

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound." Hendrix College

Successor to Western Christian Advocate.

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

Vol. XXXII.

Little Rock, Ark., Thursday, May 8, 1913.

No. 19

THE HOLY SPIRIT IN REGENERATION.

THE CASE OF INFANTS.

We should not expect a child who is converted to have at conversion the same forms of consciousness that an old and outbreking sinner would have. The question whether new-born infants need regeneration may be answered by both yes and no. Human nature is such that if left to itself it would utterly rot, considered at any stage of its development. Hyper-Calvinism makes a very correct statement of what human nature would have become, if it had been left unattended by the grace of the Spirit. But no man was ever born with the sort of depravity that hyper-Calvinism describes, for the simple reason that no man was ever left without the influence of the Spirit of God, none, at least, till he had by his own will outlawed the presence of the Holy Ghost. The operation of the Spirit is the purchase of the blood of Christ, and the Spirit is operative from the beginning of every human life. Moreover, the full benefit of the operation of the Spirit is secured to every soul of man who does not resist his grace. It is the rejection of the grace of God, in whatever forms it may appear to us, and not the failure to know it technically, which brings us into condemnation. A child is given a new nature, to be sure, and that by the operation of the Holy Ghost upon his dead human nature, and so the child needs regeneration. But in this case regeneration may be said to take place coetaneously with generation. So that the child comes into life with a new nature. And in that sense he does not need regeneration. The figment that God by some unrevealed principle of sovereign grace regenerates a child who is about to die, but leaves a child who is to live in his native, unregenerate state, would never have been in our theology if the roots of Calvinism had not been left there. Who told any man that God regenerates dying children? If grace be so sovereign, why does it wait till a child is about to die? And if grace be so sovereign, why does it leave another child to face the terrible facts and responsibilities of life without regeneration? The only barrier that can ever be erected against the operation of the Spirit is the personal will, and the unborn child erects no such barrier. If he should erect none subsequently he would never know such an experience as we have described in the preceding paragraph. He would know the hatefulness of sin from the time he knew sin; he would eschew sin, and cleave unto God all the days of his life; he would live in the Spirit, and so would not fulfill the lusts of the flesh. The notion that the devil has a sort of first mortgage upon the life of every human being, which is to be recognized as his right for the first few years of the child's life, and then outlawed, if indeed we can get it outlawed, this notion is abhorrent, and we ought to be done with it. Every human being is either in the kingdom of God, or else he is in the kingdom of the Devil, at any stage of his life. We assume that the little child is in the kingdom of God, and so we baptize him. His baptism is not a sort of prophecy any more than the baptism of an adult is a prophecy. It is in either case the sign and seal of covenant relation then and there existing. It is in either case a recognition of the "washing of regeneration and the renewing of the Holy Ghost," as already secured. For ourselves, we can attach no meaning to infant baptism if the child is not of the kingdom of God. Our doc-

trine is that the atonement through Jesus Christ countervails for every human soul the effect of the fall of Adam, and it is made effective in every human soul that does not resist the grace and help of the Spirit, who administers upon the plan. And the Spirit's work begins with the beginning of every human life, and ends not at all unless the human will by resisting his grace ends it.

"PASTOR" RUSSELL.

The Western Methodist has had little or nothing to say about this "pastor." We have regarded him as a mountebank, with a keen eye for money. We did not wish to advertise him. Considering him unworthy of notice, we have not taken the pains to hunt up his record. But it happens that the Religious Telescope, the official organ of the United Brethren, has hunted up his record, and we give it here for the benefit of any of our readers who may be pestered with "Russellism." The Religious Telescope gives us the following:

"We have little to say now regarding Pastor Russell's life. For five years he contested his wife's suit for separate maintenance, who was rewarded by the Supreme Court of Pennsylvania with a decree in which these words were found: 'His course of conduct toward his wife evidences such insistent egotism and extravagant self-praise, that it would be manifest to the jury that his conduct toward her was one of continual arrogant domination that would necessarily render the life of any sensitive Christian woman a burden, and make her condition intolerable.'

"The Court of Common Pleas, to which Mrs. Russell appealed for alimony, denied Pastor Russell's plea that he was penniless. The court heard evidence showing that he had transferred property worth \$317,000 to the Watch Tower Bible and Tract Society, of which he was the president. Referring to one transaction involving a sheriff's sale of property worth \$20,000 for less than \$200, the court said: 'The purpose of this whole transaction was to deprive the wife of her dower interest, and was a fraud on her.'

"In his trial the evidence produced against him in the alimony case was that he accumulated a fortune through stock speculation and donations from his followers, who were taught to believe that the millennium is due in October, 1914.

"Nor have we anything to say about the court testimony as to Pastor Russell's moral conduct, further than to reproduce a few words: 'I am like a jellyfish; I float around here and there; I touch this one and that one, and if she responds I take her to me, and if not, I float on to others.' These words appear as those of Pastor Russell to a stenographer, who confessed to his caresses and various other liberties which are not taken on proper moral grounds.

"But these things are most too suggestive to repeat. This is the man who arrogates to himself the privilege of explaining the Bible to us poor unenlightened mortals. He it is who is telling men that they have other chances for heaven in the next world. He is the one who is preaching universal salvation, provided only men follow in the footsteps of his life and belief. There may be a reason for Pastor Russell's denying the existence of a hell. We do not want to buy wheat or the gospel at this counter."

A WONDERFUL OCCASION.

The most sacred place in the Chinese Empire for generations is "The Altar of Heaven," a great white marble terrace, open to the sky, and surrounded by groves of patriarchal trees, where once every year through the centuries, the emperors, as king-priests of the nation, have sacrificed to Shang-ti, the Supreme Ruler. For ages it was closed to the outside world. Since the revolution no sacrifice has been offered there, and recently John R. Mott was permitted to stand in this place so long sacred to the heathen gods and proclaim to a body of Chinese students the true God. Surely "the morning light is breaking, the darkness disappears."

While traveling in Manchuria a few months

ago John R. Mott had a very important engagement in Korea, and was due at Eeoul on Monday. In order to avoid Sunday travel, which he deprecates, the missionaries made earnest request to the Japanese authorities and a special train was ordered to convey him from Mukden to Seoul after midnight Sunday. A worthy example!

A NOBLE LIFE.

A few weeks ago there passed away in London, England, a very remarkable preacher, Father Stanton. He was curate of St. Albans from its opening in 1862 to the day of his death. The British Weekly considers him the most impressive and moving orator of the Church of England. His life was one of simplicity and self-denial. Although standing in the very front rank of the Anglican clergy he was content to live in two small rooms, to work incessantly among humble people without pay, and to receive no mark of honor till on his death-bed he was offered a poor position in connection with St. Paul's Cathedral, and his refusal to accept completed the symmetry of his life. Between him and Doctor Parker, of the Congregational Church, existed a beautiful friendship. Both believed in a great redemption and preached with fervent faith the gospel of a crucified Christ. They were evangelical preachers.

Our Methodism is comparatively free from ecclesiastical politics, and yet occasionally some man by his push and audacity forces himself into prominence and discredits the Church by his self-seeking. The following is a case of that kind. A preacher without much real ability, by his shrewdness and magnetism, succeeded in becoming a presiding elder. A layman who admired him put a nice sum of money into his hands to be used at his discretion for the good of the Church. The preacher, arguing that his own personal advancement would satisfy the conditions, wrote nice, sympathetic letters to the poorer brethren and begged them to accept five or ten dollars as a token of love and esteem. He was elected to General Conference! A preacher, by leading his unsuspecting brethren to believe that, if a delegate, he could promote the connectional welfare of others, secured a large following and was elected. It is needless to say that both of these men as delegates injured rather than helped their cause. Their brethren understand them now, but are so confiding that they may be hoodwinked again. Such things ought not to be, and yet there was a Judas among the disciples. We need to be as wise as serpents and as harmless as doves.

You are not able to take a church paper? Think a moment: The price of one ticket to a moving-picture show will pay for this paper three weeks; what you pay for one coca-cola or one glass of soda water, or one street-car fare, will pay for this paper about two weeks. Please pass this on to any friend who tells you he cannot afford a church paper, and suggest very kindly that the real trouble is that he has his sense of values wrong.

The district conferences give opportunity for studying conditions and proposing and adopting plans. Diligence should be given to working out these plans so that the action of the conferences may not be mere paper resolutions.

WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

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

D. J. WEEMS Field Editor

ANDERSON, MILLAR & CO. Publishers

One Year \$1.50
Six Months75
To preachers 1.00

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

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

DISTRICT CONFERENCES.

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

Harrison District, at Leslie, May 13-16.
Pine Bluff District, at Pine Bluff, May 13-16.
Clinton District, at Clinton, May 19-22.
Searcy District, at Cabot, May 20-23.
Guymon District, at Woodward, May 28-30.
Paragould District, at Marmaduke, June 4, 5.
Helena District, at Holly Grove, June 17.
Tulsa District, at Broken Arrow, June 12-14.
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.
Jonesboro District, at Marked Tree, July 9.
Texarkana District, at Mena, July 9.
Little Rock District, at Asbury Ch., July 9-13.

Please read, "An Appeal," and ask the good
Lord to direct you in this matter.

Mr. F. M. Daniel passed through this city a
day or two ago on his way to Dallas to attend the
Board of Missions, of which he is a member.

The Epworth League Conference of the Fayetteville District was a pronounced success. The papers and speeches were of a very high order.

Dr. George McGlumphy, Secretary of the Arkansas Conference Board of Education, attended the meeting of the General Board of Education at Dallas.

Every pastor of the Fayetteville District was in attendance at the late session of the District Conference at Springdale. They gave a good account of their charges.

One of the oldest Stewards in the Fayetteville District, Arkansas Conference, E. B. Metcalf, walked 15 miles to attend the Conference. He is more than 70 years of age.

Rev. A. M. Trawick, of Nashville, Tenn., spent the past Sabbath in Little Rock, and at the evening hour preached at Winfield Church, where he was the pastor 14 years ago.

Rev. J. W. House, who has just been in a good meeting at Kiowa, Okla., was in this office, a most welcome visitor, yesterday. His health, we are glad to report, is good.

We had the pleasure of a call from Rev. J. E. Mahaffey, of Batesburgh, S. C., on last Tuesday. He is the author of a notable little book on Baptism. He was en route to Hot Springs.

Several of the Presiding Elders have sent us printed programs of their District Conferences. We wish we had space to reproduce them in the columns of the paper, but we have not.

Rev. L. M. Broyles, of Fort Smith, preached the commencement sermon for the Danville High School Sunday. It was a strong presentation of a great religious theme, "Christ Within."

Hon. C. P. Newton has been elected superintendent of the Confederate Home, Little Rock, Ark., and Rev. A. C. Graham was re-elected chaplain. These gentlemen are both good Methodists.

Miss Nettie Peacock, one of our returned missionaries from China, spent several days in Little Rock the past week, and on last Sunday spoke at Asbury and Winfield Churches, to the delight of all who heard her.

Rev. J. K. Farris, Presiding Elder of Helena District, was in the city on Friday the 2d. He reports that with the assistance of Bishop Candler he obtained a donation of \$2,000.00 to assist in rebuilding the church at Marianna.

Rev. J. T. Turner, of Fort Towson, Okla., calls our attention to an error in a recent mention of his church. We stated that Brother Hall is chorister there, when it should have been Brother Hare. We are glad to make the correction.

Rev. B. Margeson, after several years in Florida and North Carolina, looks quite natural, and he is certainly welcome among his brethren of the Arkansas Conference. He is leading a quiet and peaceable and useful life in his pastorate at Gentry.

Rev. P. C. Fletcher received 25 men and women into our Winfield Memorial Church last Sunday morning, which brings the membership of that great church up to beyond the 1,000 mark. Brother Fletcher has received more than 100 members this year.

A delightful occasion was the Fayetteville District Conference. Everybody seemed to be in love with everybody. The Presiding Elder, Rev. J. B. Stevenson, is a true leader, without a spot on him. The pastors and the lay delegates made a clean and wholesome and aggressive body of men.

Rev. A. W. Wasson, of Songdo, Korea, who is home after an absence from this country of seven years, will attend the Little Rock District Conference, which will meet in Little Rock. He is one of our best equipped men, and has done a remarkable work in the foreign field. He is spending his vacation at Fayetteville and Elm Springs.

We have three comparatively new men in the Fayetteville District, Rev. William A. McKee, Gravette and Decatur, a fine young man, who served, however, the Dover Circuit last year; Rev. F. R. Hamilton, Siloam Springs, in his first year in Arkansas, doing fine work; and Rev. J. P. Wheeler, Viney Grove, a recruit from New Mexico, who has a good report.

Rev. J. W. Harrell, First Church, Pine Bluff, was in the office May 1. He reports advancement in all departments of his church. A new pipe organ to cost \$2,600.00 is being installed. Van Harrell, accompanied his father. The young man's mind was on the Tri-State Contest. The children of the parsonage promise well. And more than others they meet expectations.

It is the intention of the publishers to arrange for a representative to see every family in the five Conferences which is not now receiving the paper. We are planning to make a thorough canvass of the entire church in our bounds not supplied with our literature. They are confident this will appeal to the pastors and Presiding Elders. We earnestly beg for their help and cooperation.

We noted among the visitors to the Fayetteville District Conference, Rev. E. R. Steel, who preached an excellent sermon and represented Hendrix College; Rev. J. H. O'Bryant, who made an earnest and able address in the interest of Missions, especially Home Missions work as respects our rural work. Miss Lila G. Rolston represented the woman's work. She is one of the most faithful of women. Rev. Thomas Martin,

of Charleston, and Rev. H. H. Griffin, Fort Smith, were welcome visitors.

Much—very much—depends upon the pastors. If the masses of our people are to have the information and stimulation that come from the reading of the weekly denominational paper, the pastors must lay the importance of the matter upon the hearts of their people. They must instruct, advise, exhort, insist, and persist. We appeal to the pastors to act at once, to organize a paper circulation movement in their churches and conduct, or have conducted, a thorough canvass of their churches.—*Word and Way*.

Dr. A. J. Vance, Harrison, Ark., died in St. Louis on the 27th. It is with deep regret we make this announcement. Dr. Vance was a member of one of the most prominent families in North Arkansas. He was also for many years one of the foremost physicians of this State. He was also one of the leading laymen of the Arkansas Conference. We may be permitted to say that we have a deep sense of personal bereavement in the death of this noble man, for many years a warm personal friend. Whenever this editor was in the region of Harrison it was understood that his home was with Dr. Vance and his good wife.

MEETING OF THE EDITORS AND PUBLISHERS.

This editor attended last week a meeting of the editors and publishers of our church papers at Dallas. Seven or eight papers were represented. The meeting was a most important one, and marked progress was made for better papers.

Folks sometimes grumble at the paper men for not doing better. Nobody is quite so well assured as your editors and publishers themselves that our papers are not what they ought to be. Nobody is more anxious than your editors and publishers to improve them. We have several times pointed out that the publicity department of the church is the most beridden and bestriden department in all the church; that it is expected to carry all its own burdens and then carry a large part of the burden of every other department. This is the fixed view of all your editors and publishers, as was clearly seen in the meeting at Dallas. And that is chiefly what is the matter with your papers.

This meeting sent a deputation before the several boards, particularly the Board of Church Extension and the Board of Missions, to represent to them that the several boards ought to bear their own publicity expense, or at least a fair part of them. The plea met with instant sympathy. We have not at this writing heard from the Board of Missions, but the Board of Church Extension referred the matter to their Executive Committee, with power to act, as we requested should be done. Prominent members of the Board of Missions expressed openly their sympathy with the principle, and we doubt not the right thing will be done by the board.

A deputation was appointed to visit the College of Bishops also, and endeavor to enlist them in practical co-operation for better circulation of the papers. We doubt not the bishops did and will do the proper thing.

One of the last things the church can afford is a weak and inadequate publicity for its great causes. There are evident tokens of a waking up on this great matter.

Another important thing the meeting did was to adopt a tentative plan to help the advertising accounts of the papers. This plan is not for publication at present. But the secretary of the meeting, who happens to be this editor, was instructed to bring this plan before all the publishers in the church, and the plan, together with all other matters pertaining to our papers, is to be fully and formally discussed at another meet-

ing of editors and publishers, to be held at Lake Junalaska, N. C., on June 30, the day following the great missionary conference. Meantime, the secretary stands ready to forward the plan to any editor or publisher who may desire it, and he would like to be informed, without having to write each personally, whether each editor and publisher in the church desires to participate in the Lake Junalaska meeting, and whether each will engage to be there. It is thought that a united meeting is needed. If we act together we can get almost anything we wish, and that without bringing in any of the despicable elements of a trust—nothing of that sort is intended.

We desire to say in passing that Dallas was doing itself proud in entertaining the members of the various church bodies meeting there; and to say further, that the "May Meetings" are affording every ground of an optimistic outlook for our church.

AN APPEAL.

There is a way to use a few dollars so that great good may be accomplished. Let us tell you about it. There are many young men and women among our readers who want an education. No doubt there are hundreds of them throughout the five Conferences.

Just think about them a moment, and we will tell you about some other folks. There are thousands of families throughout the five Conferences who are not able, or think they are not able to pay for a church paper. These families do not know much about the church, their children are ignorant of the church except the home congregation and pastors. They are the easy prey for proselyters, fakirs, and the great enemy, the devil.

Our appeal is to those who have a few dollars and a willing mind. There is no place where a few dollars will do so much good in an educational way as in this year in college plan.

Four hundred subscriptions at \$1.50, \$600.00. That gives some young man or woman a year in college. It also puts the church paper in four hundred homes, that gives a year's training in church life to 2,000 people. A year's education to 2,000 people! Think of that. What will that mean to a family of children who have not known the church paper? Thank the Lord for Brother Murrell, of Cabot, and for Brother Briggs and other brethren of Belleville, and the brethren at Danville who see this need and are willing also.

We hope to enroll a candidate for the year in college plan from each district. Is there a Presiding Elder's district that does not have a young man or young woman who wants an education and is willing to work for it? We dare say there are a number in each district in the five Conferences. There are also those who are not able to pay for the church paper all about through the districts.

Let 60,000 people read this: There are many who will be happier and enjoy life and religion more if they will help. Please, brethren and sisters, invest a few dollars and trust the Lord to look after it. Help that young man or young woman by paying for the church paper and sending it to some family who is not able to pay for it.

Or, better, do as one of the brethren said to Brother Wolf at Danville, "Find those who are not able to pay for the paper and come to me." This is an opportunity. Those who see and act as God gives means and wisdom are to be blessed.

ON A BUSINESS BASIS.

The attention of the Methodist public is invited to the effort of the publishers of this paper to get subscriptions to the capital stock of the Western Methodist, a corporation to be organized under the laws of the State of Arkansas.

The object of this effort is to make a better paper, and to get it free from the hazards and

inconveniences of a partnership, and to place it more directly under the control of the Conferences, and to give it a thorough-going business management.

The making of a church paper is a business matter and not a benevolence. In other words, the product is sold at a profit. And you have the same reason to expect a dividend from a church paper that you have from any other legitimate business. The profit in any business depends on the volume and the management.

The only question involved in making a church paper is the circulation. If the circulation can be obtained the rest is easy, under wise management.

The price at which the paper must be sold, depends on the cost of production and the number sold. The cost of production must be met, and if only enough are sold to meet that expense, there will be no profit. At the present time a circulation of 10,000 copies at the regular price will meet all the expense of production of that number, and all above that number can be produced at the actual cost of white paper, ink, presswork, and postage. The profit, supposing the cost of production the same as at present, on a circulation of 20,000 would be \$10,000, at the regular price of \$1.50 the year.

But if you spent \$5,000.00 more than the present cost of production for improvement, there would be a net profit of \$5,000.00. These figures are based on the present cost of production and the price of \$1.50 the year.

The income from advertising might balance the losses from poor collections. So far it has not done so, but with a larger circulation the advertising would be worth more, and there would be a larger list and the losses would be greater. But for practical purposes under good management we may count that the income of the paper will be the price per year multiplied by the circulation.

If, as at present, 10,000 copies at \$1.50 pay the expense of producing 10,000 copies, and if each additional copy, not including any expense, except the white paper, ink, presswork, and postage, can be produced for 50 cents, the matter of making a church paper is clearly a business proposition. The church will grow. The era of the church paper is at hand. The denominations are relying upon it more and more. The circulation will increase in proportion to membership as the church grows and as education and culture increase. The losses will be less as the membership becomes settled.

If I did not consider the capital stock of the Western Methodist a safe investment I would not ask any one to subscribe for it. I would not ask any one to put money into a business enterprise that would not more than maintain itself. We must have the church paper in order to build up the church. That necessity is our security, and guarantee that we will get a return on the investment. The Bible, the hymn book, and the church paper are the necessities of the church and the kingdom, and they can be sold at a profit. The making of a church paper is a business enterprise, and under the form now proposed a privilege to do good with our money, and if we are faithful in putting it in the homes of the thousands who should have it but do not, it will give us a fair return. If we are not faithful, he whose talents we misuse will look after the dividends.

JOHN ANDERSON.

COMMENCEMENT AT GALLOWAY.

Dr. E. B. Chappell, of Nashville, Tenn., has been secured to deliver the baccalaureate sermon to the class of 1913. Since Dr. Chappell has been so long before the public as Sunday School Editor he needs no further words of commendation.

The other speakers for this occasion are Rev.

S. R. Twitty, of Hope, who will deliver the annual sermon to the Young Women's Christian Association, and Mr. H. T. Harrison, of Fordyce, who will make the address to the graduating class. The last named speakers are both Hendrix men and are reflecting great credit on their Alma Mater.

Large plans will be laid at this Commencement occasion for a great celebration one year hence of the twenty-fifth anniversary of the school's career. Much of the arrangements for this great event will be in the hands of the Alumnae Association.

REPORT FOR THE COMMISSIONER.

Our Commissioner of Education for Galloway College, Brother W. C. Watson, is doing some splendid work. Since he took the field he has secured about \$1,000.00 each week on an average, and we now have \$22,000.00 toward the forward movement for our young women. We are expecting some of the big laymen of our State to make this sum between \$40,000.00 and \$50,000.00 by commencement. We have gone far enough with the proposition to know that God is going to bless our efforts with success. When we have gotten far along with the campaign we hope to attract the kindly attention of the General Board and secure some substantial help from it.

EDUCATIONAL MEETING AT DALLAS.

Last week the General Board of Education of our church met in Dallas, Texas, and held an Educational Conference. The attendance was large and the discussions were profitable. The principal topics related to ministerial education funds for helping ministerial students. It was generally agreed that one of our greatest and most difficult problems was the education of our preachers. The papers read will be published and should be studied by our people.

The great event of the meeting was the laying of the corner stone of the Men's Dormitory of the Southern Methodist University. The principal address was made by Bishop McCoy, and a summary of it is published elsewhere. It was clear, sane, and uplifting, as are all of his public utterances.

As is generally known, our people in Texas are establishing a university at Dallas. The city has promised \$300,000 and 600 acres of valuable land. The General Board of New York promises \$200,000 and Texas Methodism is raising \$500,000. It is practically secured. This is supposed to be only the beginning. Ultimately many millions will be brought together and this may become one of the greatest denominational schools in the world. Texas is able to create such an institution and it will be done.

EPISCOPAL ASSIGNMENTS.

The papers of yesterday morning gave it out that Bishop John C. Kilgo would preside over our Arkansas Conferences, and that Bishop E. D. Mouzon takes both the Oklahoma Conferences. It will be remembered that Bishop Mouzon held the West Oklahoma Conference last year. This is his first time with the East Oklahoma Conference, and it is the first time for Bishop Kilgo with the Arkansas Conferences. We can assure both of these distinguished servants of the church that they will find a hearty welcome and that they will have the co-operation of our brethren in the world. Texas is able to create such an institution and it will be done. The plan of episcopal visitation appears in another column.

How do you think you would feel to see twenty-eight young men and women enter college this fall through the "Year in College" plan?

Twenty-eight young people in college—who would not help?

CHRISTIAN EDUCATION.

Address of Bishop McCoy at laying of corner stone of dormitory of Southern Methodist University:

"We are beginning to see today the realization of a great vision of Christian statesmanship, a glorious conception that is beginning to take form in this university. I believe that I am fully within historic proof when I say that this institution has been projected upon a broader initial foundation than any other school of the Southern Methodist Church, and the only one whose initial beginnings were anywhere near so auspicious was Vanderbilt. But even Vanderbilt began on an endowment of only \$500,000 and had back of it a group of conferences guaranteeing \$1,000,000 more; and this university is founded with an endowment \$200,000 in excess of that amount.

"Dallas and Dallas Methodism are to be congratulated upon the development of the university plan, for Dallas in large measure has made this day possible. Doubtless considerations of material wealth have induced the people of Dallas to enter into this enterprise, yet you have seen beyond material considerations and have realized that the university is a declaration of your local faith that man shall not live by bread alone.

"More than all of your railroads, more than all your factories, more than all your great warehouses, will mean this university to the eternal profit of Dallas, and I can conceive of no higher distinction for such a city as yours than to be the home of perhaps the first educational institution in the Southland. On behalf of nearly 2,000,000 Southern Methodists I congratulate all Texas Methodism, because you have had an outlook ahead of you and have sacrificed the narrow considerations of geography to the broader purposes of Christian education. You have been able to do things on a large scale, and this word I have to say to you: I trust that the same breadth of vision and sacrifice for greater things will hold all Texas Methodism in glorious solidarity behind this university for all the years to come.

"It seems strange today for anyone to ask us to give a reason for our faith in our educational system, yet there has been no generation when there has been a more insistent demand for us to give a reason for our function as the promoters of an educational system. The invidious distinctions made on every hand against education by the church have only made our answer to build on broader foundations than ever before.

"The entrance of Methodism upon the work of education was originally made for two reasons: First, the necessity for some means to educate our children, and, second, because of the qualitative value of church education. The State institutions and endowed colleges have largely taken the first reason out of existence, but they have only made the qualitative reason all the more urgent. The very changed conditions of our living today and of our building of the kingdom of Christ have accentuated the fact that only the church can give the qualitative kind of education. Education is a process of adjusting man to his relationships, and must prepare for an adjustment from an ethical and faith standpoint, for the totality of their relationship. Two men may each have a hatchet, and one may use it to build a house, the other to kill his fellow-man. We need not merely to train the eye, the hand, the mind, but to train the inner moral man for the use of his education to the highest purposes, and that is the function of church education.

"At this point where so many lines of human interest are converging, I declare that the success of our civilization depends upon the quality of the man we turn out and we can't build a great man upon a bread platform, nor a great civilization upon economic considerations alone.

"The wealth of the South is today twenty-seven billions, eleven billions more than the wealth of

the whole country fifty years ago, and the wealth of our Southland is increasing at \$2,000,000,000 per year. We are just beginning to awaken and take advantage of our natural wealth, and I stand here with a sense of solemnity when I declare that the one hope of salvation against the smother of commerce is the output of men and women of spirit and high morality, an output which comes only through our Christian colleges.

"You cannot have a church worth while until you institutionalize its spirit and power, and you can't have a ministry to lead that church unless you provide in your educational system for the development of the men who are needed. And our great commercial enterprises will always be predatory unless you master them by men of Christian education.

"It is hard to visualize the possibilities of this institution here, and I want to say that you have but shown your own true selfhood by your gifts to this university. Rockefeller and Carnegie will be best known in future generations not by the way they made money, but by the way they gave money, and so it is with our citizenship. May God pour out his blessings upon the Southern Methodist University and make it grow to bless our church and country."

THE AMERICAN CHURCH PEACE LEAGUE.

On April 26, the American Church Peace League was launched in New York City with 75 charter members, comprehending many of the most distinguished ministers and religious workers of the Nation—such men as the Rev. Newell Dwight Hillis, D.D., Rev. Charles E. Jefferson, D.D., Edwin D. Mead, LL.D., Rev. George William Douglas, D.D., Rev. John Haynes Holmes, D.D., Shailer Mathews, LL.D., Rev. J. Howard Melish, D.D., Rev. Henry Sloane Coffin, D.D., Rev. William T. Manning, D.D., Rev. A. DeWitt Mason, D.D., Booker T. Washington, LL.D., Rev. J. B. Remensnyder, D.D., Rev. Charles H. Parkhurst, D.D., Samuel T. Dutton, LL.D., Samuel B. Capen, LL.D., Mr. Joshua L. Bailey, Rev. Howard B. Grose, D.D., Rev. Alexander G. Cummins, D.D., Rev. Charles S. Macfarland, D.D., Rev. Hubert C. Herring, D.D., Rev. Nehemiah Boynton, D.D., Mrs. Lucia Ames Mead, Mrs. Fannie Fern Andrews, Rev. Malcolm MacLeod, D.D., Rev. William E. Barton, D.D., and Rev. George U. Wenner, D.D.

The Rt. Rev. David H. Greer, D.D., Bishop of New York, has accepted the Presidency, Mrs. Elmer Black, of New York, is the First Vice President, and Rev. Frederick Lynch, D.D., is the Secretary. The League is the outgrowth of several months' activity of the Peace and Arbitration Commission of the Federal Council of the Churches of Christ in America. According to the constitution adopted, "The purpose of this League shall be to enlist the churches of America in the movement to induce the nations to substitute judicial methods for war in the settlement of international disputes, by establishing a permanent world court of justice; to foster good will and the spirit of justice among the nations; to hasten the realization of the brotherhood of man, and to seek that world unity which shall bring peace on the earth."

The League proposes to further this object:

1. By enlisting all ministers and religious workers and securing their more active participation in the growing movement for international peace.
2. By securing frequent sermons in all the churches on international peace and by inducing the various organizations connected with the churches to place this subject upon their annual programs.
3. By preparing lessons and exercises to be used in the Sunday Schools and young people's organizations.
4. By securing the presentation of the great

themes of international peace and world unity before the regular meetings of the churches, national and local, and before the various associations and groups of clergymen.

5. By the co-operation of the religious press and the preparation of various articles and books on the peace movement calculated to be of especial value to ministers and churchmen.

5. By the fullest possible co-operation with the similar Leagues of Great Britain and Germany, in holding frequent conferences with the officers of these Leagues, and by exchange of British and German preachers with American. There will be no membership fee, but every minister is invited to enroll as a member who is in sympathy with its purpose, and who desires to receive literature on the peace movement. Names should be sent to Rev. Frederick Lynch, D.D., Secretary Church Peace League, 215 Fourth Avenue, New York.

The League is requesting every minister in the country to preach on international peace on May 18, the anniversary of the First Hague Conference. This day has been designated as Peace Day by the Federal Council of Churches, and also by the Commission of Education at Washington. The public schools are to observe it throughout the land. It is hoped that every church will join with them. The alarming and sudden spread of militarism in Germany, France, and Great Britain, with the determined efforts of some in our own land to lead us in the same paths, makes it incumbent upon the church to speak now and to speak forcibly. Let us also call attention to the dedication of the Peace Palace at The Hague this coming summer and the approaching Hague Conference—to be convened two or three years hence. The churches should demand that this Conference create a permanent court, sign a general arbitration treaty and do something to check the mad piling up of armament in the nations. Someone in Europe has recently remarked: "Soon armament will overtop the churches."

Literature can be had from the Secretary of the League, Rev. Frederick Lynch, D.D., Federal Council of Churches, 215 Fourth Avenue, New York.

A MODERN MOSES.

In the April, 1913, number of the Methodist Review Dr. Gross Alexander, the editor, reviewing "The Authoritative Life of Gen. William Booth," by G. S. Railton, declares that of all the books which he has recommended preachers to buy and read he considers this book the most important. Having learned by experience to have the utmost confidence in Doctor Alexander's judgment as to books, I immediately ordered the above volume, and now that I have read it and feel myself greatly indebted to the wonderful personality it portrays, I want to set down an enthusiastic "Amen!" to Doctor Alexander's statement as to its importance, especially to preachers.

The importance of this book does not lie in the literary gifts of its author. The author, indeed, is lacking in literary finish and has put into his book some things that were better left out and has omitted to record some things for which an American reader would naturally look in a life of this great religious leader. But the value of the book is in the unique greatness of the soul that here marches through every page, the gigantic figure of him, masterful and militant, being an inspiration from the beginning to the end of the volume. This book tells the story of one of the very greatest movements of modern times, the moral and social influences of which are absolutely incalculable; and the story of this movement is indissolubly bound up with the life record of the heroic and passionate spirit out of which it was born. This religious and social movement has gone marching to every country on the globe and has profoundly influenced all the

thinking and working which men have done for the uplift and salvation of the submerged masses for the past quarter-century.

Harold Begbie, who had made a profound and scientific study of the work of the Salvation Army in London and elsewhere, says of General Booth that he was "the Moses of modern times," and no less an authority than Gen. Lord Wolseley declared that the General was "the greatest organizer in the world." Remembering the vast forces throughout the world which General Booth directed with such consummate skill that they were in constant operation with perfect military precision one is ready to concede the truth of these statements as to his uniqueness. The great army which General Booth founded was made up of people from the underworlds of the cities, and the marvel of his work is that he got his leaders from among these same people—leaders who, with few exceptions, in spite of their previous social and moral degradation have the world over proved true and capable. This fact is at once a great tribute to the extraordinary leadership of the General and to the character of the socially and religiously regenerating work which God enabled him to accomplish.

The modern Christian world is profoundly interested in social problems, and rightly so. Agencies are multiplying for the uplift of the sunken poor, "the unpitied masses" which General Booth loved so passionately. And the Salvation Army has furnished the greatest modern example of social Christianity. It has sought first to save the lost from sin and hell, but always it has sought also to save them from their social degradation and to help them, through social service, to a higher scale of life. A list of the various social enterprises which the Army is regularly employing as set down in this life of General Booth is truly amazing. These enterprises are not the outcome of a long-distance study of social science, such as thousands are prosecuting now, but of a heart-to-heart contact with the pitiful needs of men. General Booth began his work with the hot heart of an evangelist seeking to save men from eternal death; he ended by adding to this fundamental purpose of his ministry the use of every practical method he could devise for the physical and mental salvation of the human derelicts with which he found the city slums forever crowded. His contribution, therefore, to modern social service methods is not theoretical but concrete, and present-day social Christianity at large owes him a great debt of honor and of loving memory.

And the whole world is vastly indebted to him and will continue long to be. Every day of the year there are great multitudes who are saved from starvation, vice, crime, disease, death, and a long list of other woes and miseries, through the merciful ministries of these people whom General Booth taught to sing, and march, and pray. And these modern evangels of a gospel that is at once spiritual and social have done more to close the lips of scoffing infidelity than any other single agency in Christendom. Social Christianity at work with the spirit of Jesus and the methods of modern science is the most effectual answer possible to the once oft-used sneer that Christianity is an outworn faith.

In view of the place, then, which General Booth has taken as a world leader in the work of social Christianity no preacher or church worker can afford not to know the life which this book portrays. Such a leader, with the genius of a Moses and the flaming heart of a prophet, who gave God all that he had and was, cannot but be an inspiration and a guide to all who come to know him.

This book ought to be widely sold here in our great Southwest. It may be had of our Publishing House. It costs but a dollar and is worth its weight in gold.

R. L. OWNBY.

A CHRISTIAN MARTYR IS A MOSLEM SAINT

On one side of this crowned hill (Mount Pagus) is the most interesting spot for the Christian pilgrim today, the tomb of the martyr Polycarp, who in the middle of the second century was here burned at the stake. He was the bishop of Smyrna, and a disciple of St. John himself. Irenæus, who was bishop of Lyons at the close of the second century, was the pupil of Polycarp, and writes about him most lovingly and touchingly. Thus we have unbroken links in a chain of testimony extending through two centuries which take us back to Christ himself.

The traditional spot of his martyrdom is now guarded by a great cypress tree, and under this is a green-painted Mohammedan tomb, with a marble fez, the Moslem embellishment of a grave, on top. And this is said to be Polycarp's tomb! It seems strange and sad that even his traditional resting-place should be in a Turkish cemetery and in a Turkish sepulcher, for he belongs pre-eminently to the Christian Church, though the Moslems regard him as a famous saint. "*Polycarpa tomba! Polycarpa tomba!*" cried a little black girl as we approached the tomb. These were her two English words, though she was abundantly familiar with the word *bakshish*, and followed us half a mile from the tomb, begging for a few more paras. Some forty years before he died Polycarp wrote an epistle to the Philipians in which he quotes profusely from the apostolic writings, showing that they were well known in the Christian Church only a few years after the death of St. John the Divine.—*The Christian Herald*.

WARM THOUGHTS.

I beg to ask a question of whom it may concern. But right here at the very beginning a grave difficulty confronts me, namely, that of getting the concerned to be concerned after a godly sort, to take the question into a close, honest and prayerful consideration, and rest not until they obtain the answer of a good conscience as to their duty in the premise, until they are ready to speak right out in meeting, declaring with all boldness their readiness to do their duty as they may be taught it, not leaning to their own understanding, but availing themselves of the godly admonition of their pastors, make themselves felt factors in the moral conquest of the world; but, really, it is to be feared that some pastors themselves also are against the Lord in the matter of this question. Here it is:

How many of our young men, members of our church, have been, or are now being, trained and drilled for actual and uniform service in church matters?

Don't be afraid, my young brother; I'm not going to call any of you to preach; the Lord of the vineyard will see to that. I wish that the church might look a little closer into that matter.

My personal observation is now quite limited, but from reliable sources of information I think I am not far from the truth when I say that we have a vast number of young men, who, as yet, practically know nothing of efficiency in service. That they are capable of becoming such is not to be questioned, and that their opportunities for thorough equipment for service is equally true, they are making first-class lawyers, doctors, business men in various capacities, and farmers, thus making valuable contributions to the public good, and were their country to call to arms, legions of them would fairly spring to the front, there to do battle, and, if need be, die for the dear old flag. A thousand times all honor to them.

But what are these same young men doing for the church of God—a cause infinitely beyond anything that was ever undertaken by man, or ever will be, headed by the very Lord of Glory himself, whose mission is (O glorious thought!) to free the world from the bondage of ignorance

and corruption, and sing in final triumph, "Glory to God in the highest and on earth peace, good will to men"? This cause now needs, and calls loudly for the service these young men are so capable of rendering. I would modestly, but earnestly protest against the policy, now too prevalent, of putting old men to the front, young men to the rear, quite at a safe distance, too, from labor and cross-bearing.

My thoughts grow warm, and my heart pulsates in hope that the strength of Israel—her young men, strong, vigorous, alert, will come up to the help of the Lord, to the help of the Lord against the mighty.

(I am writing this on my sixty-second religious anniversary—April 29.)

If, as I have assumed, this inefficiency does exist, there must be something wrong at the very start. I am afraid there is, in many instances, as to conversion or genuineness of faith. "Examine yourselves, whether ye be in the faith."

Here is an evangelist who has everything his way, reports at the close of a four months' campaign 4,000 conversions, 500 at one hour's service; these converts, in the main, answered affirmatively the question, "Do you accept Christ as your Savior?" Possibly this testimony may pass current with pastors now, but it hardly has the ring of gospel conversion fifty years ago. Then the new birth, and witness of the Spirit of God to that fact, were stressed with all earnestness; then these converts sang,

"What we have seen and felt
With confidence we tell,"

and

"O the sweet joy and peace
Of a soul in its earliest love."

Right then they were taught that it was good to bear the yoke in youth, they were counted on for service, and not allowed, as I fear too often the case now, to run at large, as colts, and do as they please, till the very sight of a bridle or harness would affright them. No indeed, but having given themselves first to the Lord, "and unto the church by the will of God," they reported for duty, in all the sense of that word. They were not asked if they would pray in public or lead a class, but were called upon to do so, and seldom indeed did one frame to say, "Excuse me."

My young brethren, suffer the word of exhortation. I am old enough now to have good remembrance of the good service which many of your fathers rendered the church. Their mantles are fallen, they, after a good fight, have laid their armor by and now wear victor's crowns. You know this is true.

Is it not written, "Instead of the fathers shall be the children"? You see how the ranks of the old guard are thinning out every year. I have said you would respond to any call for service that your country might make of you; right now your own home church appeals to you to do what you can. In the name of Jesus, whose dying love made it possible for you to be a coworker with him in the conquest of the world, rise up, offer the best service you are capable of, under his leadership, and that of your pastor, and God's word for it, you "shall shine as the brightness of the firmament and as the stars forever and ever."

JAMES E. CALDWELL.

Rev. David J. Higgin, over 90 years of age, has made application for admission to Hamline University, Minnesota, to complete a course for the degree of doctor of philosophy. In a letter to President Kerfoot of Hamline, Mr. Higgins says that in spite of his advanced age, his interest in philosophical matters has never diminished, and he desires to continue his researches especially in the line of the philosophy of religions. He holds now both bachelor's and master's degrees, and also the honorary degree of doctor of divinity.—*The Christian Herald*.

THE ANNUAL SESSION OF THE WEST JAPAN CONFERENCE.

Dr. J. C. C. NEWTON.

The last week in March the sixth annual session of our West Japan Conference was held at Oita, in the great island of Kyushu, Bishop Y. Hiraiwa presiding. Oita itself, the capital of the Oita Prefecture, is a historic old town. Here in 1549 St. Xavier came and made it one of the first centers of Roman Catholic propagandism. Here he and his successors founded a monastery and a church. Slowly winning influence among the people, finally the Daimie of the Clan became a convert. And it was here or near here that civil war broke out, when in the days of bloody persecution of the Christians the Christian Catholic noble attempted to defend himself and his Christian people in his castle against the Shogun's troops. But they were overcome by superior force.

Here the Southern Methodist Church opened in 1887 one of its early mission stations; in this place Waters, Wainwright, Wilson and others have earnestly labored in the gospel. Here it is said our Bishop Walter Lambuth, then superintendent, preached his first regular sermon in Japanese. The town of Oita and the contiguous district have given more preachers to the Methodist Conference than any other town or section in the West. Only the late Bishop Honda's native city of Hirosaki in the East Japan Conference has excelled Oita.

A Methodist Annual Conference away off in Japan, after only forty years, is not to be confounded with one of the great conferences of American Methodism, such as the Virginia, South Carolina or North Georgia. This West Japan Conference is more like one of our large district conferences in America. And yet this conference, so young and comparatively weak in numbers, is steadily growing in every way. A stranger suddenly entering the church at Oita, without previous knowledge, would surely soon say this is a Methodist Conference; that is, if he were a genuine Methodist himself. Yonder is the bishop in his chair; just below him, the secretaries at their tables; on the front benches the older Japanese preachers and missionaries. A *bucho* (presiding elder) is probably making his report, or a preacher is speaking to a motion; others speak; and they all vote by "show of hands." It is a Methodist Conference, even to the young probationers and visitors in the rear. And there is a little talking going on, and some quiet moving about; not as much talking as in our Virginia Conference. Always "great for talk" (Asbury), and I rejoice to know, great in mighty deeds as well, is Virginia Methodism. This little Oita Conference is one of these Methodist Conferences that, beginning to move upon the world in Wesley's time, are now encircling the globe.

But has it the marks of genuine Methodism, away off there in Kyushu! I think so. Is it "Christianity in earnest," as said the great Chalmers? Is it spreading scriptural holiness through the beautiful lands of the Rising Sun Empire? I think so. There were signs of this at this conference session. For many weeks previous, special prayers and supplications were offered. No one was satisfied with present conditions. And it had been arranged that the venerable servant of God and famous educator, Dr. Nathaniel Burwash, of Victoria University, Canada, should come two days before to give special lectures. Already he had given lectures at our Kwansai Gakuin Theological School, two of which dealt with the question, "How to Save Souls." His lectures before the preachers at the annual conference were signally blessed. The sermon on Christian Perfection or Perfect Love as taught in the New Testament and preached by the Wesleys and the Methodist fathers, was a

memorable occasion. The aged thinker and saint had to sit while speaking, but his thoughts combined with so sweet a spirit were wonderfully illuminating, persuasive, so that all hearts could but answer from their inmost depths. This is surely God's will concerning us; it is just what we need for ourselves individually and for our work. And when, at the close, the venerable chancellor fell upon his knees and poured out his soul, deeply stirred for us, his brethren in Japan, the Holy Spirit was present in great power and almost unanimously the *amens* answered to the word and to the Spirit.

Chancellor Burwash being compelled to leave to fill other engagements, was followed by Evangelist Joseph H. Smith, from U. S. A. His teachings fitted remarkably well into those of Chancellor Burwash. Of all the expounders of the doctrines of the higher life, holiness or perfect love, which Methodism revived and brought back to the Christian church in the eighteenth century, Mr. Smith, of Philadelphia, is one of the sanest, most scriptural and most powerful.

A circumstance that betokened good was the fact that 20 or 30 of the Japanese brethren had written, expressing the wish for Smith's pentecostal meetings, the Southern Methodist Mission had recommended it by resolution, and the bishop to preside had invited the evangelist to come. Good signs these.

Mr. Smith's out-and-out teaching, his deep insight into spiritual realities and truths, his close analysis of the context of the Scriptures, his power to touch the conscience, and of appeal without extreme and one-sided interpretations were manifestly approved and enforced by the Holy Ghost. From first to last we felt that here is a man sent from God to Japan with the very message we need. But that hour when he preached upon "The Fullness of Christ—the Present Fullness of Christ," was a most remarkable occasion.

Almost all the members of the conference, missionaries and Japanese preachers alike, were brought to their knees. There were close heart-searchings and supplications brief and honest and quiet, and we doubt not it was an epochal hour in the inner heart experience of not a few, and will mark an epoch in their preaching as well.

As one of our dear missionary brethren has said: "This was the best annual conference we have ever known in Japan either before or since the union of Methodism." May it be the best year we have ever seen for gospel work in the saving of the people!

Divinity Hall, Kobe, Japan, April 12, 1913.

FRETTING.

By REV. R. S. SATTERFIELD.

Did you ever notice the root idea of the little Anglo-Saxon word "fret"? It means to rust, to corrode, to eat away, to burn away. No better literal rendering can be given the precept "Fret not" than a phrase that sounds like American slang: "Don't get hot." Now the way not to get hot is just to keep cool. Fretting is a moral disease, and there is none more contagious. It is like the measles; you get hot, and have a *breaking out*. But, unlike the measles, one attack does not render you immune to another. Like the grip, it holds on. You feel better today, and are sure you are on the road to recovery; but tomorrow the bursting headache returns, the soreness in your joints, the heavy sweat, strength gone—it is worse than ever. Just so with this aggravating malady of fretting.

Fretting in a family is like the whooping-cough. Six of us had whooping-cough at one time when I was a boy. It made but little difference who started up a "whoop," or in what part of that big old house, one after another would take it up, and O what a whooping there would be! When one member of a family is

suffering from this loathsome disease, fretting, others in that home require abundant and frequent inoculations of divine grace to ward it off.

Everybody, everybody who frets, I mean, knows of its baneful effects. When you fret, the stove smokes, the bread burns, and the children are bad, the fish won't bite, the dog won't hunt, and your gun will not bring down the game. Fretting impoverishes play, interrupts good manners, wounds friendships, augments sorrow, makes work more difficult, increases mistakes, drives away customers, reduces wages, diminishes profits, arrests success, interferes with digestion, injures health, aggravates disease, weakens the will, confuses the mind, dwarfs the soul, pleases the devil, and disappoints God.

"It isn't worth while to fret, dear,
To walk as behind a hearse.
No matter how vexing things may be,
They easily might be worse;
And the time you spend in complaining
And groaning about the load
Would better be given to going on,
And pressing along the road!"

—Christian Advocate.

WHAT A LAYMAN THINKS.

Dear Methodist: I will just drop a few lines in testimony of the good of a church paper. I have been reading the Western Methodist for six years. During this time I have been deprived of attending church, especially Methodist preaching, which I particularly enjoy. I live in the country, where there are but few Methodists, and I sometimes hear people refer to them as not being much anyway. But of course that is because they don't know. It has been over a year since I have had the pleasure of hearing one of our preachers. On Christmas night of 1911 I heard Rev. R. E. L. Bearden, of Morrilton, and his text is still with me. It was, "Who Is My Neighbor?" I must say it was well handled. I take a delight in reading our church paper. I feel it has kept me in the right way. Many times when possibly I would have gone off into sin. But the spirit of good things obtained from the Western Methodist keeps me feeling that I am still in God's sight. The price of the papers is no consideration whatever when it comes to one being deprived of the opportunities he loves best.

G. R. MOORE.

Aplin, Ark.

CONFERENCE OF SOUTHERN EDUCATORS.

During the summer there will be called by Dr. Stonewall Anderson, our Secretary, a conference which shall take into consideration the whole matter of woman's education. This conference will be composed of those who are engaged in training our young women in schools set apart for them alone. As woman's education goes today there is only a slight difference between what is expected of a man and a woman. This has been found all wrong both in policy and practice and now we hope to make plans which shall secure the best development of woman to fill the places wherein she can best serve society.

J. M. WILLIAMS, President.

"A YEAR IN COLLEGE."

It occurs to me that the Western Methodist is making a most remarkable offer to the young men of Arkansas and Oklahoma when it offers to pay the expenses for board, laundry, books, tuition, and fees in the regular course in any college of our church in either of the two States, if such young man will secure 400 new subscriptions to the paper, at the regular price of \$1.50 per year. This furnishes an excellent opportunity to the young man who wants an education and has the pluck to do his best to secure it. Such an offer should appeal to a number of young men.

P. C. FLETCHER.

RELIGIOUS STATISTICS.

Dr. H. K. Carroll, who is the best authority on religious statistics in the United States, has just published the statistics for 1912, comparing them with the statistics for 1890. We advise our readers, who are so often writing us for information on such matters, to cut out and preserve this table:

Denominations	Communi- cants 1912	Communi- cants 1890
Roman Catholic	12,888,466	6,231,417
Methodist Episcopal	3,293,526	2,240,354
Regular Baptist (South)	2,475,609	1,280,066
Methodist Episcopal (South)	1,919,873	1,209,976
Regular Baptist (Colored)	1,912,219	1,348,989
Presbyterian (Northern)	1,368,150	788,244
Disciples of Christ	1,340,887	641,051
Regular Baptist (North)	1,175,923	800,450
Protestant Episcopal	970,451	532,054
Lutheran Synodical Conf.	807,693	357,153
Congregationalist	742,350	512,171
African Meth. Episcopal	620,234	452,125
African M. E. Zion	547,216	349,788
Lutheran General Council	473,295	324,846
Lutheran General Synod	316,949	164,640
United Brethren	301,448	202,474
Reformed (German)	300,147	204,018
Latter-Day Saints	296,000	144,352
Presbyterian (Southern)	292,845	179,721
German Evangelical Synod	258,911	187,432
Colored Meth. Episcopal	134,721	129,383
Spiritualists	200,000	45,030
Methodist Protestant	183,318	141,989
Greek Orthodox (Catholic)	175,000	100
United Norwegian Lutheran	169,710	119,972
United Presbyterian	139,617	94,402
Lutheran Synodical Conf.	807,693	357,153
Reformed (Dutch)	118,564	92,970
Orthodox Friends	100,568	80,655

A SHORT LESSON IN PHILOSOPHY.

There are two contradictory philosophies which attempt to get rid of all notion of dualism in nature—idealism and materialism.

Idealism assumes that there is no matter; nothing but mind.

Materialism assumes that there is no mind; nothing but matter.

Nobody really believes either theory. At the most he only imagines that he believes it. The idealist who thinks there is no matter, nothing but mind, suffers from the toothache and goes to the dentist to have the tooth filled or extracted, as though he were a materialist. The materialist who thinks there is no mind, nothing but matter, does not seek to punish the dynamite clock which explodes and destroys a building; he seeks to punish the moral being who put the dynamite clock in its place for the purpose of destroying the building.

The true test of belief is conduct. We all act as though there were both mind and matter.

The idealist who should consistently act on the notion that there is no matter and go about as though there were none, going into the public streets, for example, without any clothes on, we should put in the insane asylum. The materialist who should act as though there were no mind, holding it to be no crime for him to shoot his neighbor, because he and his neighbor were both pieces of machinery, we should put into State's prison. The one philosophy is as irrational as the other.

All our physical civilization, our railways, our steamboats, our houses, our furnaces that warn them, all are based on the reality of matter. All our moral civilization, our pity for the unfortunate, our humane endeavors to relieve their misfortunes, our indignation against wrongdoers, our administration of justice in punishing them, our assumption that there is such a thing as justice between man and man and our courts organized to find out what justice is, our assumption that there is such a thing as liberty and our organization of governments to protect it, our assumption that there is such a thing as honesty and our creation of a credit system based upon honesty, our assumption that there is such a thing as love and our creation of the family knit together by the bonds of love—all are based on the belief that there is mind as well as matter.

We shall not think it necessary in the future to attempt to prove to the idealist that matter exists, nor to the materialist that mind exists. The reality of both are assumed by all sane men. Upon that assumption they all without exception base their daily conduct. To deny the existence of mind is no more sane than to deny the existence of matter. The whole world of men outside of the insane asylum act as though both mind and matter exist, and this universal action of humanity demonstrates the reality of their belief in the existence of both. Any philosophy which denies the existence of either mind or matter never practically gets beyond the four walls of the room in which the recluse has conceived it.—*Lyman Abbott, in The Outlook.*

FROM PUDDLER TO PULPITEER.

A little immigrant boy of eight years came through Castle Garden from Whiton Park, Durham, England, 44 years ago and went with his father to Ironton, Ohio. His father was a worker in the steel mills, and his son took a place as a puddler at the furnaces and worked very hard for years. At the age of 23 he could neither read nor write, but his wife was ambitious and aided him, and they pursued their studies together till at the age of 32 he found himself equipped with a technical college and seminary education, reading for the ministry. That English immigrant lad is the Rev. Dr. William H. Morgan, who, after 16 years of a successful pastorate at the Central M. E. Church at Newark, N. J., has just been appointed to the pastorate of the Calvary M. E. Church of New York.—*The Christian Herald.*

Lack of all that goes to make up a reasonably decent standard of home life, plus all the evil influences of cheap literature of the morbidly sensational sort; cheap theaters pandering to the same end; cheap dance halls, glittering saloons and lack of parental influence—these lead many a city girl of the poorer quarters into fast living. Given a young girl of tender years housed in a poor tenement, ill lighted, poorly heated, badly ventilated; feed her and clothe her insufficiently; see to it that she hears foul language, witnesses drunkenness and quarreling—and you have the material that produces the delinquent city girl.—*Miss Brooks, of Chicago.*

PROPOSED EXHIBITION OF ROAD MODELS.

Arrangements are to be made by the United States Department of Agriculture, through Logan Waller Page, Director of the Office of Public Roads, to place on exhibition at the Panama-Pacific Exposition in 1915 the greatest collection of road models ever displayed in any part of the world. The models will furnish exact duplicates of the roads, together with miniature models of road machinery operated by electricity.

The Office of Public Roads made an exhibit of road models for the first time at the Alaska-Yukon-Pacific Exposition. The aim was to put on view such striking examples in miniature of road models that visitors would not only appreciate the beneficent effects of improved highways, but would, at the same time, be able to understand the methods of their construction.

Since the Alaska-Yukon-Pacific Exposition closed, the exhibit has been displayed at Omaha, Neb., during the National Corn Exposition; at Knoxville, Tenn., during the Southern Appalachian Exposition; at Chicago, Ill., during the National Land and Irrigation Exposition; at New York City, during the Travel and Vacation Exposition and the Domestic Science Exposition; at Atlantic City, N. J., during the American Road Congress; at Lethbridge, Alberta, during the International Dryland Congress; at Buenos Ayres, Argentina, during the International Agricultural Exposi-

tion, at Turin, Italy, during the International Exposition; and at various other expositions and fairs. Since that time the collection has been greatly augmented, until every single type of road is now represented, and every known device used in the making of roads has been reproduced in miniature.

The models have also been displayed on road trains at all important places along the route of the Pennsylvania Railroad in the State of Pennsylvania, the entire system of the Southern Railway, the Frisco Lines, the Atlantic Coast Line, and the Nashville, Chattanooga and St. Louis Railway.

As a result of the instruction furnished by these road models, many farmers have joined forces to improve their own highways, and the road building movement has had a great impetus. When application for expert advice concerning any special road problem is made to the department, the Office of Public Roads furnishes it without exacting any fees.

Let all who want to try for a year in college, write to this office and get the territory you want.

PLAN OF EPISCOPAL VISITATION, 1913-1914.

- Bishop A. W. Wilson.**
Louisville, Campbellsville, Ky.....Sept. 24, 1913
South Carolina, Rock Hill, S. C.....Nov. 26, 1913
Baltimore.....March 25, 1914
- Bishop E. R. Hendrix.**
Illinois, Murphysboro, Ill.....Aug. 28, 1913
Western Virginia, Huntington, W. Va.....Sept. 3, 1913
Kentucky, Somerset, Ky.....Sept. 17, 1913
Alabama, Montgomery, Ala.....Dec. 3, 1913
- Bishop W. A. Candler.**
South Georgia, Macon, Ga.....Nov. 26, 1913
Mississippi, Natchez, Miss.....Dec. 3, 1913
Louisiana, Crowley, La.....Dec. 10, 1913
Cuban Mission, Santa Clara, Cuba.....Jan. 15, 1914
- Bishop H. C. Morrison.**
Florida, Tallahassee, Fla.....Dec. 17, 1913
Mexican Border Mission.....Feb. 12, 1914
Central Mexico Mission.....Feb. 19, 1914
Northwest Mexican Mission.....Feb. 26, 1914
- Bishop E. E. Hoss.**
Denver, Aztec, N. M.....Aug. 28, 1913
Missouri, St. Charles, Mo.....Sept. 3, 1913
Southwest Missouri, Nevada, Mo.....Sept. 17, 1913
St. Louis, Jackson, Mo.....Sept. 24, 1913
- Bishop James Atkins.**
New Mexico, Albuquerque, N. M.....Oct. 15, 1913
West Texas, San Antonio, Texas.....Oct. 22, 1913
Central Texas, Temple, Texas.....Nov. 12, 1913
Northwest Texas, Vernon, Texas.....Nov. 19, 1913
North Mississippi, Tupelo, Miss.....Nov. 26, 1913
- Bishop Collins Denny.**
Holston, Cleveland, Tenn.....Oct. 1, 1913
Tennessee, Cookeville, Tenn.....Oct. 8, 1913
Virginia, Danville, Va.....Nov. 12, 1913
North Georgia, Elberton, Ga.....Nov. 19, 1913
- Bishop J. C. Kilgo.**
German Mission, Castell, Texas.....Oct. 16, 1913
Arkansas, Eureka Springs, Ark.....Nov. 12, 1913
Little Rock, Pine Bluff, Ark.....Nov. 19, 1913
White River, Clarendon, Ark.....Dec. 3, 1913
- Bishop W. B. Murrah.**
Japan Mission, Arima, Japan.....Aug. 22, 1913
Korean Mission, Seoul, Korea.....Sept. 5, 1913
China Mission, Huchow, China.....Oct. 16, 1913
- Bishop W. R. Lambuth.**
Brazil, Petropolis, Brazil.....Aug. 7, 1913
South Brazil, Porto Alegre.....Aug. 28, 1913
Africa
- Bishop R. G. Waterhouse.**
Montana, Stevensville, Montana.....Aug. 13, 1913
East Columbia, Milton, Oregon.....Aug. 20, 1913
Columbia, Coquille, Oregon.....Aug. 27, 1913
Pacific, Hollister, California.....Oct. 15, 1913
Los Angeles, Santa Ana, Calif.....Oct. 22, 1913
- Bishop E. D. Mouzon.**
West Oklahoma, Norman, Okla.....Nov. 5, 1913
East Oklahoma, Talequah, Okla.....Nov. 12, 1913
Texas, Nacogdoches, Texas.....Nov. 26, 1913
North Texas, Clarksville, Texas.....Dec. 3, 1913
- Bishop J. H. McCoy.**
Memphis, Martin, Tennessee.....Nov. 5, 1913
North Alabama, Anniston, Alabama.....Nov. 12, 1913
West. North Carolina, Charlotte, N. C. Nov. 26, 1913
North Carolina, Oxford, N. C.....Dec. 3, 1913
Fall Meeting College of Bishops,
St. Louis, Mo.....Oct. 30, 1913

A TRIP TO SAN XAVIER MISSION.

About nine miles south of Tucson is the San Xavier Mission, located conspicuously on a broad mesa and surrounded by lofty mountains. It is indeed quite an unusual sight—such a structure hidden away in the mountains.

It is necessary to give briefly the history in order that one may appreciate the real value of this old mission. Many years ago—enough of them to make it centuries—when every country was sending out explorers to the New World, Spain sent the one destined to be called the discoverer of Arizona and Mexico. Cabeza de Vaca, also the negro Estevanica, through many adversities, traversed this country, which was then inhabited by fierce Indians. With each exploring party came priests. It was a band of these Franciscan monks, having in mind the salvation of the Indians, who began work on this mission two and a half centuries ago. How laboriously they worked year after year to complete the structure. Material was brought on pack-trains from Mexico. Considering the disadvantages under which they worked, the result is nothing less than a marvel. The main building is made in the form of a cross and the time for completing it took 14 years. The Apache Indians, the dreaded foe of the other tribes, and also the white people, in the middle of the eighteenth century, massacred the priests and the place was abandoned for many years. Not to be daunted the priests re-established it in 1780.

I shall describe to you my trip to that grand old cathedral and how it impressed me.

The day was ideal and the drive along cacti and mesquite bordered roads, winding gradually about the foothills of the mountains were indeed beautiful. After drinking in the loveliness for miles and miles we saw in the distance the queerest colony of odd-shaped, odd-colored houses. On drawing closer we saw that it was a regular adobe village and learned that it was occupied by the Papago Indians. We could see them sitting about in groups, the men enjoying a morning smoke and the women working in various ways.

We drove on, and looking ahead we beheld a most wonderful sight, the great mission gleaming pearly white against the distant mountains. Its beauty increased as we drew nearer. Nearer and nearer we drew, until at last we stood directly before it. It was so white that it is dazzling. It is a massive structure of Moorish architecture. The chapel occupies the central and main portion, while rising on either side are turrets. One of these is surmounted by a dome at the top of which is a cross. To the right of the chapel is a low, rambling wing. We entered the gate and found ourselves in an open court. A path led us to the entrance of the wing just mentioned. We found a reception hall, a dining room and a sitting room, so we presumed this was the living quarters of the "sisters." We passed on to the rear of the chapel, and again we were in an open court, on either side of which were long wings, which we learned were the school rooms for the Indians. Children were playing happily about, for school is carried on daily for them.

Searching for some one who would understand that we desired admittance to the chapel, we walked around two more courts to the door of the chapel. Here we had a chance to observe the workmanship of the building. We noticed the low barred doors—there were no nails in them. Those heavy doors were held in place by huge wooden pegs, which fitted so perfectly that there was no difficulty in opening them.

On entering the chapel, the first thing of which I was conscious was a damp coolness. I sat in a low, oddly fashioned pew and observed the high plastered walls. They were dingy with age, and the paintings with which they were decorated were almost obliterated. One picture which appeared plainest to me was "The Last Supper."

The work was splendid and when I considered its history I wondered and admired still more.

The chapel is in the shape of a cross—the pews occupying the perpendicular portion of the cross, while the altar occupies the "cross." It seemed to me that there were niches and pedestals everywhere, each occupied by some grotesque statue. In the most prominent niche above the altar was the effigy of the patron saint, San Xavier, dressed in his priestly robes. Underneath this, in smaller angle of the altar was the Virgin Mary adorned in the most unusual garment—a faded brown skirt, then a long cheap blue veil thrown about the shoulders. On inquiring I learned this very pitiful story about it:

One of the Indians of the village had a very sick child. She prayed earnestly to the good Mother for its recovery. The baby lived and the grateful suppliant gave her most treasured possession, her wedding dress, to the Virgin. The little story touched me, for it seemed so symbolic of the devotion—almost idolatry—with which these things are regarded by the Indians.

I noticed in one corner of the room a funeral bier—or so it seemed to me. This was draped with laces. In the dim light I saw that which seemed most real to me—a corpse—the body of Christ made ready for the grave. I can easily imagine how the superstition Indians are scared into being good.

My letter would be incompleting if I failed to mention the Shrine in the Desert. Rising from the Mission is a prominent knoll which was formerly an active volcano and caused the people no little trouble. The good priests prayed that it might cease its devastations. Their prayer was answered, so they placed a beautiful cross above the crater. In a deep grotto, which had been excavated in the rock, there stands the life-size image of the Virgin Mary.

The idea of having the Virgin of the Grotto was conceived because of the famous "Lady of Lourdes" at the Grotto of Massabaille, France. The story is that two little peasant girls of Lourdes were sent out to gather fagots. They came to a shallow stream which trickled down from a grotto. One child passed on, but the other lingered. She was attracted by a rustling sound and on looking up she beheld the Virgin Mary standing in the grotto, so dazzlingly beautiful that she fell on her knees to worship. She heard a voice as if of music saying, "I am the Immaculate Conception, go tell the priests to build here a church for me."

It was for this reason that a shrine was established at Lourdes, and afterwards one also at San Xavier. At certain seasons of the year the Indians have regular days, during which they do special honor to the Virgin of the Grotto.

As I viewed from my lofty height the surrounding country I could see how surely the hands of time are moving. I could see vast acres of cultivated land, irrigating ditches flowing through land that was so recently arid. I was startled by the sound of the Angelus—I saw the laborers cease their toil to bow in prayer, turning from their efforts for future improvement to the old customs of the past. But surely we owe much to these people.

I shall always be glad to tell you of anything which you think will be of interest in the country I am now visiting. Call on me at any time.

Very sincerely,

JESSIE NEILL BUSH.

848 N. 4th Ave., Tucson, Ariz.

It's well we should feel as life's a reckoning we can't make twice over; there's no real making amends in this world any more nor you can mend a wrong subtraction by doing your addition right.—George Eliot.

FEDERAL AID TO GOOD ROADS.

National and State co-operation in a three billion dollar expenditure for good roads—one billion being for construction and two billions for maintenance, and both extending over a period of 50 years—is proposed by a plan submitted by Jonathan Bourne, Jr., to the Joint Congressional Committee on Federal Aid in the Construction of Post Roads, of which Bourne is chairman.

His plan contemplates that the billion-dollar construction fund shall be apportioned among the States upon the basis of area, population, assessed valuation and road mileage, and that the several States shall deposit in the U. S. Treasury their 50-year 4 per cent bonds for the amount due them, and the Government loan the States the par value thereof for road construction, the Government raising its fund by the sale of its 50-year non-taxable 3 per cent bonds. By crediting each State every year with the excess 1 per cent interest paid by the State to the Government over what the Government pays on its bonds, and allowing 3 per cent interest compounded annually on said excess 1 per cent, a sinking fund is established from which the Government pays off the bonds at the end of 50 years and the State is relieved of the payment of principal on its bonds.

The Government will also under this plan pay to each State annually for road maintenance an amount equal to 2 per cent of the amount of bonds on deposit, provided the State expends a like amount for the same purpose.

The plan also provides for team work between the States and Federal Government, but avoids subservience of the State to any Federal bureau or department. It suggests the establishment of a National School of Highway and Bridge Engineering here in Washington so as to create a supply of trained specialists from whom the States could draw for State and district engineers.

THE CHICAGO OF THE AEGEAN.

Seated majestically on rising ground on the southeast shore of the gulf, Smyrna seems as one looks from its wharves as though built on the banks of a great inland lake. A large island blocks the view as one gazes out to the Aegean; and yet the entrance is so deep and safe, and the harbor itself so spacious, that, according to the hackneyed saying, the navies of the world can ride at the water front of Smyrna. To be sure, the city has no mighty Olympus to keep guard over it as has Salonica. It has no narrow thoroughfare through which constantly ply the vessels of many nations as has Constantinople. But it has glories all its own. Splendid mountains surround it on almost every side. Mount Pagus, the old citadel of Smyrna, up whose steep side many of the houses of modern Smyrna are climbing, is like a great fist, as some one has expressed it, thrust out by the hills behind the city, and connected with the mountain ranges to the south—a fist which in the early days, when crowned with a mighty fortress and manned by tens of thousands of soldiers, seemed to be shaken threateningly in the face of every invader. I have approached Smyrna both from the sea and from the land, and whether one journeys across the Aegean land, and whether one journeys across the Aegean from Athens after an eighteen-hour voyage, or comes overland from Constantinople by rail, a long two days' journey, he is impressed not only with the picturesqueness of the situation, but also by the seeming vigor and vitality of the city. Though Smyrna claims to be at least 3,500 years old, and her recorded history goes back for nearly three thousand years, she is as alert, enterprising and busy as though she had had her birth in the last century on one of our own great lakes, instead of on the shores of the oldest sea of the civilized world.—*The Christian Herald*.

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, Conway, Ark.)

PINKIE OF THE PLAINS.

Chapter 3.

By Ruth Carr.

(Continued from last week.)

After supper a message came from Mr. Herndon saying he would arrive on the ten-thirty, so Paul asked permission to meet him.

"How's my little girl," was the first question after he spied Paul.

"She's no better yet, but the doctor thinks she will be if she knows you."

"Does she know any one?"

"No, she thought I was Sam; who is he?"

"One of the cow-boys who was always kind to her."

Mr. Herndon carried an armful of bundles and boxes, so Paul reached for some of them.

"Let me help carry the bundles."

"Be very careful with this package, son, it is a cut glass pitcher for your mother; this box contains a pair of Jack rabbits from the plains for Dan and Dean. I brought you a little Indian pony that Pinkie wrote for, as she wanted you to have something to ride with her."

"Where is he now?"

"On the freight—he will be here tomorrow—I brought Dainty, too."

Chapter 4.

"O, what a splendid gift, Uncle Gus, how can I ever repay you for it?"

"By being kind to my motherless baby," replied he as his voice got husky and trembled noticeably.

"I don't see how a fellow can help being kind to as fine a girl as she is, she's not like other girls always screaming if a bug gets on them, or if a little worm crawls close around, why, she's not even afraid of goats and horses and big things."

When Mr. Herndon saw his daughter so still and white it touched his big, tender heart and the hot tears trickled down his brown cheek as he held the slender hands folded between his strong, rough ones.

"Don't you know me, little one, don't you know Daddy?" Paul stood watching and waiting anxiously for the answer, believing she would recover if she only knew him.

"Aren't you glad I've come, Pinkie—don't you know me?"

The child stared at him steadily for a moment and the dull stare that she had had ever since she got hurt gave place to a look of consciousness as the little arms reached up and twined

themselves around the strong man's neck.

"Daddy," was the whispered word that Paul heard and turning he slipped out the door and again sat on the front steps wanting to be alone in his gladness.

"Going to get well now, won't you, 'cause Daddy's come?"

A slight nod of the head was the only answer as the little sufferer pulled the brown face down on the pillow beside her.

"She must have perfect rest and quiet," said the doctor, "and I would suggest that only the father sit in the room tonight so she will see him whenever she wakes. If she is conscious tomorrow she will likely miss the threatened attack of brain fever."

When the supper bell tinkled softly Paul arose from his seat on the steps and passing the door of the dining room called to his mother as she poured the tea.

"I don't want any supper, Mother."

"Are you sick, Paul?"

"No, but I will study a while and then go to bed."

Long before the other boys went upstairs Paul had closed his books and was asleep. He was awakened some time later by the sound of voices and of some one sobbing. In a moment his heart was in his mouth and he sprang from the bed before he was aware of his action. Then he heard his mother's voice, and waited a moment to see what the trouble was.

"Yes, dear, I think she will get well, and then you can talk to her about it."

"O, mamma, I was so afraid she might die and I've been so mean to her and hated her, but I don't now."

Paul was delighted to hear this confession from Dan as he sobbingly told his mother of the unkind things he had done since the girl came to make her home with them.

"One day she wanted to borrow my pencil and I wouldn't let her have it, so she worked her examples on the ground with a stick, while I made fun of her work—I'm so sorry of it all now."

"Then you must tell her so when she is better."

"Another time she sat down to get a pebble out of her shoe and snatched it and threw it over the fence in the mud—did she tell you about it?"

"No, I never heard of it before. It was certainly very unkind in you to act so—it was positively wicked and I think you owe an apology to some one else for it all."

"I have already asked Him to forgive me, and I mean to ask her when she is better."

Paul was delighted to hear this from Dan, for he had often been provoked at his little brother for his rudeness to the girl, and was glad to know his feelings toward her had changed.

(To be continued.)

Poteau, Okla., April 19, 1913.

Dear Miss Katherine and Cousins: Will you kindly admit a little Oklahoma girl into your happy band. I am a little girl, eight years old. I am in the fourth grade at school. My teacher's name is Miss Etta Hill. I go to Sunday school every Sunday at Fairview school house. My Sunday school teacher's name is Miss Ruth Wells. I live two and one-half miles east of Poteau with my mother's brothers and sisters. My father is dead. I am visiting my sister Julia, at Rock Island. She has a sweet little girl. Her name is Linnie Frances.

Cousins, I would be pleased to get a pretty post card from each of you. With best wishes to Miss Katherine and all the cousins,

Your little friend,

Lucy Hoyle.

Huntington, Ark., April 12, 1913.

Dear Miss Katherine and Cousins:

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.

Will you let another little Arkansas girl join your happy band? This is my first time to write. My grandmother takes the Methodist and I like to read the Children's Page. How many like to go to school? I do. My teacher's name is Miss Bonnie Waters. We have a Bible contest here at Sunday school. The one that does not miss for a year gets a Bible. I have not missed for nine months. My Sunday school teacher's name is Mrs. Wilkison. Our pastor is Brother Lark. This is his third year here. He sure is a good pastor. Our superintendent is Brother Moore. For pets I have a baby sister and twenty-two little chickens. I will describe myself: I have red hair, brown eyes, am four feet one inch tall, fair complexion. My age is seven. I guess Cecil Patty's riddle to be watermelon. I will close by asking a Bible question. Who were the Pharisees?

Your new cousin,

Grace Kelly.

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

Caledonia, Ark.

Dear Miss Katherine and Cousins: As I have never written to the Methodist, I concluded to write to the Children's page. How are you getting along? As the cousins are describing themselves I will describe myself. I have auburn hair, gray eyes, and dark complexion, weigh 116 pounds, five feet and four inches tall. I guess some of you are ready to run, aren't you? How many of you like to go to school? I do for one. School closed here a week ago with a concert. I go to Sunday school nearly every Sunday and enjoy going. Genie Morris, I will answer your question: It was Elisha found in II Kings, sixth chapter. My favorite books are the Bible and "Easy Steps for Little Feet."

Brother J. C. Williams is our pastor at Olive Branch. He preaches there every third Sunday and here at Caledonia every third Sunday night. We sure do like him.

Alto, your teacher is visiting her sister, here this week. Virgie, it was a white dog that ran a white calf out of a white cotton patch. Cecil, yours is a water melon. Bessie, yours was a woman. Her name was Ham and she boiled a ham and went up an oak tree and ate it. She was to be hung if she did not make a riddle that could not be solved. Then she told the judges they could sure hang her if they could answer. As my letter is growing long I will close. If I see this in print I will come again. Your cousin,

Asa Alford.

Okolona, Ark., Mar. 28, 1913.

Dear Miss Katherine and Cousins: Today is such a pretty day I thought I would run in and tell you all about my Easter Egg hunt. I had a nice time. My Sunday school teacher gave an egg hunt and we all had a nice time. I go to school every day and I am in the third grade. My teacher's name is Miss Mary Cotts. I like her fine. Uncle Bob, I would not like to live in India or China. Write again; I like to read your letters. Guess my age, it is between seven and eleven. I will send a pretty post card to the one who guesses my age. Cora Lillian Russell, I guess your age to be sixteen. Am I right? I hope so. For pets I have two rabbits, a cat and a pig, and they are as cute as can be. I wonder how many little girls have five grandmothers? I have. Papa's two grandmothers are living. Grandma M. J. Webb, and Grandma M. A. Rushing; then papa's mother and mama's mother and my stepmother's mother, and I only have

one grandpa; he is my step-mother's father. My mother died when I was about two years old. I have one brother and one sister, both older than I am. So you see I am the baby. Brother is fourteen and sister eleven years old. Papa is section foreman here. We have been living here in Oklahoma nearly three years. We have in our town two hardware stores and two drug stores and seven groceries and dry goods stores together, one millinery store and a postoffice and three hotels and three churches and a high school and a moving picture show; also two blacksmith shops and a printing office. Miss Katherine, will print my letter please? I want it for a surprise for papa. Well I will close with best wishes.

Your friend,

Beatrice Rushing.

Hatfield, Ark., March 29, 1913.

Dear Miss Katherine and Cousins: Will you let another little Arkansas girl join your happy band? I am thirteen years old. I go to school every day. My teacher's name is Miss Beulah Davis. I am in the sixth grade. I go to Sunday school every Sunday. Brother Croson is our pastor. Well, I will answer Otis Cobb's riddle: Round as a biscuit, busy as a bee, the prettiest little thing you ever did see. It is a watch. For pets I have one little dog and four little kittens three days old. My little dog will catch the ball and bring it to me. I have four sisters. I will name them. My oldest sister's name is Jettie and I am next to the oldest. My next sister is Velma, next Geraldine, next Fern. I have one brother; his name is Lealen. We all think there is none like Lealen. He is three years old. I will guess at Cora Russell's age. Cora's age is fifteen years. Tell me if I am right; I hope I am. If I see this in print I will write again. Before I close I will describe myself: I am four feet eight inches tall and weigh ninety pounds, have light complexion, blue eyes, and dark hair. Will close.

From your new cousin,

Juna Henderson.

R. F. D. No. 1, Box No. 6.

Price, Okla., April 8, 1913.

Dear Katherine and Cousins: Will you accept another little Oklahoma girl in your happy band? Our school was out the last week in March. It has begun again. I won't get to go to this last school; it will last a month. We are having Sunday school at Center school house. It has just begun. Well, I will describe myself: I have blue eyes, light hair, light complexion. By faith, Elisha made the iron swim. I have one sister. Our preacher's name is Brother Batherwood. I like him fine. I will close for this time, will write more next time.

Della Hall.

SHE STAYED IN BED.

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall I got so bad, I had to stay in bed for nearly a week every month. Since I have taken Cardui, I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.

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!

AL Druggists, 25c

Woman's Missionary Department

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

Press Superintendents.

Arkansas Conference.....Miss Lila G. Rollston, Fayetteville, Ark.
Little Rock Conference.....Mrs. C. A. Evans, Arkadelphia, Ark.
White River Conference.....Mrs. Mary Neill, Batesville, Ark.
East Oklahoma Conference.....Mrs. A. Ernsberger, Tulsa, Okla.
West Oklahoma Conference.....Mrs. R. S. Satterfield, Pauls Valley, Okla.

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

LITTLE ROCK CONFERENCE.

Dear Co-Workers: It is a sweet privilege, our Home Secretary extended me—telling you about our delightful hour in Dermott, and the closing days of our Conference at Monticello.

After passing through the flooded districts, and arriving at Dermott, we felt that this was a veritable oasis—the hand pressure from the ladies of the Dermott auxiliary gladdened our hearts. The delegation of visitors was conducted to the Methodist church, where more good things were in waiting.

Delightful punch refreshed us, and a beautiful rose was pinned on each one—thereby we kept the fragrance of the occasion with us. Rev. A. M. Shaw, the local pastor, presided, and made us know he was glad to have us with them. Mrs. V. E. Moss, in sincerest tones, and sweetest language, welcomed us, in the name of the Dermott Auxiliary. The young ladies added pleasure with piano and vocal solos. Indeed, these meetings would not be complete without the young life. They fill us with hope and inspiration.

Our President's message was shortened, when news was brought that the Monticello train was "on time." She told us, however, that the first Foreign Missionary Society in Southern Methodism was born in the Monticello District—our dear Mrs. McKinnon was the mother. The conference officers were introduced to the congregation, by Mrs. Thomas. Every voice was full of gladness, and we felt that we were truly thankful for the "tie which binds our hearts in Christian love." Indeed we could not leave the auxiliary without taking its faithful and efficient President, Mr. J. T. Crenshaw, with us to Monticello.

Our last two days at the Conference were full. Mrs. Travis Drennan, of Central church, Hot Springs, led us into the spirit of oneness, so sweetly, in her Bible study, that the few separate lines which remained. Home and Foreign were merged. The delegates representing auxiliaries not yet united, pledged themselves as factors to unite the work when they returned to their homes.

The reports from the several committees were type written by Mrs. Marion Monk, and Miss Wadley—these copies will be mailed to each auxiliary as soon as possible.

In one respect, at least, our Conference equalled that of the Woman's Council at Birmingham. Every officer was at Monticello, and performed her duty, as best she could. Each one was re-elected and Mrs. James Thomas, our capable President voiced the feelings of every officer when she said:

"I have made mistakes. I am human, but I appreciate the confidence you have placed in me, and the support you have given me. We will enter the new year trusting Him, who doeth all things well, and knowing that our works, though imperfect, will receive recognition in His sight."

Sunday, God's Day, was the best of all. The Sunday school is well organized, with Mr. Geo. Spencer, Superintendent, and Mr. Bland, his assistant. The little people always make us happy. There are 230 members in the school, and there were 224 present! Miss Eva Shoppach won the hearts of all, when she talked, for a few minutes to the children.

We were doubly blessed in having

Rev. W. C. Watson preach to us at the morning hour, and Rev. W. W. Nelson, of Wilmar, in the evening. These good and able messengers made our hearts burn within us, as we listened to God's word, and they led us on to new purposes, and broader visions.

The afternoon was for the children, and young people. We were all young that day. Mrs. Moffett Rhodes, in her charming manner, presided. Miss Henry, our Deaconess at Crossett; Miss Nettie Peacock, our missionary, who returns to China in August, and Mrs. A. G. Hearn, our first vice president, entertained every one. In truth the hour had gone, before we had thought it scarcely begun.

We were really sorry when the arrival of Monday morning necessitated our farewell to the Monticello hostesses. "Hospitality is the sweetest welcome," and we were welcomed in deed and in truth.

Our forces are now turned to Magnolia—in the Camden District. May we, when we report next year, find that we have accomplished greater things for Him, who gave His Son for us.

Sincerely,

Mrs. Chas. A. Evans,
Press Superintendent L. R. W. M. S.

JUNIOR MISSIONARY SOCIETY.

Miss Gulgare Thornton, of Camden, was the only delegate at Monticello, representing the Junior societies. She is twelve years of age, and a lover of missions. It made our hearts glad to see her attend each session, and to watch her happy face.

We hope there will be more of these Juniors and Young People at Magnolia next year, for they are an inspiration to the entire Conference.

WOMAN'S MISSIONARY SOCIETY, ARKANSAS CONFERENCE.

In view of the fact that this may be my last official communication, I wish to express myself upon a subject that is causing the publishers of the Western Methodist much concern. The page allotted to our Woman's work costs these publishers just as much as any other page. The space reserved for us is sometimes filled, sometimes only partly used, sometimes it is filled to overflowing. Such a condition is annoying to a publisher. He doesn't know what to depend upon, especially when some of the copy comes in late. Sometimes an article contains a personality or an unkind criticism, or is arranged so as to require re-writing. A busy editor hasn't time to re-write communications, especially those that do not come from an official source.

When our Press Bureau was organized it was intended that each auxiliary should appoint or select a Press Superintendent whose business should be to present the Bulletin to her auxiliary each month to secure space in her town paper for all the interesting missionary items of her auxiliary or of the church at large. She was expected, also, to make a quarterly report to the Conference Press Superintendent, and to send this officer all the items possible concerning the work of the auxiliary, that the Conference Press Superintendent might have copy for the column.

I do not know how it has been with the other four conferences that contribute to the Western Methodist, but I know that my work has been crippled in fact, has amounted to almost nothing,

because the auxiliaries' officers have not co-operated with me. Very few of them have ever even acknowledged the receipt of the Bulletins or filled out the report blanks sent them. This is the King's business we are about and we cannot afford to do it in a "slipshod" manner. If it is worth doing, it is worth doing right.

Newspapers are filled largely with accounts of scandals, crimes, floods, famines, amusements, sports and politics. If the churches were as eager to gain the attention of the public as the amusement, political and commercial bureaus, the world might not sneer at religion as it does. I do not mean that we should boast of our works. If there was as much said in a newspaper of the struggle of right against wrong; if there were as many good deeds recorded as evil ones, I guarantee there would be a healthy religious growth everywhere. It is estimated that five times more church people read the newspapers than read religious papers, hence our desire to get our notices into the secular press. I am sure it is not for lack of ability on the part of our women that this important phase of our work has been neglected. We have just failed to lay hold of the opportunity. It was the intention of our Press Bureau that where a number of conferences contributed to a Conference paper, that one of the Conference Press superintendents should be chosen as editor-in-chief and all articles intended for the Woman's page should be sent by the other Conference Press Superintendents to her for arrangement for the paper. This was not done by the Western Methodist contributors and Miss Eaglebarger was put in charge of the work. I have no fault to find with Miss Eaglebarger, no criticism to make of her part of the work. So far as I can judge she has done as well as any one else, but I have been told that she will probably not be with us much longer, and it will be necessary for some agreement to be reached in the near future with regard to the preparation of the matter intended for the Woman's Missionary page.

Arkansas Conference holds its annual Woman's meeting next week, beginning May 13, and there may be another Press Superintendent elected in my stead, so I take the privilege of expressing myself strongly in favor of concert of action among the Press Superintendents and a planning of the next year's work right away. Let those whose duty it is to select the editor-in-chief make the selection so that the editor of the Western Methodist may not be embarrassed with the Woman's Work if Miss Eaglebarger resigns.

Lila G. Rollston.

COUNCIL MEETING NOTES.

The Council meeting in Birmingham, April 9-17, was a success from the first evening's service up to the moment the President announced the adjournment. The program was well planned and successfully carried out. Every service was marked by its own attractive feature.

The First Methodist Church, which accommodates 4,000, was crowded on several occasions to its utmost limit. Particularly was this true on Sunday afternoon at the beautiful service for children, under the leadership of Miss Daisy Davies, and at the consecration service for deaconesses on Monday evening, and on Tuesday evening when fourteen young women were set apart for mission service in foreign fields.

Our mission work was brought vividly before the audience by the returned missionaries, who told of the interests and needs of each of our fields.

The Thursday evening service was perfect; every feature was a gem; the setting was beautiful, and the talks of

PARCELS POST RATES ARE CHEAP

We can send you for a pittance your printed matter.

We print Letter Heads, Envelopes, Programs, Circulars, and all manner of job work. Our prices are reasonable and our work shall be firstclass.

Order of us anything you need in the printing line.

ANDERSON, MILLAR & CO.

Travel via the Rock Island

Through Sleepers from Little Rock to

CHICAGO

KANSAS CITY

OKLAHOMA CITY

EL PASO

CALIFORNIA

DENVER (during summer months)

The best of Dining Car service.

Quickest Route to the East

Information cheerfully given.



P. C. RICHARDSON

City Passenger Agent

Phone 582 211 Main St.

the three women were all that could possibly be desired. Miss Lelia Roberts, of Saltillo; spoke on "Latin America as a Mission Field;" Miss Lillian Nichols, of Seoul, brought "A Message from Korea;" and Miss Elizabeth Claiborne, of Shanghai, told of "China's Larger Needs." Each speaker had her own individuality, each her own charm, each the mastery of her subject, and each in her own characteristic manner carried delight to every member of the large, attentive audience.

Bishop Lambuth's message on Sunday morning was thrilling, and it is not strange that a desire to give one's life to service in Africa was awakened in many hearts.

The message Sunday night from Dr. W. W. Pinson brought so vividly to the audience the needs of Korea and China that others were ready to give their lives to work in the Far East.

Every day presented such interesting, attractive features, that many were ready to pronounce this the most successful meeting ever held by our women.

The noonday prayer services, conducted by Dr. Detwiler, pastor of West End Church, Nashville, were in accord with the rest of the splendid exercises. The talks were unique, original, unconventional, heart-searching, in-

spiring, creating within all a desire for a truer, higher life.

An atmosphere of prayer pervaded the entire session of the Council.

One of the noted personalities was Miss Nannie B. Gaines, of Hiroshima, Japan, who is principal of a large girls' school in that city, the largest school in Southern Methodism and one that wields a wonderful influence for good in Japan.

Mrs. S. S. Harris, of Soochow, China, received a most cordial welcome from her many friends, who were delighted to tell of her life in China. Mrs. Harris was for many years a member of the Woman's Board of Foreign Missions, being the Corresponding Secretary of the Florida Conference.

China was represented at the Council by Mrs. Harris, Misses Claiborne, Lester, and Peacock; Korea by Miss Lillian Nichols; Mexico by Misses Roberts, Barcroft, and Lee; and Brazil by Misses Elerding and Andrew.

Miss Lester presented in a forcible manner the industrial school at Soochow, China; and brought clearly before her audience the purpose, scope, results, and needs of that institution. Through her portrayal of the work, and through the judgment and valuable assistance of Miss Gaines, the school will enter upon a new and broader career, which will be duly outlined in a later issue of the Bulletin.

The women from South Georgia laid loving hands on every missionary within sight. When Miss McCaughan, of Durango, New Mexico, was accepted for work in Mexico, they immediately adopted her and took her with them to Columbus. When the names of Misses Reta Park and Nettie Lambuth were mentioned in connection with our work in China, South Georgia at once asked the privilege of furnishing the money necessary for their salaries.

According to the Station Plan, South Georgia assumed the entire support of Mexico City, for which over eight thousand dollars was appropriated.

Miss Margaret Tilley, the daughter of a missionary, will accept work in one of our schools in Brazil, and Miss Alice Parker will probably go as a missionary teacher to China.

Misses Andrew and Elerding gave interesting talks of their work in Brazil. Miss Andrew's school at Ribeirao Preto receives from patrons a larger amount than any school in any of our mission fields.

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

THE BULGIN-ROSE REVIVAL AT HARTSHORNE.

I have always imagined that the Samaritan village of Sychar was never the same town again after that momentous day when the woman from Jacob's well led its people to the feet of Jesus, and taught them to drink of that fountain of living water. And I am sure that Hartshorne, Oklahoma can never again be the same town after the great spiritual awakening which it has just experienced. A revival campaign of eighteen days duration closed here on last Wednesday night, and though I had planned the movement with large expectations, the results far surpassed my fondest hopes. The meeting was a union effort, shared by all the evangelical Protestant churches of the town, and the preacher was Dr. Elwood J. Bulgin, of Portland, Oregon. The services were held in a large brick building, capable of seating more than one thousand people, and supplied with a choir platform which accommodated one hundred and fifty singers. The music was under the direction of Mr. and Mrs. George L. Rose, and was the best ever heard in the town.

Our own church secured Dr. Bulgin's services, and did the preliminary work of the meeting, the other de-

nominations entering the movement after all prerequisite details had been cared for. In arranging the preliminaries I was fortunate in having the help of Rev. W. A. Frazier, our pastor at Garvin, one of our most promising young men; and he rendered me invaluable service in many ways. He planned and built the platform for the chorus, and devised an excellent plan for seating the building. He and I were objects of pity during the days which preceded the arrival of Dr. Bulgin; for many people came to assure us that we were squandering our efforts in preparing a building to seat one thousand people. They were certain that three hundred would be the largest conceivable number of persons who could be induced to attend a religious service in Hartshorne. Well, the meeting began on Sunday, April 13, and at the evening service on that first day, hundreds were turned from the doors of the tabernacle which was crowded to its capacity long before the hour at which the service was to begin.

I have witnessed many great religious movements in one of the largest cities of the nation, campaigns led by Gypsy Smith, Torrey, Chapman, and Sunday; but I have never seen mightier demonstrations of the presence and power of the Holy Spirit than were manifested at some of the services in our meeting here. On the last night of the meeting alone there were more than sixty conversions, and among them were the leaders of the town's commercial life. One night the benediction had been pronounced at the close of a wonderful service; but the congregation sat still, as if strangely withheld from leaving the building. Just then some one called to Dr. Bulgin that a man had been converted outside the house, and wished to come in and publicly confess Christ. Unable to enter at the door, because of the press, the new convert leaped through a window, and ran rejoicing to the altar. Thereupon a tide of penitents began to stream forward, and until midnight the tabernacle rang with triumphant shouts in which the voices of old tride saints of God and new converts blissfully intermingled.

Last Wednesday, the closing day of the meeting, was a sort of impromptu holiday in the town. Without being asked to do so, most of the stores closed their doors; there were three services, morning, afternoon and night, with a big dinner on the ground at noon. We kept that day a sort of mid-week Sabbath, here in a town which, before the meeting began, observed even the Sunday Sabbath rather indifferently. More than three hundred accepted Christ during the campaign, and expressed a preference for one of the Protestant churches of the town. Our own church received ninety names of converts who inclined toward our communion, and this morning, May 4, sixty of them came out through a drenching rain to be received into full membership. Our church in Haileyville will also receive a number from the meeting, giving us a larger number than any other of the denominations.

What particularly distinguished the meeting from any other revival I have ever attended was the peculiar type of Doctor Bulgin's preaching. He does not employ the hortatory sermon, extensively illustrated with stories, commonly used by evangelists. Instead, he preaches either argumentative or expository discourses. His messages are preeminently didactic in tone; and when argumentative, they are as cogent and logical as the speech of a constitutional lawyer. When expository, his sermon studies the text grammatically and historically, and in these expository studies, Dr. Bulgin displays a rare and extended knowledge of oriental life and customs and

The Commonwealth Building & Loan Association

issues prepaid investment stock at 60 cents on the dollar; estimated to mature at its face value and paid out in full in seventy-eight (78) months. This is an excellent plan for saving money for children. Lay the investment aside and let it grow.

L. B. LEIGH, President.
210 Louisiana Street, Little Rock.

a remarkable familiarity with the Bible itself. His appeal was directed chiefly to the intellect, and it was the strongest and most responsible men of the town who were reached by his call. However, the sermons are enlivened with a rare series of stories drawn from the preacher's seemingly inexhaustible personal experience, sometimes humorous, sometimes tinged with tears, but always telling and effective. I think his manner of appeal and methods of work peculiarly qualify Doctor Bulgin to meet the needs of the Oklahoma field, and I hope he may be called often to the State by the men of our Conference, for no better help can be secured. My own church is practically doubled in strength by the meeting, and my only problem now is what to do with the multitude whom the revival has thrown upon my hands. Today, despite the inclement stormy atmosphere, our building was filled to its doors, and had the day been fair, we could not have housed the congregation. Hartshorne must soon have a large new church building, and perhaps, with the help of my brethren's prayers, I may be able to get the enterprise under headway before conference. My Sunday school is three times as large as when I came here, and all departments of our work are steadily advancing.

The village of McAlester, a beautiful suburb of Hartshorne, has followed our example, and launched a union revival under the lead of Thurston B. Price. The meeting is beginning well, and is sure to end gloriously; for it was planned by J. E. Carpenter, that master builder of spiritual edifices. He is doing so well at McAlester that I am afraid there will be an effort to put him in at First Church, Hartshorne and move me over to preach to the suburbanites at Philips Memorial. Well, I have always been a loyal Methodist preacher; but I serve notice now that the Bishop will find me obstreperous if anything like that is undertaken.

Willmore Kendall.

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 W. M. Summers, Box 205, South Bend, Ind.

GRAND REVIVAL AT WAURIKA, OKLA.

We have just closed one of the best meetings it has ever been my privilege to attend. Only a few know of the many difficulties that have been met and overcome in holding this town for God and Methodism. But He who said "I will never leave thee, nor forsake thee," has been ready always to make good his promise, and to Him be all the praise. We began our meeting on April 2, and on the 6th, four days later, Rev. D. V. York, our Conference Evangelist, came and joined hands with us in the battle. Brother York is a plain gospel preacher, makes no effort to parade himself and makes no compromise with sin. He is the most tireless worker I have ever been associated with and believes implicitly in the power of the gospel he preaches to regenerate and save the vilest man or woman in town, and this faith was many times rewarded dur-

ing the meeting. Many, of what was regarded as the most wicked men in town, were happily converted and came into the church. 135 professed conversion; about 110 or 115 of these were converted at an old-fashioned Methodist altar in fact, with two or three exceptions, every one converted came to the altar and kneeled for prayer. Some of these, however, were converted at home and some in their places of business. The meeting was not only the talk of the town but it was the talk of other towns for miles around. Seventy members came into the Methodist church; some fifteen into the Baptist church, and several to each of the other churches in town. Brother Butts of Missouri led our choir and rendered valuable service. We used no high pressure methods in taking collections. Nearly all the money raised was taken privately and no one knew what the other was giving. Yet when we cast up accounts, we had over \$300.00 for the expense of the meeting, besides the regular incidentals which amounted to a little more than \$100.00. One of the things that gladdened our hearts was, that our oldest boy who finished high school this year, surrendered to preach the gospel. Our District Conference, which convened at Comanche last week, granted him license to preach. His mother and I dedicated him to the Lord for this work when he was born. But I must stop. If any of the brethren of the West Oklahoma Conference need help in your meetings, you will find Rev. J. V. York a real helper.

H. B. Ellis.

May 2, 1913.

HELENA DISTRICT NOTICE.

Owing to the Hendrix College Commencement, the date of which conflicted with that of the Helena District Conference, as originally set, the date of the Helena District Conference is changed from June 10 to June 17. The brethren will please bear this in mind.

J. K. Farris, P. E.

KIOWA, OKLA.

We closed our meeting here at Kiowa last Tuesday night, we had a good many conversions and reclamations. The church was greatly revived. Rev. J. W. House, of Springdale, Ark., did the preaching and did it well. Everybody was well pleased with the sermons, and Mr. E. F. McNabb, of Huntington, Ark., led the singing and he is one of the best solo singers I have heard. The people were almost swept off their feet by his solos.

W. A. Lewis.

COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and direction contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 16th day of April, A. D. 1913, in a certain cause (No. 15408) then pending therein between Young Men's Building Association Perpetual, complainant, and W. S. Hastings, et al., defendant, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Court house, in which said Court is held, in the County of Pulaski within the hours prescribed by law for judicial sales, on Saturday, the 17th day of May, A. D. 1913, the following described real estate, to-wit: Lot Five (5), Block Two (2), in Nettie F. Riffel's Addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 21st day of April, A. D. 1913.

J. S. MALONEY,
Commissioner in Chancery.

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Coalgate, Okla.

The McAlester District Conference convened at Coalgate. Rev. S. H. Babcock, presiding elder. Being in the extreme southwest corner of the district, quite a number of the preachers and delegates failed to answer roll call. There was preaching three times each day, and twenty minutes excellent scriptural talk each morning by the presiding elder. So it was a real spiritual conference. The secretary will give further report. Brother J. E. Vick and his consecrated wife are in great favor with their people. They looked well to the comfort of all the delegates. A bright crown awaits them for a long and useful life. It is a real benediction to be in their presence. While here shaping up the old we secured seven new subscribers, Mrs. J. C. Moody, J. J. Nelson, W. J. McClure, Rev. W. H. Aston, Rev. Burton Harper, Rev. W. H. Dobbs, and B. M. Dougherty. Coalgate is a great coal mining town. Many thousands of tons of coal are shipped from here every year. They are paving the streets, quite a good deal of building going on. There are several blocks of business, two banks, two public schools, several churches. We have real neat church and parsonage. Rev. J. I. Murray serves the Coalgate circuit. He is an excellent man and good preacher and will do much good.

Sulphur, Okla.

Perhaps the most popular summer resort in Oklahoma is Sulphur. Free from malaria, pure air, abundance of white sulphur water, splendid hotels, clever citizens, excellent church accommodations. Two large public schools, Prof. A. P. Lever has the High School. We have two churches and neat parsonage for each. Rev. W. J. Moore is pastor of First Church. He is one of the best preachers of his conference, and with his good wife has accomplished much. He is a great Sunday school specialist.

The Ardmore District Conference convened in his church. About all the preachers and quite a number of lay delegates were present. They were all well entertained. Your Field Editor was the guest of Brother and Sister Marshall at the hotel. While here we secured seven new subscribers, Dr. H. M. Banning, Rev. J. M. Camp, I. E. Pacey, G. S. Carter, B. F. Corry, Mrs. W. O. Bourland, and B. E. Rawlings. Rev. J. F. Roberts is pastor of Vinita Avenue. He is young and enthusiastic. His people are much pleased with him both as a Christian and preacher. He has a large membership and Sunday school. They have had to enlarge their church to accommodate the crowds that gather at his church. Rev. W. U. Witt, the presiding elder, is a most excellent character, intelligent, earnest, consecrated and is giving all his energies to his

district. He is very much loved by all his brethren, and I suspect the sisters too, as he has never married. Brother R. R. Mitchell was quite nice in helping me in the canvass of the town.

Mill Creek.

A night was spent at Mill Creek, having preaching with a few. This is a good town on the Frisco road. Large public school, two banks, good general business, excellent farming country. We secured two new subscribers, J. W. Faulkner and J. S. Owen with whom I spent a comfortable night. Brothers Isaac Sparks and D. C. Colbert renewed. We have good church and a parsonage at Mill Creek. Rev. E. S. Harris is pastor here and at

Roff.

He is a very intelligent man and a very fine preacher, capable of filling any pulpit in his conference. He has a lovely family. His people are perfectly delighted with him as their preacher. With his aid we collected extra well from the old and secured between trains four new subscribers, W. O. Kemp, W. C. Rea, Mrs. O. Woodberry and T. B. Givens. Roff is in a very fine section of Oklahoma. The land is rich, grows corn, cotton, oats, wheat and alfalfa to perfection. There are two banks, fine brick public school, large well filled stores, good churches. We have neat parsonage and excellent brick church.

Ada, Okla.

The largest and most prosperous town in this part of Oklahoma is Ada. Three railroads, four banks, four schools, one of the excellent State Normal Colleges is here. Professors G. W. Briles and A. L. Fentem, with a good faculty, have the Normal. Professors T. F. Pierce and T. W. Robison are in the public schools. The large cement mill, cotton oil mill, wholesale and retail businesses with the fine schools and churches make Ada a very excellent town. We have at First Church beautiful two-story brick parsonage and elegant brick church. Sunday was spent most pleasantly Sunday was spent most pleasantly here preaching morning and evening. There is a fine Sunday school, Prof. Robinson, superintendent. Rev. C. L. Brooks is pastor of First Church. He is accepted as a fine man and a most excellent preacher. Rev. Wade Johnson, son of Rev. L. L. Johnson, is pastor of North Ada. He has promise of making a successful preacher and fine church worker. He has his collections nearly all secured for the year. He was quite helpful to me in my canvass as was also Prof. A. L. Fentem. Brother and Sister Rollow and their three noble sons were as kind to me as if we were close blood relatives. The Normal deserves more than a passing notice. It is an extra fine school, conducted on high moral principles. They have enrolled about seven hundred during the year. Have twenty instructors. Have fine athletics. President Briles impresses me as a man of strong force of character, with bright intellect. I used his Bible at chapel, presented to him by his Alma Mater, University of North Carolina. They give each graduate a beautiful Bible. The Bible should ever be present in all our public schools. President Briles said of Prof. A. L. Fentem that he was the most capable man he ever had in the school room. He could do anything that needed to be done and could take the place of any absent teacher. Shaping the large list we secured five new subscribers, W. A. Alexander, Rev. I. B. Sherman, Mrs. M. E. Rollow, George A. Truitt and I. T. Harrel.

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.

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

MANGUM DISTRICT.

The Mangum District Conference of the West Oklahoma Conference convened at Hobart, April 17, with Rev. C. F. Mitchell, presiding elder, in the chair.

The reports of the district were very gratifying. Financially, the district is ahead of any previous year; spiritually great progress is being made. The reports show that 289 members have been received since the Annual Conference.

Twenty-one charges on the district with forty-one Sunday schools, thirty-seven birthday jars, and every school except three are organized into mission schools; that is, one Sunday out of each month the collection is for Missions. There are eighteen Epworth Leagues in the district, and nineteen Woman's Missionary Societies.

The conference was marked for its brotherly spirit and good feeling. Had a number of visiting brethren present, namely, Dr. J. E. Peterson, presiding elder Oklahoma City District; Dr. N. L. Linebaugh, presiding elder of the Holdenville District, East Oklahoma Conference; Rev. R. E. L. Morgan, presiding elder of the Lawton District; Rev. Moss Weaver, presiding elder of the Chickasha District; Rev. J. S. Lamar, of Duncan; Rev. and Mrs. J. R. Abernathy of Guthrie; Rev. J. W. Nelson of Weatherford; Rev. W. A. Shelton, President of Oklahoma Wesleyan College, together with Dr. J. E. Dickey, president of Emory College, Oxford, Ga., who on Friday evening delivered a masterful Educational address and took a collection for Oklahoma Wesleyan College, securing fifteen hundred dollars. The educational leaders of the conference made no mistake in securing the services of Dr. Dickey for the campaign.

Saturday was devoted to Sunday school and Epworth League work. A special Sunday school program had been prepared by Mr. and Mrs. J. O. McColister. All departments were discussed. After a masterful address by Rev. J. R. Abernathy on Epworth League work, with a delegated body, a District League was organized and unanimously decided for the Mangum District to have a special car for the Epworth League Encampment which meets at Sulphur.

C. C. Bomhardt, Secretary.

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

NOTICE.

Brethren, I will have some open dates for meeting for the brethren in the Arkansas Conferences in May and June—these two months only. Write me at once at 1915 Adams Street, Little Rock, Ark.

S. E. KIRBY.

AN EASY WAY TO MAKE MONEY.

You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, send forty-eight two-cent stamps to cover cost of mailing seventy-seven Pure Food Candy Formulas, and set of assorted Bon Bon Moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted—therein lies the beauty of the business. The candy is eaten immediately and more ordered. You don't have to canvass; you sell right from your own home. I made \$12.00 the first days: so can you. Isabelle Inez, Block 1055 East Liberty, Pittsburg, Pa.

REVIVAL AT EARLSBORO, OKLA.

We have just closed a good meeting at Earlsboro, Okla. The preaching was done by Conference Evangelist Jerry Jeter. Brother Jeter doesn't think it was a successful meeting, perhaps, he thinks so because he has recently held several great meetings. This was small by contrast. In my opinion, the church and entire community was greatly blessed and strengthened in true doctrine. I have rarely heard stronger preaching on the fundamentals, the doctrines of the Methodist church and the life that is worth while. Such preaching we needed badly. Sunday was a great day. Sister Jeter started in to occupy a part of the Sunday school hour; but before she was through she had run over into the preaching hour and there were twelve at the altar and all were converted and nearly all joined the church. There were twelve additions ere the meeting closed.

I consider Brother Jeter one of our great young men and his wife a jewel, a queen in the Lord's kingdom, a helpmeet indeed. Yes, it was a good meeting.

T. J. Harris, P. C.

WHEN THE MIDNIGHT CHOO-CHOO leaves for Alabam; I Want to Be in Dixie; 100 other popular songs, with music; postpaid, 10 cents. Address BOND MUSIC CO., 1 Bond St., Boston, Mass. Your money back if you're not satisfied.

THE MORNING GLORY

By Cora Gannaway Williams.
(Mrs. F. M. Williams.)

Approved by our Bishops, preachers, teachers and hundreds of readers who have received inspiration from the purity of its diction and glow of the reality of its characters.

Written by one of our Arkansas women, showing the work of missions in the most interesting way—a helpful and inspiring story.

75 cents. Illustrated and beautifully bound. Order from Smith & Lamar or author at 408 Prospect Ave., Hot Springs, Arkansas.

NINE CENTS

a Quart is the cost of Ice Cream made from

JELL-O
Ice Cream
Powder

You cannot make Ice Cream at that price by any other method, and you cannot buy it for three times nine cents.

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

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

Each 10 cents a package at grocers'. Send for our beautiful Recipe Book.

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

EL DORADO CIRCUIT.

At Parker Chapel Saturday and Sunday, April 26, 27, were two great days, days that will not pass from our memory soon. There was a program rendered, devoting Saturday to Sunday school work. Some of our best posted laymen were on the program and delivered some soul stirring addresses. Our well beloved editor, Brother George Masson, of El Dorado, a superintendent of a Baptist Sunday school, was with us and gave us a spirited talk as well as an intellectual one on the subject, "The Five Great Links That Form the Chain of Sunday School Work." Our people were delighted with his talk. Sister Masson, his good wife, gave us a good and wholesome talk on "Why the Fathers and Mothers Should Attend the Sunday School," emphasizing the mother's relation to the child. O! it was just grand.

Brother A. J. Perdue, Superintendent of Methodist Sunday school at Ebenezer, delivered a fine address on the Sunday school, as a preparation for a revival and how to select teachers. Every sentence was full of religion and good sound logic. It was a soul stirring talk. Miss Minnie Perdue, his daughter, gave us a fine and helpful talk on the way sociability gives strength to the Sunday school. She being a teacher in public schools, also in Sunday school, qualified her for giving to our young people the proper instructions and encouragement that was needed. Brother D. E. Morgan and others gave us some good talks. It was a great rally among the laymen. Saturday closed by Brother Vantrease preaching a pure gospel sermon. The Holy Spirit was present and God gave this grand old superannuate power. His message was from God. It came as a live coal from off the altar, resulting in three conversions of adults, who were received by the pastor into the church Sunday. It is a benediction to have Brother Vantrease preach to my people. May God bless this faithful old servant. He is one of those types of preachers that preach a gospel that saves. Praise God for old time religion with the old time mourner's bench, where men and women may come and kneel and beg God for pardon. Brother Sandefur led the song services and Miss Pauline Combs was organist. Brother Sandefur is a spiritual and trained singer and no better Christian girl lives in our country than Miss Pauline Combs. The choir was filled with good religious girls and boys. Brother Otis Sandefur and his good wife assisted his brother in song services and may I say that when we have Christian people to do our singing there is spirit and understanding and not merely a form. The song service was just grand.

Sunday was devoted to song service and one of the best missionary talks I have listened to in a long time. Brother J. H. Waters, our lay leader, did the talking, as Moody says, it was pure gold. Brother Waters did my people lots of good. Would to God that we had more laymen like him. He also gave us a helpful talk at 4 p. m. on tithing. I am sure that he did my people much good. I think if I

could have him with me a few times I could learn how to preach a missionary sermon. May God bless this good and useful man.

J. C. Williams, Pastor.

CAMDEN DISTRICT BULLETIN.

Two of our pastors, J. A. Parker and J. C. Sampley, are attending the Board Meetings in Dallas, Texas.

J. R. Rushing is succeeding at Huttig and Griffin. Salary is in advance of last year, and he is getting an early start on the general claims. He had at Griffin recently one conversion and two accessions.

A most encouraging report comes from Strong, indicating that the pastor, James Rhodes, is stirring and succeeding on that work. He has made over two hundred pastoral calls since conference, is having conversions in the regular services, and additions to the church. The congregations are the best we have had on that work for years. His Sunday schools are being organized upon the modern plan. The Woman's Missionary Society is flourishing. It has in the Home Department 17 members, and in the Foreign Department 12. The pledge of \$50 was raised and sent in. The pastor reaches two school houses in the two afternoons of his Sundays at Strong.

The Atlanta Circuit is right up to date with the pastor's salary. The pastor has nearly half his claims subscribed, and some of it is paid. Fourteen official members attended the quarterly meeting at Atlanta. It was an enjoyable occasion. No better place in the world to go than to that fine old community around Atlanta.

J. C. Williams and his Parker's Chapel church worked up and worked off a splendid program running through the fourth Saturday and Sunday in April. They had J. H. Waters, the District Lay Leader, for the Sunday part of the program. Brother Waters has made several trips out lately. Our people greatly enjoy him. He is doing good. Many people will make a more righteous use of their money after hearing him.

W. D. Sharp, our pastor at Waldo, has gone to Hazen for a ten days' meeting in a tent. His work is prospering. M. S. Monk preached the commencement sermon for the school at Waldo the third Sunday.

L. W. Evans will assist T. M. Armstrong in a meeting at Hampton, beginning the first Sunday in May, and he will help J. F. Simmons in a meeting at Thornton, beginning the third Sunday.

B. F. Scott begins a meeting at Junction City the first Sunday in May. He will be assisted by C. N. Baker, of Wesson, W. Va. Steele is to begin at the same time his meeting in El Dorado, expecting his brother E. R. Steele, of Conway, to do the preaching.

District Editor.

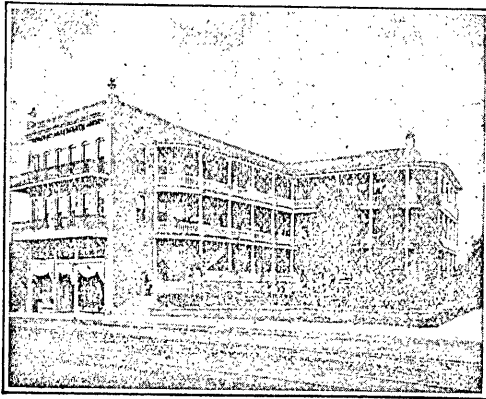
Dixie Pain and Fever Powder. All pains vanish like magic. At druggists.

ARKADELPHIA DISTRICT NOTICE.

The Arkadelphia District Conference will be held at Park Avenue Church, Hot Springs, July 7-10. Opening sermon Monday night, July 7, by Rev. T. O. Rorie. The closing session will be Thursday night, July 10. Committee on license to preach and recommendation to Annual Conference for admission on trial, S. C. Dean, J. M. Workman and H. E. Wheeler. Committee on deacon's and elder's orders, Alonzo Monk, J. J. Colson and A. M. Robertson.

T. D. Scott, P. E.

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.



Why not prolong your life by spending a month at

Sigler Apartments

Hot Springs, Ark.

Furnished in suites of 2, 3 and 4 rooms for light house-keeping. Select, Modern, Exclusive. Best location in city; near Churches, Bath Houses, Stores, etc. Wholesome environments for Christian young men and young women. Summer rates, gas included, \$21.00 per month up; winter, \$26.00 up.

Office: 335 Ouachita Ave.

JONESBORO DISTRICT NOTICE.

After consulting with the brethren, it has been decided to change the date of the Jonesboro District Conference from May 27 to Wednesday, July 9, 8:30 a. m. This is done on account of the overflow which has greatly retarded farming operations, and hindered the work on the charges in the affected district. The change, I trust, will enable a larger number to attend. The opening sermon will be Tuesday evening, July 8, by A. H. Dulaney.

The following are the committees: License to Preach, and Admission on Trial, A. E. Holloway, E. M. Pipkin, J. A. Roberts; Deacons' and Elders' Orders, H. H. Watson, J. H. Barrentine, J. S. Watson.

The brethren are urged to seek to have a full delegation from each charge and to make no appointment conflicting with the conference. Special attention will be given Sunday school work. Have your Sunday school superintendent attend.

W. L. Oliver, P. E.

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.

BLUEJACKET, OKLA.

Everything is moving along nicely on the Bluejacket charge. Have good congregations at all of our appointments. Have over three hundred in Sunday schools. Have received thirty-two into our church, twenty-four on profession of faith. We are now putting two coats of paint on our parsonage and expect to paint the church at Bluejacket soon. We also have two good Epworth Leagues. We have held two meetings since conference at Bluejacket. Had Brother Pigue, of Fulton, Ky., with us in our last meeting. He did us great good on doctrinal lines. He is a good preacher and very acceptable man. I expect to begin a meeting next Sunday, the 4th inst., at Grand View school house. Hope to have a great meeting. Pray for us.

J. A. Grimes.

In a recent series of lectures given at the University of Chicago under the auspices of the Christian Union, Professor Charles Richmond Henderson, head of the Department of practical Sociology, gave some of his observations during the last six months in the Orient, where he delivered the Barrows lectures as the representative of the University. Dr. Henderson said that the friendly relations between America and the Chinese go far to make the position of Americans desirable in the new republic and he emphasized the need of practical workers in the missionary field, particularly the opportunity offered to physicians and directors of athletics to assist in the development of the new national life and further the ideals and religion of the Orient.

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.

The Russell Boarding House

Former Manse of First Presbyterian Church.

418 Scott Street.

The best place in Little Rock to get a good meal, not toothpicks and fixings, but something good to eat, served like you have it at home. Twenty-five cents pays for it.

Rooms at reasonable rates. Everything kept thoroughly respectable.



Gleason Hotel

NEW MANAGEMENT

T. P. MURREY, Prop.

European Plan

Corner Second and Center Streets

LITTLE ROCK, ARK.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 22.
Established 1859.
THE C. S. BELL CO., Hillsboro, Ohio.

INFORMATION DESIRED.

I would like to have the address of Rev. G. A. Lovett, who was once a member of the Oklahoma Conference. Any one who can give me the above information, I will be much obliged to them.
R. H. Denny, P. C.
Rush Springs, Okla.

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

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.

Nashville, Tenn., and Dallas, Texas.

1,000 AGENTS WANTED to sell a self-heating sad iron. Fuel and labor saver. Pay salary or commission. Agents make \$15.00 to \$20.00 per day. Write Imperial Sad Iron Co., Memphis, Tenn. Box 90.

Sleeplessness

may be overcome by a warm bath with

Glenn's Sulphur Soap

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

TEXHOMA, OKLA.

The Methodist church at this place has made such a good record this year that I would like to see mention of it in the Western Methodist. The good crop last year in this section made improvement possible financially, and the time was ripe for a spiritual revival. Our pastor, Rev. P. H. Tally, began organizing the forces of the church and town as soon as he took up his new charge, and succeeded in securing the services of D. V. York in holding a series of revival services. Dr. York's forceful preaching, earnest spirituality stirred the town, and purified the stagnant waters. Since the revival the interest has not abated, but the church still moves on.

During this year there has been thirty-seven additions to the church, many of whom were new converts. The Sunday school, under the efficient leadership of Prof. J. L. Kinsey, has grown from a membership of about one hundred to that of near one one hundred and fifty. The average attendance for March was ninety-four. The Epworth League has been doing some good work. It, together with the Sunday school, has bought some new song books, some new chairs for the Sunday school room, and has started a library to be used by the whole town. Ample preparation is being made to keep the young people in the church.

Still there is much work to be done here, before the strongholds of the devil are completely captured and destroyed. Faith in God's promises assures us that it will not be long till Texhoma will be known for its Christianity.

Sincerely yours,
Frank P. Wilson, Steward.

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.

McALESTER DISTRICT CONFERENCE.

The McAlester District Conference was held at Coalgate, Okla., April 22-24. The business of the Conference was transacted with precision and dignity. Rev. S. H. Babcock, with his usual tact and decision, managed the affairs of the conference in a manner satisfactory to all. The morning scriptural expositions were of high order, and the preaching which consisted of three sermons a day, was a treat to the preachers as well as beneficial to all. Among the visitors were Rev. C. L. Brooks of Ada, and Rev. W. M. Wilson of Muskogee, who favored us with inspiring sermons. Rev. D. J. Weems of the Western Methodist, was also present and addressed the Conference. I have never seen a finer spirit among preachers and laity.

Our host, Rev. J. E. Vick, and his people gave us royal entertainment. Brother Vick looked after every detail, and with his fine spirit, won all hearts. And his people responded to his every call.

We went to our homes with faith increased and zeal inspired, and renewed determination to extend the kingdom.
H. S. Clarke, Secretary.

VINITA DISTRICT CONFERENCE.

The combination of ideal weather and the splendid hospitality of the pretty little town of Big Cabin, opened the widest opportunity for a profitable and live conference and such indeed it was.

Monday night, April 14, a strong, systematic, spiritual sermon was preached by Rev. G. E. Holly, our pastor, at Afton. Tuesday morning recorded a splendid attendance, both of

clergy and laity. The spirit and interest were elevated by the introduction to the conference of Dr. O. E. Goddard and Dr. Bonnell, of Muskogee; Mrs. C. E. Castle, of Wagoner, the District Secretary of the woman's work; and Dr. (?) Charles Brooks, of Ada, Secretary of the Conference Board of Education.

From the very first, the vital force and unfailing progressivism of the presiding elder, Brother E. M. Sweet, was felt, and he refused to allow a single slow, uninteresting moment to enter the conference. He had his program carefully constructed, and adhered to it with but few exceptions. He had made the program for the accomplishment of specific purposes and drove things on to the ends in view. It would be needless to say that E. M. Sweet is a strong believer in the efficiency of our great church. He believes in her laws, politics, precedents, as well as her divine call, and is putting his best into constructive plans for her future good.

At eleven o'clock Brother Brooks delivered that masterful sermon on "Old Landmarks." He humbly apologized for drawing a manuscript on the congregation, but we predict that when he gets her memorised she'll be a dandy, and carry him, no telling where.

The quiet half-hours conducted by the presiding elder dealt with the essence of the deepest spiritual life.

The high points of interest were reached possibly in the following addresses: to wit; When Dr. Goddard preached his great evangelistic sermon on "Paul's Enthusiasm." He has that characteristic of all great preachers of concentrating large scholarship and strong conference influence into plain, simple gospel sermons preached right down on a level with "the folks." No doubt if he should make a close study of evangelistic methods and building evangelistic sermons, he would soon become one of the great evangelists of our continent.

Dr. Bonnell was again squarely placed on the side of the Sunday school as the "greatest division of the church." His discussion was practical, pointed and persuasive, and was all the stronger when buttressed and complemented by Brother Taylor, one of our laymen from Pryor.

What shall I say for Charlie on that subject, "Our Educational Situation"? Well, we do believe he handled the subject as indeed few others could. He made a brilliant speech, and aroused all kinds of enthusiasm, and we were all ready to say, "Let us go against Philip"—but where was Philip? But that's all right, Charlie, you are one of the ones that are helping to find him, i. e., Philip—that is, "Our Educational Situation."

The conference period was short and jammed full of work from start to finish. We closed out Wednesday afternoon about three o'clock, making a rush for the Katy north bound, full of the conference, and thoroughly embued with the determination to place the Vinita District "At the Top."

A. S. Cameron, Sec.

TEXARKANA CIRCUIT.

We have seven appointments on this work. There are great possibilities here. We have some fine people here, but they have become discouraged to some extent and are not doing their best. I am doing all I can to encourage them to undertake great things for the Lord this year. We are prying and planning for the greatest year we ever had. God helping me, I'll do the work of an evangelist. (II Tim. 4:5; Eph. 4:11.) Our first service at Holly Springs church was a happy one, had some shouting. At Silverena our first service was fine. Eight additions by certificate. The first service at Rondo was fairly good. Our next quarterly meeting will be at Rondo, May 24, 25.

A Book That You Want

"LIGHTS AND SHADES OF SEVENTY YEARS"

By J. E. Godbey, D.D.
PRICE \$1.25 BY MAIL

Address

J. E. GODBEY
4347 Taft Ave., St. Louis

Brother Henderson is planning to give us a good one, two days beginning Friday night. We are praying for better times and now I see above the hilltops of time, the glimmering of the dawn of a better and nobler day for the country and for the people I love so well. God bless them. If God will be with me, and keep me in this way that I go, and give me bread to eat and raiment to put on, I will surely give the tenth unto thee. (Genesis 28:20, 22.)

J. H. Callaway.

WARNING ORDER.

State of Arkansas, ss.
County of Pulaski.
Travelers Building & Loan Association, Perpetual, Plaintiff, vs. George W. Clark, et al., Defendant, in the Pulaski Chancery Court.

The Defendant George W. Clark and Maud E. Clark, are warned to appear in this Court within thirty days and answer the complaint of the plaintiff Travelers Building & Loan Association, Perpetual.

April 18, 1913.
J. S. MALONEY, Clerk.
d. F. A. Garrett, D. C.
Marshall & Coffman, Solicitors for Plaintiff.
Walker Danaher, Attorney-ad-Litem.

ROGERS STATION.

Sunday was a good day with us. The pastor gave us an excellent sermon. We are all interested in the work of the church and are praying that this year will be the best in the history of this station.

The Sunday school is moving forward in a manner that is very gratifying. Seventy-one scholars have enrolled since January 1st. The League had charge of the evening service last Sunday night. It was the occasion of the anniversary of the League, and a very helpful service was held.

At a meeting of the Official Board last week, the work of the church was reported in fine shape. The Finance Committee reported the pastor's salary in full to date.

J. M. HENDERSON.

"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.

ULHTI LEK AI IMMA.

Dear Methodist: Anompa iklawo fehna kia holissochi lishke, Chata-Chikasha Ulhti Lek im Ittanaha yat alhpisa mia ho haklo li yohmi kia program imma hokano pisa li keyu moyuma yohmi kia achukma pulla ahni li hakinli hatuk osh anompa kaniohmi kia isht anompuli sabanna hoke. Ilappat himithowa akosh isht im ai alhpiesa chi mak o yakohmit ittanaha kia aiasha chi, mak o yamohmit ittanaha kia aiasha chi, yohmi kia himithowa keyu mak osh ittanowa hi a achukma hoke, yohmi kia Ulhti talaya ilappa himithowa ahashwa hatukmat kaniohmit ittanowa he ai alhi kat ittanowa chi ka il atohnononcha he alhpesa hoke, atukmat ittafama hokma kanioht nana ho isht il apelanha he

ai alhi kat anukfillit epihisa cha il atohnononchikma achukma hinla hoke, kana hosh anompa nana aiayukali ho isht anompohonla chi hosh alhtoka tuk okmat nana ka il ai ataiyahli tuk osh micha okla ha anukfokhi chi kat anompa ilbasha anompohonli fehna tuk osh anompula he alhpiesa hoke, micha i nana alhtoka ya il atokoli kat pe himithowa yak osh moma chiluyhmi ho il atokoli cha mahaya chi ka il apesa-hanchikma achukma hinla say-immishke. Ittanaha yamma Chihowa hat pi awant ona he micha a pi nosh-kobokat pi awant ahanta chi, yohmi cha pi yukpala chi, anompuli putta ka hopoyuksachi na himithowa ahleha mich a pe e moma kat nana a pi banna hokma yammak o pim anohonla chi aputta ka pe himak akinli ho anompa isht anompulit isht e mahayakbano ahni lishke. Nana ka ayakkohmit hachim alhtaiyaha hosh ayat hash onashke, anonti kanimma kat ia la chi ahni keyu hoh kia anompa ilbasha yano isht ish anompohonla chikeh, kanioht chi attaklama cha chikiyo hoh kia ittanahat ai ashakma anompa ilbasha isht ish anompohonla chikeh, ittanaha ilappat himithowa alheha hak o immi hatuk o nana achukma kaniohmi kia ai imisha he keyu yo ai ishikbano ahni li ai ahlishke, himithowa ilappa osh a p'li keyukmat ont a sipoknit pitaiyaha cha naniht emahaya he keyukma abanompa ha isht mahaya chi hosh yohmi hoke, hatuk osh il ai atahla chi ka il apela he alhpesa hoke.

A. S. Williams.

ULHTI LEK ITTANAHAI AI IMMA.

Dear Methodist. Anompa kanomosi ka Holisso atoba yamma fokki sabanna hoke. Ulhti Lek Conference hash minti kat peni hash akohcha chi kak o hachim anoli lishke. Antlers ako peni hash akohcha chi hoke, peni hatak shali at oka mahli pila ha opyaka pila 12:38 ako aya chi hoke, atukma iakaiya kat No. 5 at opyaka pila yash inli ka 1:40 ako aya chi hoke. Atukma anonti falammi ia yato onnahinli 7:40 ako aya chi atukma peni palhki No. 6 at 2:22 ako aya chi, yammato opyaka pila ha chi hoke. May 29 a hashla kat opyanka Chuahla Sipokni ai ittanaha yamma hash ona hinla hebano hoke, wak toksali at iti chanalli halat hiohmaya chi hakinli hoke, May 29 ako hatak a hoyot isht ia chi hoke.

Eden G. Nelson.

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.

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

QUARTERLY CONFERENCE.

WHITE RIVER CONFERENCE.

HELENA DISTRICT.

(Second Round.)

Howell and Devew, at Devew... May 10, 11
McOrory Station... May 11, 12
Hamlin Ct... May 13
Wynn Station... May 18, 19
Parkin Station... May 24, 25
District Conference will convene at Holly Grove Tuesday, June 17, at 10:00 a. m.
Opening sermon Tuesday night by Rev. W. F. Evans.
J. K. FARRIS, P. E.

WEST OKLAHOMA CONFERENCE.

LAWTON DISTRICT.

(Third Round.)

Elmer, at Prairie Home... May 24, 25
Headrick, at Midway... May 31, June 1
Altus... June 1, 2
Tipton, at Oak's Chapel... June 7, 8
Randlett, at Center Point... June 14, 15
Davidson, at Chatteau... June 21, 22
Frederick... June 22, 23
Temple... June 28, 29
Walter Sta... June 29, 30
Lawton... July 5, 6
Hastings, at Lone Star... July 12, 13
Grandfield, at Fort Auger... July 26, 27
Manitou, at Jack Creek... Aug. 2, 3
Walter Ct., at Alpeatone... Aug. 9, 10
Snyder, at Elliott's Chapel... Aug. 16, 17
Mt. Park, at Union Dale... Aug. 23, 24
Indian Work at Hog Creek... Aug. 30, 31
R. E. L. MORGAN, P. E.

HOLDENVILLE DISTRICT.

(Third Round.)

Ada Ct., at Center... May 24, 25
Ada, First Church... May 25, 26
Konawa Sta... May 31, June 1
Maud Sta... June 1, 2
Wetumpka Sta... June 8
Asbury and Sasakwa, at S... June 14, 15
Holdenville Sta... June 15, 16
Wewoka Sta... June 28, 29
Earlsboro, at Jarvis... June 29, 30
Seminole... June 30
Dustin... July 5, 6
Weleetka... July 6
Mannsville and Ravia, at M... July 26, 27
Allen and Gertie, at Gertie... Aug. 2, 3
Stonewall and Tupelo, at Jessie... Aug. 9, 10
Vanoss Ct., Lightning Ridge... Aug. 16, 17
Roff and Mill Creek, at R... Aug. 17, 18
Wanette, at Mt. Zion... Aug. 23, 24
Tecomseh Sta... Aug. 24, 25
Union Chapel Ct., at U. C... Aug. 30, 31
Bethel Ct... Aug. 31
Asher Ct., at Asher... Sept. 6, 7
N. L. LINEBAUGH, P. E.

CHICKASHA DISTRICT.

(Third Round.)

Ryan... May 10, 11
Waurika... May 11, 12
Terral, at Fleetwood... May 17, 18
Comanche... May 24, 25
Maysville... June 1, 2
Lindsay... June 2, 3
Anadarko... June 7, 8
Pt. Cobb... June 8, 9
Rush Springs, at Little Rush... June 14, 15
Banner, at Cannon... June 21, 22
Cement and Fletcher, at F... June 22, 23
Duncan... June 28, 29
Bailey, at Bailey... July 5, 6
Alex and Verden, at Verden... July 12, 13
Chickasha Mission... July 9
Tuttle and Amber... July 12, 13
Velma, at Velma... July 19, 20
Marlow... July 26, 27
Chickasha... July 27, 28
Lindsay Ct., at Griner... August 3, 4
MOSS WEAVER, P. E.

MANGUM DISTRICT.

(Third Round.)

Granite Station, at Mt. Home... May 17, 18
Blair Station, at Hester... May 24, 25
Lone Wolf Ct., at Koon-ka-cho... June 7, 8
Duke Ct., at Duke... June 14, 15
Carnegie and Bois, at Bois... June 21, 22
Mt. View... June 22, 23
Gotebo and Star, at Star... June 28, 29
Hobart Station... June 29, 30
Cloud Chief Ct., at Cloud O... July 5, 6
Prairie Hill, at Prairie Hill... July 8
Vinson Ct., at Union Grove... July 12, 13
Martha Station... July 16
Delhi Ct., at Delhi... July 19, 20
Dryden and Red Hill Ct., at Asbury Church... July 26, 27
Olustee Station... August 2, 3
Pleasant Hill and Bethel Ct., at P. H... August 9, 10
El Dorado Station... August 10, 11
Hollis Station... August 16, 17
Brinkman and Deer Creek, at D. C... August 23, 24
Mangum Station... August 27
Mangum Circuit... August 30, 31
C. F. MITCHELL, P. E.

CLINTON DISTRICT.

(Second Round.)

Elk City Ct., at Hagar... May 10, 11
Elk City Station... May 11, 12
Weatherford... May 17, 18
Berlin, at Berlin... May 24, 25
Sayre... May 25, 26
L. L. JOHNSON, P. E.

Clinton, Okla.

GUYMON DISTRICT.

(Second Round.)

Mutual... May 24, 25
District Conference will be held at Woodward, Okla., May 28-30. All members are expected to be present. All Local Preachers will bring or send their written reports, without failure. All connectional representatives and brethren, with visitors, are cordially invited to attend.
W. J. STEWART, P. E.

OKLAHOMA CITY DISTRICT.

(Second Round.)

Oklahoma City Ct... May 10, 11
Piedmont and Geary... May 17, 18
Franklin Ct... May 24, 25
J. M. PETERSON, P. E.

EAST OKLAHOMA CONFERENCE.

ARDMORE DISTRICT.

(Third Round.)

Thackerville, Martin's Chapel... May 10, 11
Marietta... May 11, July 8
Berwyn, at Daugherty... May 17, 18
Woodford, at Poolville... May 24, 25

Ardmore Mis., Mt. Wash'gton... May 31, June 1
Lone Grove, at Joiner City... June 7, 8
Leon, at Petersburg... June 8, 9
Elmore, at Fairview... June 14, 15
Davis... June 21, 22
Wynnewood... June 22, 23
Cornish, at Reek... July 5, 6
Ardmore—Broadway... July 20, 21
Ardmore—Carter Ave... July 20-22
Sulphur—First Church... July 27, 28
Sulphur—Vinita Ave... July 27-29
Overbrook, at Legate... Aug. 2, 3
Hickory, at Scullin... Aug. 9, 10
Methodist Assembly at Sulphur, July 11-20.
W. U. WITT, P. E.

DURANT DISTRICT.

(Second Round.)

Kenefic... May 10, 11
Caddo... May 11, 7:30 p. m.
Bushnell... May 17, 18
Durant, First Church... May 18, 7:30 p. m.
Calvin... May 24, 25
Grace Mission... May 25, 7:30 p. m.
Bismark... June 1
Broken Bow... June 2, 7:30 p. m.
Clowdy... June 7, 8
The District Conference will convene at Boswell June 13, at 9 a. m.
T. P. TURNER, P. E.

VINITA DISTRICT.

(Second Round.)

*Vinita... May 11
*Chelsea... May 12
*Claremore... May 13
*Tulsa... May 14
*Inola... May 15
*Chouteau... May 16
Claremore Ct., Q. C. at Claremore (3:00 p. m.)... May 17

Third Round—In Part.

*Wagoner... May 18
Bernice and Pensacola, Q. C. at Pensacola (3:00 p. m.)... May 19
*Pensacola (8:00 p. m.)... May 19
*Bernice... May 20
*Miami... May 21
*Afton... May 22
Fairland Ct., Q. C. at Fairland (3:00 p. m.)... May 23
*Fairland (8:00 p. m.)... May 23
*Grove... May 25
*Bluejacket Ct., Q. C. at Bluejacket (4:00 p. m.)... May 26
Bluejacket (8:00 p. m.)... May 26
*Welch... May 27
*Pryor (District League Conference)... May 28
*Adair... May 29
*Big Cabin... May 30
Claremore (preaching)... June 1
Claremore Ct., Love's Schoolhouse... June 7, 8
Chelsea... June 8
Peggs Ct., at Liberty... June 14, 15
Adair Ct., at Hazel... June 21, 22
Adair and Big Cabin, at Adair... June 22
At appointments marked with an asterisk (*) I will be accompanied by Rev. C. T. Collyer, Vinita District's missionary to Korea, who will tell us of his great work in that most interesting field. His address will be illustrated with stereopticon views.
E. M. SWEET, JR., P. E.

CREEK AND CHEROKEE DISTRICT.

(Second Round.)

All of these appointments will be held at the hour of 3:00 p. m., as follows:
Seminole, at Salt Creek... May 17
Eucler, at Pickett's Chapel... May 24
Wewoka, at Takefechee... May 31
M. O. HAYS, P. E.

TULSA DISTRICT.

(Second Round.)

Davenport... Monday night, May 12
Sapulpa... Tuesday night, May 13
Tulsa, Tigert Memorial, Wed. night, May 14
Tulsa, Boston Ave... Friday, May 16
GEO. C. FRENCH, P. E.
1301 So. Boston, Tulsa, Okla.

"NURSING AS A LIFE PROFESSION."

Service to others the greatest joy that can come into one's life. No profession open to women so full of opportunity. Do you want your life work to bless the world?

Several vacancies for Christian young women, from 20 to 35 years of age, who have had at least one year high school. Write for application blank.

WESLEY HOSPITAL & TRAINING SCHOOL,

Oklahoma City, Okla.

WE WANT AGENTS

To sell fruit trees, and customers to order direct by mail when not convenient to see our agent.

Gregory Nursery Co.,
Cabot, Ark.

THE ORPHANAGE.

Since my last report in the Western Methodist, I have received special contributions for the Orphanage, as follows:

From Linnie Fawcett, at Blind School, Little Rock, \$3.00; Hon. J. C. Pinnex, Murfreesboro, \$5.00; L. S. Eatman, Conway, \$50.00; Rosa Eatman Conway, \$50.00.

We have received at the Orphanage, also the following; from the Missionary Society of Asbury Church, Little Rock, clothing for one of the girls the Society is caring for; one barrel containing 45 cans of fruit, and a peck of dried fruit, from the churches on

Do You Want a Safe Investment?

An Assured Income for Life?

YOU CAN HAVE BOTH
AND AT THE SAME TIME

MAKE YOUR MONEY WORK FOR GOD WHILE YOU LIVE

An Annuity Bond of the Board of Missions offers this opportunity

Good rate of interest Absolute security
Exemption from taxes Freedom from care
A share in the world's salvation

If you wish full information, or know any one who might be interested, fill in the blank below and mail to-day to

BOARD OF MISSIONS, M. E. CHURCH, SOUTH

810 Broadway

NASHVILLE, TENN.

Name

Address



The Best
Beverage
under the
Sun—

Drink
Coca-Cola



A welcome addition to any party—
any time—any place.
Sparkling with life and wholesomeness.

**Delicious
Refreshing
Thirst-Quenching**

Demand the Genuine—
Refuse Substitutes.

At
Soda
Fountains
or Carbonated
in Bottles.

THE COCA-COLA COMPANY, ATLANTA, GA.

Whenever you see an Arrow think of Coca-Cola.

Rowell Circuit, by J. H. Ross, P. C.; one quilt from the Baraca Class at Huttig, by Mrs. R. W. Cargill; from the Missionary Society at Stephens by Mrs. Monk, clothing for the girl the Society is caring for.

We have forty children in the home now, all of whom are well and happy, except one little girl, who has a broken limb.

We are now building the two story portico on the South front of the building. We have never had the funds to

complete it heretofore. The north portico is yet to be built, and we hope some liberal souls will provide us about five hundred dollars with which to do the work.

The sewer system is being projected to accommodate the Orphanage, and about four hundred dollars more will be needed to connect with the sewer, and put in sewer system.

Geo. Thornburgh, President.

Don't dope with calomel. Chill and Fever Cure is better. At your druggist.

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.)

HIGGINBOTHAM.—Sister Martha Elizabeth Higginbotham was born June 19, 1841; departed this life April 24, 1913. Professed religion at the early age of eleven years, joined the M. E. Church, South and remained in the same all her life. A loving mother and a devoted Christian has gone to glory. She was married to W. J. Higginbotham at the age of sixteen; ten children were born to them, four sons and six daughters, six of whom preceded her to yonder world. One son and three daughters remain to mourn her death. But remember it is her eternal gain. Weep not as those who have no hope. Sister Higginbotham was sick but a little while. She ate a hearty supper and at eleven o'clock her daughter, Mrs. Brooks, discovered that she was not resting, gave her a dose of medicine, retired again at her mother's request, and at twelve she gave her another dose. She extended her hand to her daughter, bid her goodbye, and died at ten minutes after twelve. Weep not dear ones as those who have no hope, you know where to find your mama. She is with the redeemed. Her pastor, Hugh Reveley.

DAVIDSON.—George W. Davidson was born at St. Charles, Ark., May 25, 1874; died April 28, 1913. He lived a consistent member of the M. E. Church, South from his youth. The deep sympathy manifested by those who attended his burial evidenced the high esteem in which he was held by his many friends. He was married to Miss Daisy Turner May 8, 1896, to which union two sweet children were born, a little girl having preceded him. Only a little boy (Turner) is left to his mother to share in the sad bereavement. But he was a good man and we can follow him to his great reward. His pastor, David Balls.

NOTICE OF PUBLIC HEARING ON THE PINK BOLL WORM OF COTTON.

The Department of Agriculture has information that a dangerous enemy of cotton known as the pink boll worm

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.

(Gelechia gossypiella Saunders) may be introduced at any time into the United States. It is widely distributed in Egypt, India, and other cotton producing areas.

The insect lives within the seed in a dormant condition for about six months. Consequently, it is likely to be introduced into the United States in cotton seed from regions in which it occurs.

Under Section 7 of the Plant Quarantine Act of August 20, 1912, it becomes the duty of the Secretary of Agriculture to consider the advisability of restricting or prohibiting the importation of cotton seed that may be infested by the pink boll worm from any region in which the insect is known to occur.

In compliance with the Act a public hearing will be held at the Department of Agriculture, Washington, D. C., at ten o'clock on May 20, 1913, in order that all persons interested may have an opportunity to appear and be heard concerning the establishment of a quarantine on all cotton seed coming to the United States.

TRAINING FOR A NEW PROFESSION.

A new experiment in education is to be undertaken by the Harvard Graduate School of Business Administration when its sessions open in the fall of 1913.

A line of special training has been prepared designed to train young men for the work of secretaries of chambers of commerce and similar voluntary trade bodies.

In all parts of the country, chambers of commerce, boards of trade, and similar bodies are being filled with a new spirit of activity. In one city after another such organizations, long dormant, have sprung into new and useful life; and the recent formation of the Chamber of Commerce of the United States of America has given these organizations another forward impulse.

Two or three years ago Secretary McKibben of the Chamber of Commerce and Dean Gay of the Graduate of Business Administration had a conference on the subject of training men to meet this new condition in chamber of commerce work; but it was then decided that the time was not yet ripe for the establishment of such work at the Harvard School.

Recently the matter was again brought up by Edward A. Filene, and after a re-examination of the situation and after the conference with Secretary Elliot H. Goodwin of the Chamber of Commerce of the United States of America, it was decided to lay out courses for this work and to inaugurate them in September, 1913.

The courses as they have been planned will give to college graduates a well-rounded training in preparation for almost any type of business activity and to that will add special training in practical experience of chamber of commerce operation.

This last feature of the work, practice in committee management and furthering the activities of chamber of commerce work, will be conducted in connection with the Boston Chamber of Commerce and similar bodies in the immediate vicinity. The Boston Chamber has pledged its support, and work is now in progress in securing the co-operation of other bodies and in finding openings in which the young men taking the course can have actual practice under working conditions.

THE IRON KING.

In a museum at Berlin is an iron egg, of which the following story is told: Many years ago a prince became affianced to a lovely princess, to whom he promised to send a magnificent gift as a testimonial of his affection. In due time the messenger arrived bringing the promised gift,

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.....	\$1,782,181.88	Capital Stock	\$ 500,000.00
U. S. Bonds and Premiums....	305,000.00	Surplus and Net Profits.....	56,885.46
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	\$3,072,489.59	Total	\$3,072,489.59

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.....	1,424,699.10
Deposits September 4, 1912.....	1,715,604.13

A New Book
Religious Unrest—Its Remedy.

BY JAS. A. ANDERSON, D.D., LL.D.

This book is a recast of a series of articles written by Doctor Anderson for the Western Methodist a little over a year ago. The articles were run under the titles, "Theological Unrest" and "Where Rest Is Found." They attracted wide attention at the time, and brought many requests that they be put in book form. The requests were so numerous and proceeded from sources so respectable that the author did not feel at liberty to ignore them. The Revells have just sent the book from their presses, in handsome form. The author has only 500 copies assigned to him for sale. These will soon be gone. The net price is 75 cents, but while the 500 copies last the book will be sent postpaid at 75 cents, if cash accompanies the order. Order of

Anderson, Millar & Company

which proved to be an iron egg. The princess was so angry to think that the prince would send her so valueless a present that she threw it upon the floor, when the iron egg opened disclosing a silver lining. Surprised at such a discovery, she took the egg in her hand, and while examining it closely, discovered a secret spring, which she touched, and the silver lining opened, disclosing a golden yolk. Examining it carefully, she found another spring, which, when opened, disclosed within the golden yolk a ruby crown. Subjecting that to an examination, she touched a spring, and forth came the diamond ring with which he affianced her to himself.

So often comes the richest gifts of God to us. Their outward seeming is as unattractive as the iron egg, but within the seeming repulsiveness lies hidden the silver lining of a divine love. Within the love is hidden the treasures of the Gospel. Within that still lies hidden the crown of life ("Be thou faithful unto death, and I will give thee a crown of life"), and within the crown the jeweled ring with which He—the Bridegroom—will affiance his bride unto Himself.—Illustrated Christian Weekly.

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.

The University of Chicago Press announces for publication several new books by members of the Faculties, including a volume on London in English Literature, by Assistant Professor Percy Holmes Boynton, of the Department of English. Mr. Boynton recently contributed a series of articles on the same subject to the Chautauquan magazine. The twelfth and thirteenth parts of Assyrian and Babylonian Letters Belonging to the Kouy-

unjik Collections of the British Museum, the series which is being edited by Robert Francis Harper, Professor of the Semitic Languages and Literatures, are ready for early publication; and the Barrows lectures, recently given in India by Professor Charles Richmond Henderson, head of the Department of Practical Sociology, will soon be published by both the Macmillan Company in India and the University of Chicago Press, under the title of Social Programs of the West. A book by Dr. Victor Ernest Shelford, of the Department of Zoology, will also be published soon under the title of Animal Communities in Temperate America as Illustrated in the Chicago Region.

TERRIBLE TRAIN OF TROUBLES.

Lake Charles, La.—Mrs. E. Fournier, 516 Kirby street, says: "The month before I took Cardui, I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefitted by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui.

AN IDEAL FARM IN SOUTHERN ARKANSAS.

A splendid farm nine miles from rail road. Good for stocw, cotton and corn. 2,000 acres, about 600 cleared, 300 in cultivation, good fences. Fine six room residence, 14 tenant houses, good wells and springs. Healthful location. Splendid range. Good pine, oak and hickory timber. Price only a wishes to move to his smaller farm. Address M. 319, care of Anderson, Millar & Co., Little Rock, Ark.