others, among them the late Frederick R. Burton, composer and student of music, who spent months with the Ojibways, and wrote an exceedingly valuable book on American primitive music, believe that the quarter-tones and eighth-tones distinguishable in the singing of Indians are very much like the quarter-tones and eighth-tones that are distinguishable in the singing of white people, and can be accounted for by the simple phrase, out of tone, or off the key. Mr. Burton's book ought to be known to all students of music. Miss Curtis has been in past times rather inclined to take another view—at least of Hopi music. All such discussion is wholesome. It tends toward a better understanding of music and a better understanding of Indians. Miss Curtis is right in declaring, as she did last week, that the Indian must be educated to take his place in American civilization, and she is also right in saying that all plans for the education of the Indian should be made with a view of not destroying but of preserving what ever is distinctive and valuable in his traditional life. As in any such case, the education of the Indian will mean also the education of the rest of us. While we are giving him something that he does not have and that we possess, we shall find that he has some possessions in art, in music, in ideals, that he can share with us.—*The Outlook*.

ESPERANTO NEW TESTAMENT.

Now we have the New Testament in Esperanto, the International Language, published jointly by the British and Foreign Bible Society, and the National Bible Society of Scotland. The Old Testament is being translated from the original Hebrew by the author of Esperanto, Dr. Zamenhof, of Warsaw, Russia, and when completed it will be published by the two Bible societies named. The books Genesis, Exodus, Leviticus, Psalms, Proverbs and Ecclesiastes are so far available in separate editions, having been printed by a French firm as each was finished. They may be obtained in this country from the Esperanto Office, Washington, D. C.

The American Bible Society, though not associated in the publication, has imported copies, which are to be handled for the society by the Esperanto Office. Already the first 200 copies received have largely been sold, the prices varying from 50 cents to \$1.75 per copy, according to the style of binding and kind of paper.

The translation is scholarly, having been made directly from Nestle's Greek Testament. The work was done by a committee of expert British Esperantists, and afterward sent to leading Esperantists of various lands to pass their judgment upon it, so as to have the language "inter-

nationally correct" before it should be sent to press. It was satisfactory to all.

There are upwards of three millions of persons who read and speak Esperanto. They are not all Christian people, but the New Testament will be read by them because of their interest in Esperanto, and this new and strange translation will help the spread of the gospel.

"God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), in Esperanto it is: "Dio tiel amis la mondon, ke li donis sian sole naskitan filon, por ke ciu, kiu kredas je li, ne pereu, sed havu eternan vivon."

WHERE MEN AND WOMEN ARE MADE.

Dr. Gunsauls, who easily takes rank as one of the foremost ministers in the United States, in a recent address stated that in Chicago the 12 greatest preachers, 86 of the 100 leading physicians, 81 of the 100 greatest lawyers, and 73 of the 100 best engineers came from the farm. This is a striking, but not surprising disclosure of facts. The country, with its pure air, its wholesome exercise, and its uncontaminated moral atmosphere, makes men; while the city, with its cramped-up conditions, its temptations, and corrupting influences, tends to unmake them. And we dare say that the rural churches had much to do with the production of these worthy leaders in their vocations, of whom Dr. Gunsauls tells us. The truth is, the hope of both the State and the Church is in the country people. If they were no sounder in their habits and moral and religious views than the dwellers in our large municipalities, dark, indeed, would be our future outlook. It is when they stay close to nature in her pristine beauties and glories that men and women seem to thrive most and to attain to that which is really highest and best. Toward the close of his career, some one asked the venerable Senator Pettus, of Alabama, what he would do if he had his life to go over again. He promptly replied that he would get him a big farm and stay in the middle of it. Of course, our duty to God and our fellow-men may call us forth into the world's broad field of action where we must mix and mingle with the multitudes; but we confess that the picture presented by Senator Pettus is to us a wonderfully appealing one. Happy the man who can stay close to nature and who has the privilege of "communing with her visible forms and hearing her speak her various language"!—*New Orleans Christian Advocate*.

French novels, plays, and painting have often given a wrong impression of French life. There are some English-speaking people who think its prevailing tendencies are immoral and degenerate. This idea has been somewhat accentuated by the pictures recently exhibited in New York City by the French artists who represent the queer latter-day new schools of painting. But in its true essence French life is both fine and beautiful. One does not see it thus on the Paris boulevards, but one does see it in the nursery of a good French home. For there are homes in France, in spite of that oft-levéed accusation at the French language as having no word to correspond to our English "home." There are no children more likable than French children. They are likable because they are shy, simple children. As Louis Maurice Boutet de Monvel, who died last week, once said of them, "They are shy and impulsive, though they seem by nature to have their impulses under restraint." In contrast, our children in America are, as he added, "almost invariably pretty of feature, but they seem willful; they are spoiled, I think. They are also self-contained, while in France they are almost invariably diffident. Nor are the children of the Paris streets so venturesome as those of New York."—*The Outlook*.

STAND FIRM, MY SOUL.

Sometimes the dangers that threaten will cease;
Sometime the Master will speak his sweet peace;
"Sometime the sun through the clouds will appear;"
"Sometime the import of life will be clear."

"Somehow the burdens I bear will be borne;"
"Somehow be heal-ed the heart that is torn;"
"Somehow the grace that is needed is giv'n;"
"Somehow the heart will be strength'nd for heav'n."

"Somewhere the treasure long lost will be found;"
"Somewhere the harp that is silent will sound;"
"Somewhere is ended earth's wearisome quest;"
"Somewhere is rapture, somewhere is sweet rest."

Sometime the truth now concealed will be known;
Somehow on darkness real light will be thrown;
Somewhere the veil rent, all things will be seen;
Somewhere the right from wrong will be glean.

Ev'rywhere the truth and right is supreme;
Ev'rywhere masks are off, we're what we seem;
Ev'rywhere the false will get its deserts;
Ev'ry one be paid for his wounds and hurts.

Now and at all times help me do God's will;
In midst of storms hear his word, "Peace, be still;"

Though others may jeer and others may frown;
May I in Christ Jesus win jeweled crown.

I'll be forgiving, for en-e-mies pray;
Christ says, "Vengeance is mine, I will repay;"
I'll take my burdens now, and now my pain;
For glory with Jesus I would be slain.

Satan's accusations may scourge with thong;
False innu-endoes of brethren is more wrong;
When brethren go fishing Satan has bait;
The bait he supplies is Sa-tan-ic hate.

But the Lord, the righteous Judge, in that day;
Will see that each of us receive our pay;
Motives uncovered, life's records revealed;
Characters are fixed and destinies sealed.

Thank God, on each one will be turned the light;
Nothing is done wrong, ev'rything done right;
Yes, thank the Lord, then the truth will be known;
In that great day all records will be shown.

Stand firm, my soul, trust the promise secure;
Midst the conflicts of life be brave, endure;
All struggles, trials and doubts will be past;
Sometime, somehow, somewhere, sweet joy will last.

In triumph we'll forget the hardships gone;
We'll be stronger than if we had none;
"With songs on our lips and harps in our hands;"
All fetters removed we'll live in all lands.

M. L. WILLIAMS.

GREAT INVESTMENTS.

W. M. SPAIN.

This is a day and age in which much is said of great investments. Individuals are making investments with their money. Corporations, States and nations are watching their opportunities to invest their gold where it will bring to them the greatest gain from a financial standpoint. We say, these are men of great vision. They are looking into the future and not only taking advantage of the conditions of the times, but are even marking out the course of events by their strong personalities. If these be subdued by the will of God, well and good. If not di-

rected of him who is all powerful, then at last their investments must bring destruction upon their own lives and maybe their land.

Have you not known of some instance where some one or many made it possible by their investment to build and equip a school, to build and maintain a church or some institution that made for righteousness, and from that investment there came great returns in noble manhood that has gone out to bless the world? "Whatsoever a man soweth, that shall he also reap." This is no more true in the planting of seed in your fields than in the lives of our sons and daughters. Christians, God has made an investment in you. If you are his, fruit will be the natural result. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness and such, which invested in the world about you will bring other fruits like unto it. When God would make an investment for his people in Egyptian bondage he chose a mother that would sacrifice for her son and impart to her son that rich inheritance that is possible for every mother to give to her son in proportion as he may be used of God. Fathers, mothers, business men, let us watch for the opportunity to invest our money and time and talent in that way that it will develop Christian manhood, for upon this our nation depends. Our financial investments are safe as long as we have manhood. Our children are safe as long as they may associate with those that are true and clean in life. In fact, what is life to us in any way, only as we have and are surrounded with true manhood? Let us not forget our schools and churches, but make them to produce Christian manhood.

Lindsay, Okla.

AN OLD BIBLE.

Bingen, Ark., April 2, 1913.

During a pastoral visit at the home of Brother A. M. B. Thompson near here recently, I was shown a family Bible which had been owned by his great-grandfather (a soldier in the army of General LaFayette), his grandfather, and his father. Part of the family record of his ancestors since the Revolutionary War is still intact. The book was rescued from the waters of the Mississippi River at one time by the grandfather. I was told by Brother Thompson that he had stood at his mother's knees and listened to her while she read many precious lessons from its pages to her children, and that both his father and grandfather died with their heads pillowed on this sacred old volume. After reading a chapter in this precious book we knelt in prayer with the family. Our minds reverted to the precious song, "My Mother's Bible," and the sweet chorus seemed ever before:

"Blessed Book! Precious Book!
On thy dear old tear-stained leaves I love to look.
Thou art sweeter day by day,
As I walk the narrow way
That leads at last to that bright home above."

L. H. BRADFORD.

(Cannot Brother Thompson loan this sacred relic to the Arkansas Historical Association? They will keep it in our new fireproof State Capitol for all time to come.—EDITOR.)

REV. A. J. WORLEY.

By DR. J. M. GROSS.

Rev. Andrew Jackson Worley was born in Montgomery County, Missouri, April 17, 1843, and passed to his reward March 27, 1913. He was twice married, first to Miss Nellie Vaughn, of Clark County, Missouri; second to Miss Lucy Brown, of Sherman, Texas. He joined the Missouri Annual Conference in 1870, transferred to the North Texas Conference in 1880, and was transferred to the Indian Mission Conference in 1889; was superannuated in 1905, having served the church as a traveling preacher on circuits,

stations and districts for 35 years. When in good health his disposition was optimistic. He thought he saw the bright possibilities and not the dark. He was a man of force and energy, and ready for any work the church had for him to do. He was widely known and had many friends.

In an early day in Oklahoma he did much hard work and endured many privations in establishing the church both as pastor and presiding elder. He was a man who felt an interest in the general development of the community in which he lived, and could be counted on to do his part either with his money or his work. His sole object was to make the world better. He had been in failing health for several years. All was done for him that skill and loving ones could do. The end came quietly. He simply fell on sleep. His devoted wife and one daughter, Mrs. E. L. Keys, and three brothers survive him. His funeral was conducted by Rev. J. M. Gross, Rev. W. D. Mathews and Rev. J. W. Seaton, and his body laid to rest in Oak Lawn Cemetery, Wynnewood, Okla., March 28, 1913.

STOP THE BLIND TIGERS.

We are now prepared to furnish first class, competent detectives to break up the blind tiger and gambling business in any town or city in the State.

The men we now have employed are reliable and will stay with their cases through the courts if necessary. They know how to make a case and get evidence that will convict.

We must enforce our liquor laws. If you need help write at once to

FRANK BARRETT,

Superintendent Anti-Saloon League.

420 State Bank Building, Little Rock, Ark.

DEATH OF REV. A. J. WORLEY.

Rev. A. J. Worley, a superannuate of the West Oklahoma Annual Conference, died at the sanitarium at Norman, Okla., at 5:00 a. m., March 27. Remains will be interred at Wynnewood, Okla., March 28. More extended notice will appear later.

J. M. GROSS.

The inadequacy of the present provision for chaplains in the United States army and navy has long been under discussion without much improvement in the situation. But there is now reason to hope that the present administration will take it up seriously.

A Committee of the Federal Council of the Churches of Christ in America consisting of Rev. Wallace Radcliffe, of Washington, and Secretary Charles S. Macfarland recently interviewed President Wilson, the Secretary of War, and the Secretary of the Navy, with memorials adopted by the Federal Council in Chicago, urging immediate attention to the matter.

President Wilson and the two Secretaries have promised to give the memorials early consideration.

The same committee conveyed the resolution of the Council urging early recognition of the Republic of China.

THE PEEP O' THE DAWN.

By Alta Waterfield.

Sometimes in the drear, early morning,
I open my eyes a wee trifle,
When waking from slumber so deep,
To get just the tiniest peep;
I feel my heart singing with gladness,
Because the night's darkness is gone;
And light creeping up through the shadows
Tells me 'tis the peep o' the dawn.

Sometimes when the shadows of sorrow
Close over my life like the night,
My soul falls asleep in the darkness,
And loses all hope of the light;
Till looking at last up to Jesus,
I find that the darkness is gone;
And light creeping up through the shadows
Tells me 'tis the peep o' the dawn.

CHILDREN'S PAGE.

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

PINKIE OF THE PLAINS.

Chapter 2.

By Ruth Carr.

"Tell me about the Indians again, Pinkie—how do they look?"

"Just like Dan—O, say, Paul, I don't like him, is he mean?"

"No, he's a good sort of a fellow but he don't like girls."

"I don't give a snap—I don't want him to like me; I'm not going to let him ride my pony when she comes."

"Are you going to get her?"

"Yes, daddy said he would send her if I would be good and mind aunt Mary—gee, but I'm glad he didn't say love Harold and Dan, cause that's two things I don't ever expect to do."

"They're not bad, but they think girls are in the way."

"Did they say I was in the way?"

"O, no, but they just don't like any girls, but I do."

"You're a dandy fellow, too, Paul—we'll be chums won't we? But we must always let Dean be in our games and rides 'cause he's a good sort of a fellow."

"What color is Dainty, Pinkie?"

"O, she's a pretty dappled gray."

"Is she gentle?"

"Aw no, I wouldn't give a cent for a pokey old gentle horse—I want one with some life in it and spirit enough to move without a whip."

"I suppose you are a good rider?"

"Topsy said I was the best girl rider he ever saw; have you any horse that you can ride with me?"

"None but the carriage horses."

"O, pshaw! Those big clumsy horses can't be good for riding. O say, Paul, I believe I'll write to daddy to send you a pony with mine—would you like it?"

"You know it, Pinkie."

"Well he has more than a hundred Indian ponies on the ranch and he wouldn't miss one, so I know he'll send one if I write for it."

"Write tonight, won't you?"

"Yes, and I'll tell him that I don't want to go riding by myself and you have nothing to ride—he'll send it, all right."

"O, that will be jolly; will he be my own pony, Pinkie?"

"Of course, silly, but you must let little Dean ride sometimes."

"O, to be sure I will."

"I wish Dainty was here now, for I'm just crazy for a ride this afternoon."

"Paul," called his mother's voice from the back door, "it is time for you

and Pinkie to get your lessons—come at once."

"Hateful old lessons—don't you hate them, Paul?"

"I don't mind much; let's go."

Slowly Pinkie wended her way toward the house. "I wish I was back on the plains riding Dainty and helping Topsy and Nick with the cattle."

She sat down to study her lessons, for it was one of the rules of this household that all lessons must be gone over on Saturday afternoon. Pinkie had been to school only two weeks, and with a mind unaccustomed to study she realized that it would be no easy thing for her to learn.

As she entered the dining room today where sat three boys pouring over their books she slammed herself into a chair and dropped a pile of books on the floor.

"Where's the history lesson, Dean?"

"It's the rest of chapter ten."

"Do you know yours yet?"

"Yes—been over it twice."

"Then tell me all the answers so I won't have to hunt them."

"What good will that do you, I'd like to know," said Dan, Pinkie's avowed enemy.

"I didn't ask you to help me, Mr. Smarty, so please keep your opinion caged."

"Pinkie, dear," spoke her aunt, "you must have a more respectful manner and try to overcome your rudeness of speech."

"Is it disrespectful to shut Dan up when he is meddling?"

"In a manner—yes—for you might have replied in a more lady-like way, and been more choice in your words."

As her aunt spoke Pinkie looked up from her book and caught Dan's eye; quick as a thought the boy winked and licked out his tongue at her. The hot Indian blood sprang to her face and without thinking what she did she threw her book violently in his face; the hard edge hit his nose and caused a stream of blood to trickle down. Without caring what she had done she sprang from the room slamming the door behind her and rushed out into the street.

"Mama you ought to whip Pinkie for that," said Dan as he wiped the blood from his nose.

"She shall be denied some pleasure; we must not forget that the child has had very little training and it will take a great deal of patience to train her to be a refined lady, but we can succeed by and by if we control our own tempers."

In the meantime Pinkie was running down the street and spying a horse hitched to a post she quickly untied the bridle and sprang into the saddle; cutting the horse with the reins he flew down the street like the wind. She didn't care where he went, so gave

him his head and kept urging him forward with the keen lash.

After riding for more than an hour she checked him up and turned round to go home.

"Better go back slower, old fellow, for you're all covered with foam and your owner might not like that—wonder if he will be mad at me?"

Before she had gone far she discovered a party of men coming toward her with her uncle in the lead.

"Looks like trouble ahead—believe I'll cut through the woods and beat them home," so reining her horse round she gave him a keen cut that sent him bounding across the country through bushes, over rocks and across the deep ravines. Glancing over her shoulder she saw the men in hot pursuit and urging her horse forward she kept well ahead of them.

"It reminds me of the races I used to have with Topsy and the other boys on the plains; I won every time, too—wonder if they didn't slow up on purpose just to let me win the box of candy," thought she as the horse sped onward like the wind.

Here she was now in another race—would she win? Would her horse hold out? "If it was Dainty I know I'd win."

Suddenly Pinkie felt a jerk but was not thrown from the saddle for she had been on many horses that reared up on their hind feet, bucked, or ran away, but she had never once been thrown, so felt sure she could stay on this time, but she had not counted on the thing the horse did. He stepped on a large stone that rolled on his foot and sent him to the ground before the girl had time to think what was best to do.

An instant later she heard a snap as if a bone had been broken in two and a blinding pain that almost made her scream told her that her fears were true. The horse sprang up immediately and dashed down the road, but when she attempted to rise she fell back in great pain and everything got as black as night.

When she opened her eyes her uncle and Harold were bending over her and had taken off her shoe and stocking.

"I'm glad we came, Pinkie, so we could help you," said Harold.

"I'm not, for it wouldn't have happened if you hadn't come."

"Neither would it have happened if you had stayed at home," said her uncle who made no attempt to conceal his displeasure.

"Where's my horse," said Pinkie, trying to rise; "how am I going to get home?"

"Be still," commanded her uncle, "your leg is broken and we will have to get a buggy to get you home."

The pain was terrible but with her Indian blood and Western training she had learned to endure it without an outcry, so when the buggy came and she was lifted into it she bit her lips and refused to utter a groan though the hot tears that rolled from her eyes told of the suffering she was enduring as they drove homeward.

(To be continued.)

Griffithville, Ark., Jan. 27, 1913.

Dear Miss Katherine and Cousins: As no one else writes from Griffithville I will tell you something about our school and churches. We have one Baptist church and one Methodist church. I go to the Methodist Sunday school every Sunday evening. Mrs. Miller is my teacher. She is a good teacher. Our superintendent's name is Mr. Patty. Our preacher's name is Brother Hughes. He is a good preacher. This is his second year at this place. We have a fine school; Mr. A. J. Garner is our teacher; there are fifty-four pupils in my room. The assistant teacher's name is Miss Estella Suttle. I have been reading the Western Methodist every week. I like it better than any other paper. I hope to see this letter in print. Well I will

close by asking a riddle: Over on the hill there is a green house, inside of the green house there is a white house, inside of the white house is a red house, inside of the red house is a lot of black negroes; what can it be? Love to all.

Cecil Patty.

Box 5.

Reed, Okla., Feb. 18, 1913.

Dear Miss Katherine and Cousins: Will you admit another little Oklahoma girl into your happy band? As all the children have been describing themselves I will. I have blue eyes, dark brown hair, fair complexion, am four feet eight inches tall, weigh eighty-five pounds. Now I guess you are all laughing at me. My papa has been taking the Methodist for a long time and I like it fine. I am going to school all the time and am in the fifth grade. I like my teacher fine. Her name is Miss Pearl Stepp. Well as my letter is getting long I will close.

Your cousin,

Bernice Tucker.

P. S. If I see my letter in print I will write again.

Ozark, Ark., March 27, 1913.

Dear Miss Katherine and Cousins: Will you accept another little Arkansas girl? My mama takes the Western Methodist. I like to read it. I am ten years old. I study the fifth grade. I have one sister and brother. I weigh seventy-nine pounds. I have blue eyes, brown hair, dark complexion. I guess I had better close, for if this misses the waste basket I will write again.

Your new cousin,

Hazel Hale.

Dear Miss Katherine and Cousins: I thought I would write a letter. I see such nice letters in the Western Methodist. I am eleven years old, have black hair, fair complexion. My mother and father are dead. I live with grandmother and my uncle. I am not going to school now; my school will start Monday week. Well, Miss Katherine, if you will be kind enough to publish this letter, I will write again.

Your new cousin,

Kathleen Gunnell.

Grady, Ark., Feb. 22, 1913.

Dear Miss Katherine and Cousins: Will you let another little Arkansas girl join your happy band? I am eight years old. I go to school. My teacher's name is Miss Edith Jackson; I like her fine. My papa takes the Western Methodist. I love to read the Children's Page. Uncle Bob, I like your letters fine. I hope you will write again soon. If I see this in print I will write again.

Your new cousin,

Cornelia Kirkley.

Imboden, Ark., Feb. 22, 1913.

Dear Miss Katherine and Cousins: I have just written once before, and it was in print. My grandma takes the Methodist and I enjoy reading the Children's Page. Come on boys and girls, let's fill this page full. Don't let it be the blackest page of all. How many like to go to school? I do for one. I have two teachers; their names are Miss Effie Kell and Mr. D. C. Bishop. Come on, Arkansas girls and boys, don't let the Oklahoma boys and girls beat us. I will let you guess my age. It is between ten and fourteen; the one that guesses it will receive a postal. Oh, say, today is Washington's birthday. I will close for this time by asking a riddle: White come out of white to call white to run white out of white.

Yours truly,

Virgie Weir.

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SECOND AND MAIN STS.

LITTLE ROCK, ARKANSAS

Woman's Missionary Department

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

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West Oklahoma Conference.....Mrs. R. S. Satterfield

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

WOMAN'S MISSIONARY SOCIETY, ARKANSAS CONFERENCE.

The 13th of May will soon be here and I fear some auxiliaries have forgotten to elect delegates to the annual meeting in Clarksville, May 13th. If the auxiliaries expect to keep in touch with what is being done within our Conference and by our Council, it is necessary that a delegate from the auxiliaries attend the annual meeting. If any auxiliary does not care enough for the cause to keep in touch with what the Conference as a whole is trying to do, it is sustaining a loss, and the Conference is being weakened by it. Your vote and opinions and above all, your prayers, are needed to make the work of the Conference effective. Then, if one comes in the right spirit, there is inspiration and power to be gained. Think of what happened when "the day of Pentecost was fully come," and "they were all with one accord in one place." The trouble in an annual meeting always begins when some one is not in accord. Some woman becomes offended because her ideas are not endorsed by a unanimous vote; or because some woman opposed her or ridiculed her views. These things are disconcerting, and are calculated to wound our self-conceit and hurt our pride. But I promise you, if you will just talk to God about it and not to the other women, you will be rid of the pain and the other woman will be helped. I have always gained as much, if not more, by praying for those who have hurt or harmed me, than by praying for myself. Often when I have prayed God to open their eyes and let them see the error of their ways, my own eyes have been opened and I've seen some of my own errors. Let us come together this year with a firm determination to seek only the advancement of the kingdom of God. Don't bring a grievance with you, come willing to serve and be served, and we may yet be able to do great things for God.

Mrs. Tolleson cannot attend the

Don't Dope With Calomel



Swamp Chill and Fever Cure Takes the Place of Calomel, Swiftly Banishes Chills, Fever, Malaria, Ague, Colds and Grip.

Why shake with an attack of chills oneminate and burn up with a raging fever the next when you can cure yourself so easily? All you need do is to go to your nearest druggist and buy a 50 cent bottle of Swamp Chill and Fever Cure. It will do the work thoroughly in three days—break up the chills, drive out the fever and make you feel spry and hearty. This wonderful remedy acts with marvelous quickness, almost like magic! You begin to feel better from the very first dose and you keep on feeling better every day. Swamp Chill and Fever Cure leaves no bad after effects as it contains no arsenic or other dangerous drugs. It is an agreeable tonic syrup and no purgative is required in connection as it acts directly upon the liver and bowels, cleaning them gently, and thoroughly removing the trouble. For grip, malaria and colds, it's the quickest and surest cure on earth. No home can afford to be without Swamp Chill and Fever Cure. You should keep it on hand constantly as it is an absolutely safe and reliable remedy and will save many dollars in doctors' bills. So don't fail to buy a bottle today. Costs only 50 cents at all druggists—or send 50 cents to Morris-Morton Drug Company, Fort Smith, Ark., and they will supply you Your money back if it fails.

Board meeting this year and I am to go in her place. Pray that I may get much to bring back to you, and that the Board meeting may be blessed with such an outpouring of the Holy Spirit that our whole church may feel its power.

Lila G. Rollston.

OUR MOTHER IS GONE.

A feeling of inexpressible sadness and loneliness fills one's mind and heart when he realizes that his first best friend has gone hence. So felt one sister and four brothers, and a great host of other relatives and friends when "upon the first day of the week, very early in the morning" of April 6, their dear good Mother finished up her life's work of useful toil and service and crossed over into the new Eternal Sabbath. She was eighty-one years old, had been a devout, consistent Christian from childhood, and a member of the church, "in whom there was no guile," for sixty-five years, and more. She was the most unselfish, charitable person this writer, her eldest-born, has ever known. Her life was literally given, and joyfully, too, for others. The hundreds and thousands who came in touch with her beautiful life will with her children, "rise up and call her blessed."

She walked the lonely vale of widowhood for more than forty years; heroically met the battle of life; raised two families, her own and that of a deceased daughter. She fought the last battle bravely, submissively.

So when on tomorrow we lay her tired body to rest in the cemetery at Granbury, Texas, with others of our sacred dead, we shall do it, not as those "who have no hope," but, as those who with an eye of faith penetrate the dimness and darkness that veil the future, and with the songs of triumph in hearts, we shall declare "our mother is gone" but not dead. She lives evermore and we shall see her again.

W. J. Moore,
Of Sulphur, Okla.
At Granbury, Texas.

HOT SPRINGS METHODISM.

Present at the meeting, April 7: Steel, Monk, Forsythe, Dean, Robertson and Keadle, making reports as follows:

Ditterline had a good prayer meeting at Tigert Memorial Wednesday night. He was at Oaklawn Sunday morning and night, Presiding Elder Scott preaching at night, holding communion services and quarterly conference, with good congregations, especially at night. Murray and Peterson exhorters, held his services at Tigert Memorial morning and night. One addition by letter at Oaklawn at night.

Robertson reported an interesting prayer meeting, with Keadle conducting it at Park Avenue Wednesday night. Fine Sunday school with interest increasing; large congregation and communion service in the morning; splendid League meeting in the afternoon; full house at night and a real good service indicating spirituality and enthusiasm.

Monk reported that his prayer meeting was the best he has had since coming to Central Church, not simply in the number present, but in interest. His League is also doing a great work, while the Sunday school seems to be increasing in interest and moving with

STATEMENT, COMPTROLLER'S CALL The State National Bank of Little Rock

LITTLE ROCK, ARK.

AT CLOSE OF BUSINESS SEPTEMBER 4, 1912

RESOURCES.	LIABILITIES.
Loans and Discounts.....\$1,782,181.89	Capital Stock.....\$ 500,000.00
U. S. Bonds and Premiums... 305,000.00	Surplus and Net Profits..... 56,865.48
Other Stocks and Bonds..... 147,622.52	Circulation..... 800,000.00
Real Estate, Furniture and Fixtures..... 42,655.50	Bills Payable..... 500,000.00
Stock in State Bank Bldg Co... 165,000.00	DEPOSITS..... 1,715,604.13
Five Per Cent Fund..... 15,000.00	
Cash and Due from Banks.... 615,079.77	
Total.....\$3,072,459.59	Total.....\$3,072,459.59

THE ABOVE STATEMENT IS CORRECT.

W. H. GARANFLO, President

R. D. DUNCAN, Cashier

COMPARATIVE GROWTH IN DEPOSITS

Deposits September 4, 1910.....	\$1,094,804.90
Deposits September 4, 1911.....	1,424,699.19
Deposits September 4, 1912.....	1,715,604.13

alacrity. He had great crowds at both preaching hours and for the first time since his pastorate here he had a larger crowd in the morning than at night. He had sacramental services morning and night, receiving one member by vows.

Forsythe was at Rockdale Sunday, his smallest congregation. He has a fine traveling prayer meeting at New Salem, with real spiritual services every Friday night, also a good prayer meeting at Morning Star every Sunday night except on preaching days there. He has two Sunday schools doing fairly well on the circuit. He has splendid congregations at Lonsdale where he expects to build a church this year.

Dean's League held a splendid service in place of regular prayer meeting on Wednesday night. 207 in Sunday school. Scott preached for him in the morning and conducted communion services. Both morning and night services were reported to be fine, with one accession by letter and one forward for prayer at night.

Steel assisted in the services at Third Street in the morning and at Central at night. Keadle was at Tigert Memorial his old charge, in the morning, uniting a couple for life in the afternoon and worshipping at Oaklawn at night.

O. H. K.

POSITION WANTED.

A young man, ambitious, strong and capable and who has taught for seven years with the best success, desires a good school some place in Arkansas. Most of his work has been that of High School. Can furnish the best of references. If you are in need of such a man, write Wilton, Ark., Box 23.

PINE BLUFF METHODISM.

Present: Moody, Menard, Moore, and Harrell. Brother Menard led in prayer.

Lakeside, Moore—Good prayer meeting; fine Sunday school, with the largest attendance we have ever had. Good congregation at the morning hour and a packed house at night. Leagues are doing well.

Carr Memorial, Moody—Splendid prayer meeting, and a large Sunday Sunday school, with several new members. Preaching services well attended on Sunday. The League is doing some fine work now, looking forward to our protracted meeting which is to begin on the third Sunday in this month.

Hawley Memorial, Menard—Everything is moving on well with us. Prayer meeting well attended; Sunday school growing; the League is making headway also. Good congregations on Sunday.

First Church—A reception was tendered the pastor and his family on last Wednesday evening following the prayer meeting, which was enjoyed by all, and most of all, by the pastor and family.

Services on Sunday were good and well attended. Both Leagues are doing

splendid work. The largest Sunday school we have ever had.

J. W. H.

TEXARKANA, ARK.

Preachers met in First Church study. Present: Cummons, Thomas, Henderson. Prayer by Thomas.

College Hill—Brother Sproule preached for Brother Seay, who is still in bed. Congregation is rallying to sick pastor beautifully.

First Church, Thomas—Had a full week. Average congregations yesterday. Good interest. Prayer meeting good. Four accessions.

Fairview, Cummins—Services interesting yesterday. Large commencement. Church conference at night interesting and helpful.

Texarkana District, Henderson—The District is making progress. James Thomas, Sec'y.

ARDMORE DISTRICT.

Please announce Ardmore District Conference will meet at First Church, Sulphur, on the evening of April 23rd and continue through the 24th and 25th.

Licensing Committee: J. M. Gross, R. A. Crosby, J. D. Seaton.

Committee on Orders—W. A. Govett, G. W. Lewis, T. F. Gofford. W. U. Witt, P. E.

NOTICE.

To the Pastors of the McAlester District: Our District Conference will meet at Coalgate April 22, 1913. The pastors who can do so, will confer a great favor upon us, by writing to us, and telling us how many delegates to expect (I know how many you are entitled to). I am anxious to know as near as possible how many to expect. We want to make your stay with us as pleasant as possible, and you can help us by writing now.

J. E. Vick, Pastor.

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, Arkansas.

VIOLA, ARK.

We bought a little home at Viola and got moved last week. Yesterday morning, the 5th, was my birthday—sixty-two years old. Last night we were stormed by a crowd numbering eighty-three, coming in wagons, on horseback, and some on foot-back, and called to stay all night. I invited them in and they came in as long as we had standing room and the old kitchen table was loaded. We had some good singing and a few prayers and Sister Hall and I were left alone. May the Lord bless the Viola Mission this year and help us to do a good year's work.

F. E. Hall.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

"C" AVENUE, CAPITOL HILL, OKLAHOMA CITY.

Dear Methodist: I write to report progress at "C" Avenue. Bishop Candler was kind enough to transfer me to East Oklahoma Conference and Bishop Mouzon was kind enough to give me this charge so I could be near a specialist for the treatment of my ear. The people received us kindly and have showed us much consideration since our arrival. The stewards over my protest increased the salary over last year. A good congregation greeted me at the first service and has grown in number and interest month by month. We closed a very good meeting last Sabbath. 40 conversions and 30 additions were the visible results of the meeting. I had received 20 before, making a total of 50 since conference. The Lord has been good to us and some of the very best people in the city have come to us and more will come.

Brothers Cassidy and Kerby assist in the meeting and did capital work. Cassidy is a gospel preacher. He believes in the power of the gospel and has no clap trap methods. He is plain, positive, persistent and insistent in his presentation of Jesus Christ as the only hope of salvation and never tires of persuading men to be saved. Kerby is an evangelist of song and sings with intelligent, intense earnestness and is a fine personal worker. These men of God make a first rate team of evangelists and no church can fail of great benefit that will stand by them and co-operate with them.

Finances are much in arrears but my friends landed the Chaplaincy of the Fourth Legislature for me, so we have kept out of debt. I greatly appreciate the kindness of my friends in securing this place for me and have greatly enjoyed my association with the members of this body. They have been universally courteous to me and I am closely associated with Rev. W. D. Matthews, who is Chaplain of the Senate. It is good to be with him and enjoy his fellowship. My people have been greatly encouraged by the forward move this year and we hope to close the year far in advance of where we now are on all lines. Say to the brethren, I am at my post and doing my simple best. I rested last year and while I was resting I preached 90 times, held three meetings, traveled 6,000 miles and one thousand of that was in auto. I don't like resting, so

I insisted on a small charge. You can't know how glad I am to be back in the work and will never know until you have to stop. My general health is perfect and but for my ear trouble I ought to do the best work of my life. I am on the second round of pastoral visiting.

Dr. Peterson, our new presiding elder is a Texas man and has entered on his work with his accustomed intelligence and intensity. He is a man of a clear head, warm heart and great soul. Our people are delighted with him both personally and as a preacher. He preaches the gospel with great power and acceptability to all the people and a sweeter spirited man is not among us.

Brother W. D. Salter labored well at this place last year and I am building on the foundation he laid broad and deep. This is not a rich people, but they are proving faithful and will come more and more to the fore as the years go by.

I am in love with my work and with the brethren. I am praying to love men more and more as the years go by. I would not love God less but I would love men more and thereby prove my love for God. God bless the work and the workers. I would say one more thing to the younger brethren, work while you can. You have a great gospel to preach and any man should be ashamed to preach it less than grandly, gloriously. Amen.

W. M. P. Rippey.

Better and safer than calomel—Swamp
Chill and Fever Cure. Instant relief. At
druggists.

IDLENESS OR INDUSTRY?

"I think doing dishes is the greasiest, meanest work in the world," said Mabel, while a great tear ran down her cheek and splashed off into the dishpan. "Here Anna Richards and I had planned to have the finest time, and now it will be school time before these poky old dishes are done!"

"That's nothing to what I have to do," said Robert from the doorway—"feed the chickens and pick the beans and run all manner of errands from morning until night. There's just no end to my work," and he heaved a self-pitying sigh.

"And I have to go to the pump 'steen times," said little Benny, "ist when I wants to play."

"It's a shame we all have to work so hard," said Mabel. "Going to school is enough, and I don't think it's fair to make us work like this."

"I don't either," said Robert stoutly. "And I don't neizer," said little Benny.

"Come here a minute, children," called mama from the other room, and her voice had a tone of pain in it that some way made them ashamed of themselves. "I am sorry indeed to have you speak like that about the little tasks I have asked you to do to help me. But since that is the way you feel, you may take off your apron, Mabel, and you may all go out to play and leave the work to me."

Wasn't it strange that when they were given the play time they thought they wanted so badly, nothing seemed to be any fun? Robert tossed his ball aimlessly and looked back remorsefully at the hungry chickens; Benny sat on the back steps swinging his fat legs disconsolately: while Mabel found her chum, Anna Richards, doing up her breakfast dishes and singing away so merrily that Mabel crept guiltily away without even mentioning the fun they had planned.

The school bell rang at last, and, greatly relieved, Robert and Mabel started briskly off, leaving little Benny alone.

"I'll do and dit mama a nice, cool drint," he said to himself, forgetting for the moment what his mother had said; and bursting into the kitchen

Southern Methodist Handbook

FOR 1913

As the yearbook of the Methodist Episcopal Church, South; as a collection and condensation of the vital facts scattered through the annual journals, reports, bulletins, etc., of the Methodist Episcopal Church, South; as a hand-book on the religious world, it is

A VERITABLE TOOLCHEST FOR METHODISTS

This Is the Book You Need from January to January

"THE PRICE?" you say. It is only 25 cents, post-paid. Order now.

SMITH & LAMAR

Nashville, Tennessee

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Scott's Magic Lightning Liniment

(Formerly Bottled Lightning)

The greatest ANTISEPTIC and PAIN KILLER on Earth. Used internally and externally. Food for man or beast. Hits the spot every time.

Eudora Cholera Cure

Never fails to give prompt relief in Flux, Diarrhoea, Cramps and Pains.

Berry's Camphol

The ideal remedy for Chapped Hands, Headache, Coughs, Colds, Neuralgia, Piles, Rheumatism and Muscle Pains.

Scott's Cough Syrup

Relieves Coughs, Colds, Hoarseness, Throat and Lung Troubles.

The above remedies are manufactured here in Little Rock and every package is guaranteed to give satisfaction, or money refunded. As they are a home product I ask you to give them a trial, and, if found as good as the rest of other brands, give me your trade and help establish a home enterprise.

Dr. S. A. Scott

DRUGGIST

1800 Wright Ave., Little Rock, Ark.

where she was still at work on the dishes, he said: "Mama, don't you want a nice, fresh drint?"

"Yes, indeed; but I couldn't let you get it for me," said mama, laying down her dish towel. "So I must go myself." And taking up her bucket, she went into the yard. Now it had really been Benny's delight to do this errand—how great a delight he had never realized before—and it was a very sober little boy who looked up into mama's face when she came back.

At noon, as the children sat playing jackstones on the front porch, mama came out with a market basket in her hand. "I forgot until just now," she said, "that we need a few things from the grocery. You can tell papa where I am, and that I am sorry to make dinner so late."

Robert half rose to his feet, then a quick flush overspread his face, and he promptly sat down again.

That evening mama came into the library where the children sat a full hour later than usual. "I am sorry I cannot tell you a story tonight," she said, "but the chickens had to be tended to and the kitchen work to be done, and now I can only hear your lessons before bedtime."

The children sat in silence for a moment; then Mabel threw down her speller with a loud thud, and ran and threw her arms about her mother's neck. "You look too tired to do anything, dear little mother," she said. "Take us back—do take us back and let us work for you. Honestly and truly we want to!"

"I never felt so mean in my life," said Robert, flushing at the very thought, "as when I saw you leave your dinner work and start off to the grocery with a big, lazy boy sitting right on the porch."

"And me wants to dit you tool drints—yes, me does," said little Benny, the tears flashing into his brown eyes.

Mama held out her arms and gathered all three children into a loving

embrace. "I know you want to help me, children," she said, "and of course you shall. But I wanted to show you for one day how it would be if one person did all the work and the rest had all the play. God has given us all some good, wholesome tasks that really make us better and stronger and happier for doing them, though sometimes they do seem a little hard; and when one of us neglects his share, it is sure to make the burden fall too heavy on some one else. You will not forget that, will you?"

"I should say we won't," said Robert.—The King's Builders.

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.

DO YOU WANT TO GO TO FLORIDA?

We have a friend who desires to exchange about \$16,000 worth of good rent-producing property, consisting of a store, flats and a residence in Jacksonville, Florida, for good rent-producing farming lands in Arkansas. This Florida property is now bringing \$140 per month rental, and is increasing in value. You need not write us for any further particulars—we have none other than here stated. But if you are interested, write us, and we will send your letter to the Florida man, known to us as an honest man.

Anderson, Millar & Co.

OBITUARIES.

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

IN MEMORIAM.

David P. Saxon, the subject of this sketch was a native of South Carolina, being born and reared at Laurens Court House, Laurens District.

He was educated at Erskin College, taking an M. A. degree, also a course in law. But having a stronger love for the mercantile business, he went to Wetumpka, Ala., and embarked with an uncle in that avocation. He was here two years, after which he came to Arkansas where he remained till the call of his country in 1861. He was among the first to enlist in the Third Arkansas Regiment and was true to his colors throughout the struggle. He was at the battle of Shiloh, Corinth and siege of Vicksburg.

The close of the war meant a new beginning. The ravages of war left him stranded, so he turned his attention to farming and settled near the northern boundary of Union county, Ark., where he lived until October 20, 1912, when the Death Angel called him to a brighter home above. His was a life of activity. Being blessed with a strong constitution, he enjoyed good health till the last few years when man, the greatest mechanism of God, gave way to the ravage of three score and twenty years. He was endowed with a keen perception, a strong will, an exhaustless energy, sound judgment, an undaunted ambition—in all a brilliant mind—a character as firm as the rock of Gibraltar. He was ever an advocate of right and denouncer of wrong. Truth, honor and uprightness stand out as monuments to his life and beacon lights to us, who are left behind.

He was a staunch Mason and a loyal Methodist. February 9, 1858 he was married to Medora Reeves, who preceeded him to her eternal home just five months. To them were given five children, nine of whom are left to mourn their going away: Mesdames B. T. Loney, D. R. Young, M. J. Goodwin and B. R. McClannahan of Smackover, Ark.; C. L. Saxon, Griffin, Ark.; E. F. Saxon, Tucumcari, New Mexico; W. W. Saxon, Mountain Park, New Mexico; Dr. R. L. Saxon, Little Rock, Ark.; and Mrs. P. E. Murphy, Junction City, Ark.

Dear sisters and brothers, while we are shrouded in this deepest grief of our immeasurable loss, may we not forget to praise, "Him who goeth and who taketh away," for the gift of such parents and the promise that we may meet them in the sweet by and by, where partings are no more.

A Daughter.

Sensational Methods

of advertising and bold promises to cure every ailment, are not resorted to by the manufacturers of

BOND'S LIVER PILLS

Such methods are left to the struggling tradesmen in their grand "Bargain Sales," and to the newly fledged medical candidates, with their "wonder working," but alas! unknown "remedies."

BOND'S LIVER PILLS are no experiment. They are honestly and skillfully prepared from the best known agents, without regard to cost or trouble.

They are gentle, safe and satisfactory laxatives, intended to relieve the ailments arising from torpidity or engorgement of the liver or the bowels.

Headaches, Sour Stomach, Neuralgia, Colds, Billiousness and Constipation cannot linger if Bond's Pills are properly used.

Take just ONE pill at bed time; you will usually WAKE UP WELL!

All druggists, 25c.

ROBINSON.—On the 22nd of February the angel of death called from his home, J. W. Robinson, of Keota, who was stricken with pneumonia some four weeks. Mr. Robinson was born in Madison county, Ark.; was deprived of a father's tender care while quite small; was reared by a widowed mother. Not seeing inviting fields in his home county, he came to Caulksville, Ark., and there sought and found employment with Mr. Weldon, and by his steady habits and kindness he won the confidence and respect of all who knew him. At the age of twenty-one was married to Miss May Cheek of that place, remaining in Arkansas for about two years. He came to the Indian Territory, now Oklahoma, located at Cowlington. He, with Mr. Nathan Stein, now of Ft. Smith, as partners engaged in the mercantile business at that place and the firm was the leading firm for a number of years. But when the little town of Keota sprang up, he removed to that place and has been doing a prosperous business there. At the time of his death he was president of the Bank of Keota, but at the age of 52 was called to rest, leaving a wife and six children, three of whom were married, four sisters and one brother. These with a number of relatives and a host of friends to mourn for him and miss his pleasant smile, tender care, and kindness. To learn the esteem in which he was held was to look at the large procession of friends, that with sad faces, followed him to his last resting place and the abundance of floral offerings that covered his casket. The funeral services were held at his own home. Rev. Lilly of the M. E. Church, South, officiating. He was a member for several years. Oh sad home and sorrowing ones, weep not as those who have no hope. Husband and father has only gone on before, live as he has taught you and we think at the pearly gates when the portals are thrown open. Papa will be there to meet his loved ones in that sweet by and by. E. V. Russell.

HOWELL.—Oscar, son of Walter and Mabel Howell, was born February 19, 1898, and died at the home of his parents, near Almyha, Ark., December 20, 1912. Oscar was one of the most manly and promising boys it has ever been my pleasure to meet. He was an obedient and home loving boy, and his devotion to his parents was of the deepest and purest type, being manifested in his eagerness at all times to please them. During my four years pastorate of the church he attended, I was a frequent visitor in his home, and never did I see him in the least out of humor, but on the contrary he was always kind and courteous. When at church he always occupied a front seat, and paid marked attention to the sermon, and no old saint ever behaved more becomingly. We can't understand why the Lord should cut short such a promising life, but we know he doeth all things well, and bow submissively to his will. May "the Father of mercies, and the God of all comfort" comfort Brother and Sister Howell in this their great bereavement in this prayer. J. T. Rodgers.

Murfreesboro, Ark., March 10, 1913.

RHYNE.—At Ben Lomond, Ark., on January 26, 1884, there came into the home of Mrs. Allie Rhine and her husband a bright, sweet little girl, and they chanced to give her the appropriate name of Pearl. At a meeting held by the writer in 1895, Pearl was converted and joined the Methodist church, and from that time until transported to the church triumphant, February 26, 1913, she had lived a noble Christian life. She was a bright, cheerful, loving girl; many of her schoolmates of twelve and thirteen years ago, remember her at Arkadelphia Methodist College. She was married to Dr. Q. B. Buford October 6, 1906. She leaves three small children, (the babe two months old) of her own, and a step-daughter about ten years old, a broken-hearted husband, one brother, two sisters, a mother, grandmother, and a host of other relatives and friends, who are bowed with grief over the tragic death that has taken away one so good and faithful, and useful. She died in the Pine Street Sanitarium at Texarkana, Ark., from the effects of burns received about three weeks before; was

Galloway College

Searcy, Arkansas

the largest school for women in the State, is just beginning a campaign to raise \$225,000 to equip itself more fully for meeting the educational needs of woman's life. Let every man in Arkansas do a man's part toward building at least ONE GREAT SCHOOL FOR THE COMPLETE EDUCATION OF OUR YOUNG WOMEN.

With a record of twenty-five years, Galloway now offers

1. An atmosphere of purity and inspiration
2. A well-ordered A. B. Course
3. Instruction in Expression, Music and Art under teachers of long experience and recognized talent
4. A Boarding Department that serves good food, well prepared.
5. One of the best wells of sulphur water in Arkansas.

WE WANT NO BAD GIRLS: if enrolled by accident, they will not be kept. If you wish careful training for your daughter, let us educate her.

For catalog or information, write to

J. M. WILLIAMS, A. B., President

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for \$250 to \$2,000. Benefits payable at death, old age, or disability. \$130,000.00 paid to widows, orphans, and disabled. \$21,000.00 reserve fund. Write for rates, blanks, etc.

J. H. SHUMAKER, General Secretary, Nashville, Tenn.

buried at Ben Lomond, Ark., March 3, 1913. At the request of the family the funeral was conducted by the writer and the large concourse of people who followed her to the grave indicated how much she was loved. Most of the preachers in the Little Rock Conference remember Brother W. I. Beck of Ben Lomond, grandfather of the subject of this obituary. May God in his great mercy and goodness sanctify this seeming great affliction to the good of us all and keep us unto life eternal, is the prayer of one who loved her. J. H. Bradford.

HOLLAND.—On February 25, 1913, a dark cloud of grief was cast over our little town of Hartman by the death of W. B. Holland, one of her best and most useful citizens. Brother Holland was born March 13, 1873; was married to Miss Nora Cherry September 18, 1902. To this union was born two little girls. The baby, Imogene, preceded her father to the glory land about five months. The other little girl, Willine, still lives to comfort her mother and grandmother. Brother Holland professed religion and joined the M. E. Church, South, when quite young. He was a quiet but faithful member of the church which he loved. He was regular in his attendance at Sunday school and church, hardly ever absent except on account of illness. On Christmas night he was taken down with pneumonia, but recovered from this attack and was able to attend the revival meeting at this place, in which he manifested a great interest. On February 18 he was again stricken down with pneumonia, and February 25 his spirit took its flight to God who gave it. Thursday afternoon in the presence of a large number of sorrowing relatives and friends, services were conducted at the Hartman church by the writer, after which the remains were interred at the Oakland cemetery at Clarksville.

Brother Holland is gone but not forgotten. He will be missed but will long live in the hearts of a host of friends. He leaves a father, a wife and a little daughter to mourn their loss. Look up, dear ones, to one who is able to comfort in these hours of affliction and grief. He cannot come back to us, but we can go to him. Brother Holland was a faithful son, husband and father. May we all look forward with rejoicing to the time when we can meet him that throng who have had their robes washed and made white in the blood of the Lamb.

R. A. Robertson.

WARRICK.—After several weeks' illness, Brother Drew C. Warrick passed from earth to his final reward, March 3, 1913. For many years Brother Warrick had lived in this community and was well known and

had many friends and a host of relatives who mourn his departure. At the time of his death he had reached the age of sixty-nine years, two months and twenty-six days. He is survived by two sons and three daughters, all of whom are of mature age and have families of their own, and all but one were present when their father passed away. He had been a member of the Methodist church nearly all of his life. In the beginning of his last illness he seemed to understand that the end was near and adjusted everything for his going. He told those who waited by his bedside that he was ready and that everything was clear, that he was going home to heaven. When the last moments drew near he bade adieu to friends and loved ones, who had gathered to be with him, then closed his eyes and gently and quietly fell on sleep. We laid his body to rest by the side of loved ones who had preceded him. We buried him in Warrick's Chapel cemetery, four miles west of McGehee, Ark., to await the morn of resurrection and the gathering of the saints redeemed.

J. B. Sims.

PERDUE.—Sister Cora Perdue was born in Port Lawns county, Ala., January 15, 1864, and died at her home in Union county, Ark., near Bethel church, March 4, 1913. She was forty-nine years old; the mother of one child, a sweet little boy, who still survives. Sister Perdue's illness was of long duration and her conditions were complicated. She was confined to her bed the most of the time for three years, four months and nine days. Her troubles seemed to baffle the skill of our best doctors. She was a member of the Methodist Episcopal Church, South, a devout Christian and bore her afflictions with patience, only waiting the end to come. She leaves a husband, one child, and five step-children to mourn her loss. May God help the bereaved family in these dark hours of trouble and may they all live true to God and some bright day meet this loved one around the throne of God.

Her pastor,
J. C. Williams.

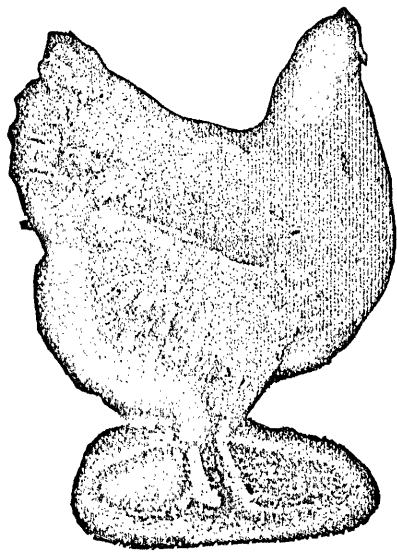
"LEST WE FORGET."

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

MEDLOCK.—Constantine H. Medlock was born May 17, 1835, in Hardean county, Tenn.; died in Benton, Ark., January 10, 1913; age nearly seventy-eight years. He married Mrs. Nancy J. Carpenter in 1855, who died in 1863. In 1864 he married her half-sister, Miss Maria L. Smith. He moved to Arkansas in 1859, and settled in Saline county and resided there till his death. He served in the Confederate army first as General Fagan's escort. After the battle at Helena he was assigned to Co. B, in Col. Crawford's (Ark.) Regiment of Cavalry, which operated in Missouri, Arkansas and Texas, holding the rank of sergeant, afterwards as forage master. He was in the battles of Helena, Poison Spring, Perry Grove, and Jenkin's Ferry. He surrendered in Texas at the close of the war. He was a Mason. He was a member of the M. E. Church, South. Many Methodist preachers have been kindly entertained in his hospitable home. He leaves a wife, two brothers and a son. On a lovely Sabbath afternoon old Confederate Veterans filled up his grave. "Peace be to his ashes." A large crowd of his neighbors and good friends attending. His old friend, this writer, aided by Rev. Mr. Barr, pastor of the Presbyterian church at Benton, James M. Cline.

Ark., officiated.

HUGHEY.—On last Tuesday evening, February 25, at the home of her grandson, Wm. Hughes, Mrs. Elizabeth W. Hughey passed away, having attained the ripe old age of eighty-seven years and three months. Sister Hughey was born at Rowan, N. C., February 13, 1825, and came to Arkansas in the year 1860, settling upon a tract which is now the present site of Swifton, Jackson county. She professed Christianity in her girlhood days and became a member of the Presbyterian church, to which she belonged till coming to this State, when she joined the Methodist and became one of the charter members of the Swifton church, and being the only one of these surviving. For the last eighteen or twenty years she has been residing with her grandson and daughter, whose faithful hands and loving care attended her to the end. Sister Hughey was loyally devoted to the church and even in her hopeless days found joy in sharing her means for its support. The Christian religion was everything to her and bore her assurance of triumph in the last moments of her life. A host of friends will remember her life with pleasure and pray a blessing upon its influence; and the monument which she erected by her life will not fade nor crumble but shall endure forever. The remains



White Orpingtons

Largest Clean Legged Fowl in Existence.

EGGS FOR HATCHING.

From Pen No. 1, \$3.00 per 15.
From Pen No. 2 and 3, \$2.00 per 15.
Pen No. 1 contains my Little Rock Show prize winners.

F. S. Hezekiah

1015 West Twelfth Street,
LITTLE ROCK, ARKANSAS.

were laid to rest in the Arnold Cemetery Thursday morning, February 27. Her pastor, Vander T. McCaffrey.

RYASON.—Brother Milton Jaster Ryason, an old, honored and greatly loved citizen of Poinsett county, is no more among us. He was born in Henderson county, Ill., January 1, 1842, and was taken to his home in heaven from his home in Pointsett county, Ark., February 19, 1913. Between these dates, birth and death, covering a period of seventy-one years and a few days, we have the life of our dear brother. He removed to Arkansas in the year 1887. Professed faith in Christ in 1893, and joined the Methodist Church, South, at Pleasant Valley, under the ministry of Rev. John Edison; served on the official board for two or three years before his death and remained a faithful member of the same until God transferred him to the Church triumphant. He leaves a wife, four children, three daughters and one son, and many friends to mourn his departure. Brother Ryason was a bright, happy Christian, interested in all that pertained to the highest good of the people. He loved the church, and never engaged in anything that would be detrimental to him. He leaves a rich heritage to his relatives, church and the people among whom he lived.

Joe A. Stephens, Pastor.

BLACKBURN.—Mozelle, the daughter of Rev. and Mrs. R. T. Blackburn of Checotah, Okla., was born in Smithville, Texas, August 28, 1896; died of appendicitis at the Oklahoma Baptist Hospital in Muskogee, Okla., on Easter Sunday, 1912. Mozelle was converted and joined the Southern Methodist Church in her seventh year. She was a consistent member thereof until the time of her death. She had a brilliant mind for her age, and was energetic and studious, making friends easily and holding them permanently. She dearly loved to be with the aged and many of them had cause to bless her sweet face and cheery voice. She was specially gifted in music and cheerfully gave her service to the Sunday school or League or church services. The last service she rendered on earth, was to practice the children on Wednesday evening before Easter Sunday for the Easter service of the following Sunday. She left the church singing "In the Sweet Bye and Bye." Next morning she was unable to go to school. Friday she grew rapidly worse. She was hurried to the Hospital and every effort made to save her life, but nothing could be done. She said to me, "Papa, don't let mother cry; I am all right; I am ready to go." She talked calmly with her mother, whom she had always made her confidant and companion, about death, and assured her she was ready and willing to go. Her life in the home had proven the truth of her words. Nearly a year has gone since she went away. Our hearts are reconciled to the will of God, but our hearts are often heavy, we miss her so. Mother, when the evening shadows come thinks of other days when her heart was confronted in the future she builded for her daughter, dreaming how she would pour all her own unrealized ambitions into her other self and live again in her.

I miss her. She used to come in from school, put away her books, and making me put aside mine, sit in my lap and talk of the future. Yet we do not mourn as those who "have no hope." The Lord of the Easter Time will safely tend our child and we shall "greet her again in the morning."

Her Father.

Cures Old Sores, Other Remedies Won't Cure. The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

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 Little Rock needs it.

A. C. MILLAR,
Conway, Ark.

COOK.—Susannah Tennessee Summitt was born in Webster county, Mo., March 10, 1860; became the wife of J. H. Cook in 1877; fell asleep in Christ on February 11, 1913. A "short and simple annal," yet how much is included between, only the great Father knoweth. Sister Cook was converted when only a young girl and became a member of the Lutheran church; about fifteen years ago she joined the Methodist Episcopal Church, South, and lived a consistent Christian life and a faithful member of the church until she was transferred on high.

There were twelve children born to Brother and Sister Cook, ten of whom—with the husband—survive the deceased. There are also five brothers and four sisters left behind in the race for the "better land."

The last illness of Sister Cook was long, tedious, painful; yet through it all she maintained a beautiful spirit of cheerfulness and Christian fortitude. Her trust was fixed on Christ, and she gave no uncertain sound in her testimonies of His saving and keeping grace.

A faithful and devoted wife and mother, a lover of her Christ and His church, a good neighbor—she has gone on high. Let us cherish her memory, emulate her virtues, and think more on her present abode, as thitherward our feeble, faltering steps we turn.

Her pastor,
S. X. Swimme.

Swamp Chill and Fever Cure takes the place of calomel. All druggists.

MEETING AT VAN BUREN.

A great meeting has just closed at Van Buren. The meeting began March 16, and ran for two weeks, and forty-three have already been received into the church. The pastor was assisted in the preaching by his brother, Rev. Jefferson Sherman of Greenwood and the singing was led by the choir of the church.

From the first service the interest was extraordinary and continued to grow until the close. In the beginning of the meeting the town was districted and seven prayer meetings held in the seven districts each afternoon at 3 o'clock. These services proved of great help to the meeting and a blessing to the town as many attended them who could not get to the meeting.

Rev. Jefferson Sherman did us some splendid preaching, simple, thoughtful, convincing and our people highly appreciated his service.

Easter Sunday was the great day. It was the second Sunday of the meeting and we made it "Decision Day" in the Sunday school and it was an inspiring sight, after an address of twenty minutes by the pastor before an audience of 287 pupils present, besides visitors, the call was made for decisions and from 75 to 100 came forward and knelt at the altar to give their lives to Christ. Old and young, men and women, wept and rejoiced together. I want to say that after a ministry of twenty-four years this was the greatest day in my ministerial life.

The meeting closed only because the Presbyterians just a block away were announced to begin on that day and we trust the great work will go on.

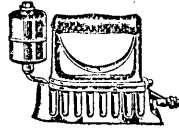
"The Lord hath done great things for us, whereof we are glad."

William Sherman, Pastor.

DO YOU WANT TO GO TO FLORIDA?

We have a friend who desires to exchange about \$16,000 worth of good rent-producing property, consisting of a store, flats and a residence in Jacksonville, Florida, for good rent-producing farming lands in Arkansas. This Florida property is now bringing \$140 per month rental, and is increasing in value. You need not write us for any further particulars—we have none other than here stated. But if you are interested, write us, and we will send your letter to the Florida man, known to us as an honest man.

Anderson, Millar & Co.



IRON WITHOUT A FIRE

Out out the drudgery. Save time, labor, fuel. No walking back and forth to change irons—always the right heat for the best work if it's an

IMPROVED MONITOR SAD IRON
Self Heating. Satisfaction Guaranteed.
Over half a million Monitors in use.
Strong, simple, easy to operate. Heat regulated instantly, no dirt, no order.

Agents, Salesmen, Managers Wanted

\$10 TO \$20 A DAY

No experience required. Every household a prospect. Sells almost on sight. NOT SOLD IN STORES. Martin, Tenn., made \$5,000 in 1 year. Trimmer, Ill., writes, "Sold 12 in 10 hours." Mrs. Nixon, Vt., made \$14 in half a day. You can do it too. Send for big colored circular, showing iron in full size, explains everything. Exclusive selling rights, no charge for territory.

D. C. Tucker, State Manager,

MONITOR SAD IRON CO.,

840 E. 9th St., Oklahoma City, Okla.

McALESTER DISTRICT CONFERENCE.

The McAlester District Conference will meet at Coalgate April 22-25. One day of the conference will be devoted to the Woman's Missionary Society. The opening sermon will be preached by Rev. J. D. Rogers of McCurtain Tuesday evening at 8 o'clock. Committees: For License to Preach and Admission, L. B. Ellis, J. M. Hively, W. D. Sauls. For Deacons' and Elders' Orders: T. S. Stratton, J. J. Shaw, W. A. Lewis. All local preachers who can not attend will please have their reports in for the first session as the passing of their characters will be the first item of business.

Sidney H. Babcock, P. E.

Will Relieve Nervous Depression and Low Spirits.

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out Malaria and builds up the system. A sure appetizer and aid to digestion. 50c.

BOONEVILLE DISTRICT CONFERENCE.

Dear Methodist: I see from this week's issue that the Booneville District Conference does appear in your calendar. You will remember that it was the first notice of any District Conference that appeared in the Methodist for the current year. Please announce again that the Booneville District Conference will meet at Casa, Ark., April 16. The opening sermon will be preached by Rev. H. L. Wade, Wednesday at 11 a. m. The conference will be organized at 2 p. m. the same day. Let every pastor see that his Quarterly Conference Journal is present for inspection.

W. T. Thompson, P. E.

WE WILL PAY YOU \$120.00

to distribute religious literature in your community. Sixty days work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. International Bible Press, 402 Winston Bldg., Philadelphia.

OKLAHOMA WESLEYAN COLLEGE CAMPAIGN.

Itinerary of Bishop Edwin D. Mouzon.

Chickasha, Sunday, April 6, 1913.
Duncan, Monday, April 7.
El Reno, Tuesday, April 8.
Clinton, Wednesday, April 9.
Cordell, Thursday, April 10.
Mangum, Friday, April 11.
Lawton, Sunday, April 13.
Grandfield, Monday, April 14.
Itinerary of Dr. J. E. Dickey.
Pauls Valley, Sunday, April 13.
Norman, Monday, April 14.
Waurika, Tuesday, April 15.
Headrick, Wednesday, April 16.
Elk City, Thursday, April 17.
Hobart, Friday, April 18.
Altus, Sunday, April 20.
Oklahoma City, Monday, April 21.

PILES CURED AT HOME NEW ABSORPTION PROCESS

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

SEARCY DISTRICT NOTES.

Things are moving smoothly at First Church, Searcy. Rev. R. C. Morehead, the pastor, has received quite a number of new members since conference. The Sunday school, under the efficient superintendancy of J. D. Pope, has taken on new life, and is increasing in attendance and interest. The Sunday school at Galloway College is doing splendid work.

Rev. J. D. Kelly, the pastor of Searcy circuit, is in favor with his people and is preaching to increasing congregations. He has prospects for a good year. Pangburn circuit is enjoying prosperity under the faithful pastorate of Rev. J. R. Ennis. He has recently moved into a brand new parsonage, built since annual conference. The second quarterly conference was largely attended by official members, who made a good financial report. The Sunday school at Pangburn is doing fine work, under the efficient management of L. F. Martin.

Our Methodist people at Heber Springs are enthusiastically at work towards building an eight or ten thousand dollar church. Rev. H. H. Hunt, the earnest, energetic, pastor is bringing things to pass. There is an increase of \$200.00 in the pastor's salary over last year, which has been paid up to date. The Woman's Missionary Society, the Epworth League, the Sunday school and other institutions of the church are doing splendid work.

Rev. N. E. Skinner, the pastor of Judsonia and Kensett charge, has had some sickness, which has somewhat hindered him in his work, but things in that charge are moving smoothly, and progress is being made. The reports made at the second quarterly conference were encouraging.

On the McRae circuit two new churches have been built since annual conference the pastor's salary is higher than last year, and is well paid up to date. There is always a large attendance of official members and an enthusiastic time at quarterly conference on that circuit.

Rev. E. N. Bickley, the pastor of Beebe and Austin charge, is in great favor with his people. Reports at second quarterly conference were encouraging. Reporter.

CAMDEN DISTRICT BULLETIN.

Some of our pastors "pastured" outside their own fields the fifth Sunday. T. H. Crowder preached for Turrentine at Magnolia, and J. C. Sampley preached for Parker at Fordyce. Both congregations greatly enjoyed this fifth Sunday special. J. C. Johnson spent the Sunday at Texarkana taking in a feast of good things down there.

The Wesson charge is making headway. Fine congregations in town and at the camp. A good and growing Sunday school at each place. A fine League in Wesson. Ten have been received into the church this year, and no losses. Nearly all the general claims have been provided for, and the pastor is sure of getting every cent. The Epworth League has planned to raise several acres of cotton to pay the last of the church debt. The pastor is planning for a revival.

Rev. M. S. Monk and his delightful charge are happy in each other's embrace. There is a new Sunday school at his Mt. Prospect appointment, a League of forty members in Stephens, finances well up, and nine new sub-

scribers have been sent to the Methodist.

L. W. Evans has not been well for several weeks, but he keeps reporting conversions and accessions to the church. He reports for last week fifteen conversions and three additions to the church. He is not holding a revival either. He has a band of personal workers who are helping him to win souls. "He that winneth souls is wise."

The last that we heard of J. R. Rushing he was pastor at Huttig, and doing as well as a Methodist preacher could ask. We suppose he is there yet. We know he is if those Huttig people could keep him. They would not allow even a cyclone to take him away.

Ditto for James Rhodes at Strong. The main trouble with these last named brethren is that they are not expert in the use of the U. S. mail. District Editor.

MINCO, OKLA.

Our absence from the columns of the Methodist, is no indication that we have been idle. Our work is rather a difficult one, being handicapped in many ways, our progress has been slow. We have many indications to encourage us at present. Our congregations are on the increase at each service. Sunday school growing each week. Greater attendance at prayer meeting than heretofore. In fact, all lines of work are on the upbuild. We have just closed a ten day's meeting at Minco, with some good results. During the meeting we had much rain, mud, and the most severe snow storm of the season. The evil spirit also got busy, had a great deal to say about the meeting, shows, plays, dances, band plays, negro minstrels, all had their evenings and influence as well.

The meeting continued, the people came; often many were turned away for want of seating room. Our son, W. L. French, of Vanoss, Okla., did the preaching. The membership was greatly revived and much good accomplished. Five conversions, four accessions to the church, with five others to follow as a result of the meeting. The Home Mission ladies recently had electric lights placed in the parsonage, much to the comfort of the inmates. Furthermore one of these ladies informed us today that a severe pounding was threatened (such as we have not experienced in some time) and was likely to occur any hour. We are praying and expecting great things for the Lord.

J. W. French.

HUKO, OKLA.

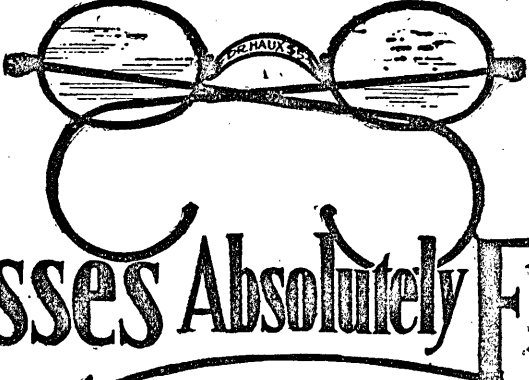
Dear Brethren: I have had a very hard time at Hugo, but the Lord has, and is blessing me. My wife has been seriously sick for three months, but is a little better, thank God. Came here September 1, lost six weeks on account of smallpox in the city, nevertheless have added seventy-eight to roll of members. We begin this week to build addition to church to accommodate our growing Sunday school, splendid choir and other marks of progress.

Truly and fraternally,
A. C. Fickens.

TO OUR CUSTOMERS IN THE ARKANSAS, THE LITTLE ROCK, AND THE WHITE RIVER CONFERENCE.

By an arrangement with Messrs. Anderson, Millar & Co., which took effect January 1, 1913, all orders for Sunday school Literature, Sunday School Supplies, Books, and Periodicals are to be filled by the Publishing House direct and not as heretofore through Messrs. Anderson, Millar & Co.. We suggest to our customers that they order either from the Nashville or the Dallas House, as may be most convenient to them. Both Houses will take pleasure in giving prompt attention and courteous service to all our customers in the State of Arkansas.

SMITH AND LAMAR, Agents.
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Glasses Absolutely Free

Don't Send Me One Cent

when you answer this announcement, as I am going to mail you a brand new pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on your eyes, no matter how weak they may be; sit down on your front porch one of these beautiful summer nights and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on, even by moonlight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" glasses of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

\$4	DR. HAUX—The Spectacle Man—ST. LOUIS, MO.	\$4
I herewith enclose this four-dollar coupon, which you agreed to in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.		
My age is.....		
Name.....		
Postoffice.....		
Rural Route and Box No.....State.....		
\$4		\$4

HOT SPRINGS REVIVAL.

It has been my pleasure to direct a revival campaign with the Malvern Avenue Methodist church at Hot Springs the past two weeks which resulted in a great spiritual uplift. It is impossible to tell the real results of the revival, for we had people in our services from all parts of the world, and whatever good they received, and their lives may be after years will be revealed in judgment. But there were between sixty and seventy good conversions—mostly all grown people.

Rev. D. B. Bulkley is the busy and much beloved pastor—and pastor he is. Although he has been in the pastorate for only a few months, and took charge of the Malvern Avenue church when it was much run down, he has already received a hundred or more new members. His work is not confined to those of his own charge but visits the hotels, bath houses, hospitals and everywhere that a minister's presence might be needed, and such a minister as he is needed in every home. Everybody seems to know him and hold him in high esteem for his goodness and mercy's sake. His chief qualification is a passion to save souls, and the minister who has this

essential characteristic will be honored and blessed of God, and esteemed by men. May the good Father give us a hungering to save the lost.

Alva E. Goode.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7042 Carney building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Portland, Oregon, has 159 churches with a combined membership of 62,500. Its Y. W. C. A., with property valued at \$50,000, and its Y. M. C. A. holding property worth \$650,000 are the largest institutions of their kind in the world, having membership of more than 5,000 each.

Dixie Pain and Fever Powder. All pains vanish like magic. At druggists.



Overcome

your skin trouble

with

Glenn's Sulphur Soap

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