

WESTERN METHODIST.

Successor to Arkansas Methodist.

"Speak Thou the Things That Become Sound Doctrine."

Successor to Western Christian Advocate.

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

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"HUMAN NATURE AND THE SOCIAL ORDER."

This book, published by Charles Scribner's Sons, New York, price \$1.50, was written by Prof. Charles H. Cooley, instructor in Sociology at the University of Michigan. It is a lucidly written and well wrought out attempt at a better understanding of the real nature of the "self" and its relation to others. It is not psychology, and yet it makes psychology easier to understand. It is not ethics, but treats fundamental ethical questions. It is not primarily sociology and yet prepares the way for sociological discussions. The author argues that a separate individual is an abstraction unknown to our experience, as is society if regarded as something apart from individuals. The real thing is *human life* whether considered in the individual or social aspect. It is both individual and general. That persons make society is admitted, but that society makes persons may be regarded as startling, yet the one is as true as the other. His discussion of "Sociability and Personal Ideas" is full of illustrative material and shows the rise and progress of ideas in the individual as related to others. The immediate social reality is the personal idea. Each person is immediately aware of a particular aspect of society. The social person is a group of sentiments attached to some symbol or characteristic element which unites them in the thinking. The imaginations which people have of one another are the *solid facts* of society and to observe and interpret them is the chief aim of Sociology. The personal idea in its penetrating interpretations involves sympathy in the sense of entering into and sharing the mind of another. It is not to be inferred that we must go through the same visible and tangible experiences as other people before we can sympathize with them. Indeed, there is only an indirect and uncertain connection between one's sympathies and the obvious events. Social experience is a matter of imaginative, not of material, contacts. One's range of sympathy is a measure of his personality, indicating how much or how little of a man he is. People are often described as sympathetic who have little mental power, but are simply sensitive, impressionable, and quickly responsive. Such sympathy has some defect corresponding to its lack of character and constructive force. A strong, deep understanding of others implies mental energy and stability. It is a work of persistent, cumulative imagination often associated with slowness of direct sensibility. Sympathy is a requisite to social power. Only as a man understands others and enters into the life around him has he any effective existence. There is nothing more practical than social imagination. To lack it is to lack everything. One who is large enough to live the life of the race will feel the impulses of each class as his own, and do what he can to gratify them as naturally as he eats his dinner. The test of perfect sanity, instinctively applied, is a certain tact or feeling of the social situation. Love and sympathy, though distinguishable, are commonly found together, each instigating the other; what we love we sympathize with so far as our development permits. Love is a general outflowing of

mind and heart, accompanied by that gladness that the fullest life carries with it. Love is an expansion of human nature into a wider life. In so far as one feels disinterested love, that having no designs upon its object, he has no sense of "I" at all. Such love obliterates the idea of separate personality whose life is unsure and painful. To be a leader involves a significant individuality, a breadth of sympathy, and belief in that for which one stands. If we perceive a discrepancy between a man's words and his character, he revolts the imagination by his lack of unity and even the good in him is largely accepted. Nothing is more fatal to ascendancy than perceived insincerity or doubt. When Luther saw what kind of man the Pope was, the papacy was shaken. Nevertheless every leader must be a follower in that he shares the general current of life. He leads by appealing to our own tendency, not by imposing something external upon us. Great men then are symbols or expressions of the social conditions under which they work. M.

OUR RELATION TO MONEY.

The relation of a man to money is one of the primary tests of the man. How a man is willing to get money and what he will do with money after he has gotten it will determine more accurately than almost any other test that can be applied what that man will do in regard to all other matters.

If a man for the sake of money will steal, he is simply a thief; if he will lie, he is simply a liar; if he will cheat in order to get money, he is simply a cheat; and if he be a thief or a liar or a cheat, the love of money will bring it out; if a man will not lie or steal or cheat to get money, there is every probability that he will not do any of these things for any other reason. If he is honest where money is involved, it is almost certain that he is an honest man. If he is dishonest where money is involved, it is certain that he cannot be trusted as to any form of honesty. It is conceivable that a man may be commercially honest and in some other respects dishonest, and vice versa, but it is not likely that it will be so.

If a man loves money so that he will not turn it loose for the good of himself and his family, this stamps him a mean and niggardly spirit. If he loves money so that he will not give it liberally for good causes, for his country or for the cause of religion, this stamps him as an idolater. If he prudently saves his money in order to secure himself and his family against want, and if he does his part for all the good causes that come his way, he is a man of sense and character. If he recklessly spends his money for things he does not need, he is both foolish and wicked. John Wesley laid down the true rule about money: "Make all you can; save all you can; give all you can." And John Wesley illustrated and lived up to his own rule as no man in modern times has done; he made \$200,000; he spent for his whole lifetime on his own living about \$15,000; he gave about \$185,000, a very large sum in his day.

Dr. Gross Alexander, in a recent article in the Methodist Review, said that Christ had a great deal more to say about money than he said about prayer; but that the teaching of the gospel about money is the very last teaching that men are willing to hear. The truth has often appeared

to us to be that men do not think preachers have any sense about money, and so they are not willing to listen to what they have to say on the subject. They do not believe, practically, that Jesus Christ knew anything about money—he was not a "business man"—and so you need not turn to him to learn about money! They need to be reminded that Jesus Christ *did* know more about human character, how to make it, how to maintain it, than any man that ever lived, and that he could not, therefore, have been ignorant of the relation of anything to character which so vitally affects character as does money. If he did not know about money, it was certainly assuming a great deal to have said so much about it; and if he did know about money, we had better attend to what he has said.

PUBLICITY AS A FACTOR IN OUR CHURCH ENTERPRISES.

Once or twice have we heard it intimated that we were unduly magnifying the importance of the church paper. It is our own deliberate judgment that we have not sufficiently magnified it.

What great enterprises are these days carried forward without what we call publicity? All business enterprises depend upon it; the business must be made known to the people, and its claims upon their attention must be advocated, or else nothing can be done. All great forward movements, all reforms, all political principles and parties must rely upon publicity. If the people know nothing about them, they will certainly care nothing about them; if they are not led to see the importance of them, they will not take hold of them.

Consider, for example, our General Board of Missions and its enterprises. This Board must raise and disburse annually something like a million of dollars. How long would it run without organs of publicity? Could it carry on its work for six months without efficient publicity? How could your General Board of Education, or your Board of Church Extension, or any other Board doing business for the church, get forward on any other plan?

What then is the value of the church paper, its value to the enterprises of the kingdom of God? Is it not an absolute necessity?

Within the territory of the Western Methodist and within the last several years we were engaged in raising an endowment of three hundred thousand dollars for one of our institutions of learning, and later we were engaged in providing for a debt of thirty-five thousand dollars on the same institution, Hendrix College. Many labored in the cause and wrought well. But it would have been practically impossible to have achieved the result without a good publicity organ. We are now beginning an agitation for a greater Gallo-way College. Help is needed at Henderson-Brown College. We shall have to build up Oklahoma Wesleyan, and we shall have to build and equip our Oklahoma College at Muskogee. It can scarcely be done at all without a publicity organ. What, now, is the value of such an organ? We are sometimes made to feel that brethren think this paper is being pushed as a private interest. We protest that it is not so; it is working away to help build the very foundations of the church. If we are strong, we are strong to help; otherwise, otherwise.

WESTERN METHODIST

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METHODIST CALENDAR.

District Conferences.

Chickasha District, Lindsay.....May 21-23
Paragould District, Imboden.....May 23-25
Helena District, Wheatley.....May 23-26
Durant District, Tt. Towson.....May 25-28
Guymon District, Tyrone.....May 21
Jonesboro District, Harrisburgh, 2 p. m.....May 29
Muskogee District, Checotah.....May 28-30
Texarkana District, Ashdown.....May 30
Clinton District, Elk City, 2:00 p. m.....June 11-14
Prescott District, Hope, 2:00 p. m.....June 26
Camden District, El Dorado, sermon evening
before.....July 10
Vinita District, Claremore.....July 1-4
Arkadelphia District, Dalark, 8:00 p. m.....July 9
Batesville District, Melbourne, 9 a. m.....July 16
Ada District, Maud.....June 27-30
Will those who have additional dates please notify
us so that they may be inserted?

Rev. H. H. Watson, pastor at Jonesboro, made
us a brief call Tuesday.

Rev. F. S. H. Johnston, Presiding Elder of the
Morrliton District, made us a brotherly call Fri-
day.

Bishop E. D. Mouzon holds the West Oklahoma
Conference. The Western Methodist force prays
for his success among us.

Rev. G. C. French, Presiding Elder Tulsa Dis-
trict, has recently appointed Rev. A. E. Lown-
bury in charge of Bearden Circuit.

The friends of Rev. J. C. Parsons will be
pleased to learn that he is doing well at Howe and
Wister in the East Oklahoma Conference.

Rev. R. P. Hardcastle, for many years a faith-
ful local preacher, was at Eufaula attending the
District Conference. He is supplying the Tushka
Circuit.

Rev. M. L. Butler, on the 5th of the month,
received eight members into the church at Ok-
mulgee. There are great prospects ahead of that
town.

The following were licensed to preach by the
Lawton District Conference, at Grandfield, last
week: M. R. Bryant, A. L. Hunt, E. C. Keith,
and J. E. Trull.

Rev. V. G. Self, a true and tried local preacher,
is supplying a work in the McAlester District. He
was at the District Conference looking well and
in fine spirits.

It is no small pleasure to announce that Mrs.
R. E. L. Morgan, wife of our Presiding Elder of
Lawton District, who has had a long and perilous
illness, is now convalescent.

Rev. S. H. Babcock makes a fine Presiding
Elder. He is thoughtful of his brethren and
grows upon them the more they know of him. He
is one of the best preachers of his Conference.

Rev. W. M. Wilson, Presiding Elder of Mus-
kogee District, and Rev. Orlando Shay, Presiding
Elder of Choctaw-Chickasaw, Creek-Cherokee
Districts, attended the Board of Missions in Nash-
ville last week.

The Southern Baptist Convention is this week
in session in Oklahoma City. The Baptist Church
is a great church. We join the Baptist people of

Oklahoma in extending a welcome to this great
and representative body.

Rev. F. W. Gee, our pastor at Forrest City, was
in the city Tuesday and showed up at Method-
ist headquarters. He reports much distress in
the overflowed district along the Mississippi, but
is having a good year in his charge.

A card from the pastor, Rev. H. B. Vaught, re-
ports a promising revival at Tigert Memorial,
Tulsa, Okla. The pastor is assisted by Rev.
Joshua J. Clark, of Texas, and Mrs. J. E. Mc-
Connell, a team that brings things to pass.

Rev. S. F. Goddard, President of the East Okla-
homa College, was present at the McAlester Dis-
trict Conference, preached a fine sermon and rep-
resented the college. They are getting ready to
build. They are considering the question of mak-
ing the college coeducational.

Owing to the pressure of school duties, Rev.
C. C. Barnhardt, of Oklahoma Wesleyan, has
been relieved of pastoral duty at Trinity (Shaw-
nee) and Meeker, and Rev. Thurston Moore, of
Texas, has been appointed in his place.

Rev. J. E. Martin, Olustee, Okla., with whom
and his good family we but recently spent a most
agreeable time, is doing well in the work of that
good charge. All official members there, and quite
a number of other people, are readers of this
paper.

Rev. W. T. Ready, Atwood, Okla., whose family
has been greatly bereaved this year in the loss of
a daughter, McAlene, preaches the commence-
ment sermon for the high school at Stroud on the
19th, and is in demand for special sermons. He
and his people are mutually delighted.

Dr. N. L. Linebaugh, Presiding Elder of Ada
District; Dr. O. F. Sensabaugh, Presiding Elder of
Oklahoma City District; Rev. M. Weaver, Presid-
ing Elder of Clinton District, and Hon. H. B.
Spaulding, of Muskogee, attended the meeting of
the Board of Missions in Nashville last week.

Rev. T. J. Taylor and Rev. N. A. Stroud, both
formerly of the Arkansas Conference, now both
in Lawton District, West Oklahoma Conference,
the former at Davidson, the latter at Tipton, are
both greatly pleased with the country and are both
meeting with success in the work of the gospel.

The people of Eufaula gave royal entertain-
ment to the District Conference. Brother S. V.
Homan, Judge Neal Wimmer, and their families,
looked well to the comfort of your Field Editor.
The singing conducted by Brother Neal Wimmer
was especially good. Everybody seemed de-
lighted.

The crop prospects all over Arkansas and Ok-
lahoma, barring the comparatively limited terri-
tory devastated by storms and floods—with the
people of which territory we profoundly sympa-
thize—were never more flattering than at the
present. There will be apparently a great fruit
crop.

Rev. J. H. Ball, Shawnee, Okla., has just been
engaged in a good union meeting led by Rev.
Locket Adair, in which there were about thirty
conversions. He contemplates opening up a
meeting quite soon, using Evangelist D. L. Cook,
who has been doing some very successful work
in Oklahoma. Our Sunday school at First
Church, Shawnee, is now larger than ever before.

Lawton District Conference was both profitable
and very enjoyable. Rev. R. E. L. Morgan never
plays to the galleries, but he does business. The
people of Grandfield seemed delighted. Rev.
G. R. Wright and his good wife were Conference
hosts and good ones they are—everybody had a
good time. The discussions of the Conference
were of high order.

It was the good fortune of this editor to be at
Frederick, Okla., on the occasion of the banquet

of the Business Men's Bible Class last week. A
great banquet it truly was. It is the greatest
class we have yet seen, 178 in number, with en-
thusiasm and good cheer. Speeches were made
by members of the class, by Rev. R. E. L. Mor-
gan, Rev. A. L. Scales, and this editor.

The McAlester District Conference convened
May 7 at Eufaula. Only two of the pastors were
absent. W. B. Burgess, J. L. Burrow, and A. P.
Sloan were granted license to preach. Brother
Sloan walked 17 miles to attend the Conference.
He and J. C. Parsons were recommended to the
Annual Conference for admission on trial. The
next District Conference goes to Coalgate.

Rev. H. B. Thomason, of Hastings, Okla., en-
route to the Lawton District Conference took ref-
uge with his companions in a stormhouse. When
they emerged their buggy had been wrecked. But
that is a small incident in the life of a West Okla-
homa man. Tornadoes in southwest Oklahoma
are at once a joke and a practical reality—the
people dodge them and laugh about them. Nor
is this mere facetiousness—the fact is so.

Mrs. E. G. Harton, a good woman from Quit-
man, Ark., who is 84 years old and has taken and
read the Methodist for 40 years, made us an ap-
preciated call Wednesday. Notwithstanding her
age she had ridden in a conveyance from her
home 30 miles to the railroad and was on her
way to Siloam Springs to visit relatives. She at-
tended, so she stated, the first Annual Conference
ever held in the State of Arkansas. We hope for
her journeying mercies and a happy ending of so
good a career.

This editor spent Sunday, May 12, with Rev.
H. C. Gullledge and his people, Elmer charge,
West Oklahoma Conference, preaching in the
forenoon at Yeldell and at night at Elmer. We
found the pastor a diligent and earnest man, re-
spected by his people, with a good wife standing
right by his side in the work of the church. Out
at Yeldell Brother R. S. Hatton is the leading lay-
man, with the church much on his heart, a very
useful man. Among the members at Elmer is the
daughter of that great old Methodist family at
Prairie Grove, Ark., the Mocks, Mrs. Maggie
Neal and her fine children, with whom it was a
great pleasure to spend a day and night.

DEDICATION AT BRINKMAN, OKLA.

About a month ago Rev. C. F. Mitchell, the
Presiding Elder, and Rev. C. W. Craig, the pastor,
Brinkman, Mangum District, engaged this editor
for a dedicatory service at Brinkman, a good town
on the Wichita Falls Road, ten miles north of Man-
gum. On the 21st of April we met in that good
town and had a real feast of dedication. The
people had pulled through three rather dry years,
but they had builded and completed a splendid
framed house. It was a great day. A great com-
pany of excellent people had gathered from dis-
tances of many miles. There was dinner on the
ground, and a great dinner it was. More than 12
baskets of fragments might have been gathered
up after the feast. The people were attentive to
the word at the morning hour, and in the after-
noon to an address; more than enough money to
clear all indebtedness was generously given, and
the house was joyfully dedicated to God. Pastor
Craig has shown himself a true leader in the
whole enterprise, and the people have stood by
him.

Our Eastern readers can scarcely appreciate
some of the features of this occasion. For one
thing, the preacher could look out the windows of
this church and see for 20 miles in all directions.
It is a magnificent country; high, treeless, fertile;
with wheat fields, alfalfa fields, oat fields, and
great fields of freshly plowed lands waiting for
cotton and corn, with rows straight as an arrow
for long distances.

It is a country that grows large-framed people.

If you see a scrawny man or woman, you may know you are looking at a person that grew up elsewhere. There is a glow of health and a beauty of complexion in the ladies that belongs only to high and healthful regions. We especially enjoyed the general breadth that characterizes them, and we especially enjoyed the singing of the people.

JAMES A. ANDERSON.

AN EVENING IN WESTERN OKLAHOMA.

It was in Grandfield, in the extreme southwestern part of the State, and at the time of the session of the Lawton District Conference. The writer was spending the night with the pastor, Rev. G. R. Wright.

An unbroken sky-line, many miles away met the level earth all round, a line firm and well defined because the surface of the earth, unlike the tops of trees, is a firm line. A cloud hung in the west having a firm lower edge, lying just above the firm sky-line. As the sun sank into this strip of sky, its large disc cut above by the cloud-line, cut below by the sky-line, it was a scene of indescribable beauty, having the appearance of a gorgeous lamp-flame of great brilliancy and power, rising sheer out of the earth, touching with all the tints of glory the whole vast scene. Thus went down the sun. The like of it we had never seen; the like of it could not be seen in many places on this earth. It was a scene of glory.

Night fell, fell upon this widespread land; fell upon vast fields just beginning to wave with wheat, with alfalfa coming into its bloom of lavender; fell upon a town that only a few weeks before had been swept by a tornado. A dark cloud began to form in the northwest. As darkness fell, the lightning in sheet and chain played over the face of this cloud. A brisk wind blew first from the southeast, and then from the northwest. Within the space of a single hour it had blown briskly from all points of the compass. We had never seen the like of this.

It was about time to go to church; but we heard of no one's going. Instead, there was a lighting of lanterns and a scurrying of all persons to the storm-caves, an indispensable part of the equipment of every household in this region. There was memory of the widespread wreckage of six weeks ago. There was no sign of fear they went laughing and in jolly mood. But they went. The flashing lightning would reveal all round the men standing at the openings of the storm-houses watching the storm, very like prairie dogs out by the tops of their holes, ready to dart down the moment they saw danger. The women and children were secure below. Once or twice we went below for the immediate purpose of avoiding the dust-storm. The cloud with its blackness, with its thunders, with sheens and chains of lightning floated across the entire north-some-where. Destruction seemed to be in its path. The tremendous flash of the lightning would show the cloud as coming down to the ground.

Another cloud gathered in the northwest, darker and more ominous than the first, and the whole panorama was re-enacted. It was an interesting sight. If the storm struck, if it swept away houses, let it strike and let it sweep nobody seemed to be downcast about it. More houses could be built! Oklahoma is enterprising—when things begin to grow monotonous they are going to do something. If they can do nothing else, they stir up a cyclone.

We desire to commend a sentiment recently expressed by Dr. Charles Jefferson, to the effect that the best way to reach the masses is to reach your own church. It is the undeveloped church, the church that does not work, or does not more than half work, that creates the real problem.

THE LAW OF THE SPIRIT.

CHAPTER III.—CONTINUED.

Even after the death and resurrection of Jesus the apostles could not comprehend the nature of his kingdom. His death upon the cross, though he had told them in plain words that it would come during the visit to Jerusalem which he was then about to make, shed no light upon his statements on this subject. Its effect was to simply and completely confound them. It came like the rude shock of a resistless storm upon their plans; it overwhelmed them with darkness, but it did not destroy their faith in him as the Messiah. That conviction had, happily, been rooted in them. Whatever happened, they had seen and heard too much to give that up. Jewish theory provided for different manifestations of the Messiah—he would in some way come to them again, not by way of a resurrection, indeed, but from the heavens. They still hovered about Jerusalem, not knowing when he might appear. Mary Magdalene at the tomb on the resurrection morn still speaks of him as "my Lord." So full of ardent devotion to him as such was her heart that even a vision of angels does not in the least check the current of her anxious thoughts. "They have taken away my Lord, and I know not where they have laid him," was her speech to the angel, as if he had been an ordinary mortal. The two disciples on the way to Emmaus still spoke of him as Jesus, the prophet of Nazareth. "We had hoped that it had been he who should restore again the kingdom to Israel," and now that he is dead, we know not what to think, was the tenor of their speech.

Report of his resurrection was to some astonishment, to some it was an idle tale. It was a looked-for fact to none of them, not one. They gave in to the belief of it only after overwhelming evidence. Fortunately for all subsequent times, the truth about this matter had to be established then and there by testimony which no ingenuity can shake.

Even after they had seen him die, and after they had come to an unquestioning and an unshakable faith in the fact of his resurrection from the dead, and after the many lessons of the Forty Days, even as they were going out to the Mount of Ascension, their old conception of the kingdom of God comes to the surface again, having the same old familiar face. "Lord, wilt thou at this time restore the kingdom to Israel?" Surely now that you have come back from the realm of death, having asserted your power over this world, and over the world of spirits, having triumphed in both domains, we may look for you to set up the kingdom. Our Savior's reply was, "It is not for you to know the times or the seasons, which the Father hath put in his own power." This reply has uniformly been construed as a mild rebuke of the curiosity of the Twelve, or at least as a statement that it was not well for them to be prying into this question. Most assuredly there are many things which the future holds concerning which it is vain to inquire. But we are not so sure that this is the teaching of this passage. Rendered literally, the passage reads, "It is not of you—the part of you—to know the times or the seasons, which the Father hath placed within his own prerogative." The Greek construction "*ouk esti humon*," is a quite common one, and it may mean, indeed, "it is not your privilege or business," but it may mean, with equal propriety, "it is not within your ability." So that the passage may be read, "You are not capable of understanding the times and seasons, which the Father hath placed within his own prerogative," but ye shall be able to do so after that the Holy Ghost is come upon you; so go to Jerusalem and wait for that coming, and for the answer to your question. The parallel passage would then be, "I have many things to say to you, but ye cannot hear them now." However, we shall not

insist upon this construction of the Savior's answer; for the asking of such a question at all shows that up to the very moment of the ascension the disciples were preoccupied with their false notion of the nature of the kingdom of God.

Let us get now the conception of Christ as to his kingdom, as it contrasted with their conception. It was not to be a visible earthly sovereignty at all. It was to be a body of men and women, to be sure, living visibly in the world; with a social life more or less of its own; of pure morality; having even an animus of its own. We mean by animus the peculiar characteristic of its own human life. But it was to be far more than all this. It was to be not a mere *corpus* with a life of any human sort, however well regulated and however zealous that life might be. It was to be a *corpus* into which had come the very life of God himself, without which it could be no church.

God had made the *corpus* of Adam out of the dust of the earth. We shall not call that body a corpse, as it lies there stretched out on the ground, for to the idea of a corpse we attach the notion of decay. Call it rather a *corpus*, an organic structure of, say, 150 pounds of pure flesh, bone, nerve tissue, etc. But it was not yet a man, and did not become a man till God breathed into its nostrils the breath of life. Then came the real part of man, the most significant part of man.

So, likewise, God had through all the preceding ages been getting ready the *corpus* of his church; the church was in process of forming, but it was only forming, when we strictly consider it, and never came to be a church till the life of God came into it on the day of pentecost. In opposing the notions of Romanists, High churchmen, and some other folks, our books on theology have gone too far on this subject when they declare that God organized the church in the days of Abraham, if not before, meaning by this that the church was in those ancient times fully constituted. It was not fully constituted till its most significant characteristic was imparted to it. Surely not. The church is the habitat of God through the Spirit, and that habitat was in process of construction through long ages, under the superintendence of the Spirit, as we have seen, but "the Holy Ghost was not yet given." Solomon was some years in building the Temple, a type of this church. The type itself was not a complete type till the glory of God filled the house, and the shekinah of God moved into it, and took its place over the altar. Has it ever occurred to my readers that the coming in of this shekinah was the true type of the coming of the Holy Spirit on the day of Pentecost? When the shekinah came in, the Temple became indeed the Temple of God. And when the Spirit, after so many centuries, came upon and into the corporate body of the church on the day of Pentecost, then did the church become indeed the church of the living God, become instinct with the very life of God himself, become a church, and the prototype of all local churches henceforth till the world should end.

Problems you say? Well, yes, there are problems aplenty; a man can worry his life out over them. It is wiser to take hold of the work that lies right at you, take hold of the individual that stands right next to you, and who is not living for any great purpose, and see if you cannot find some way to help that man, to build him up in life and purpose. Moreover, the personal touch with this man, and the registration right under your own eye of the good you see done with him will give you courage and hope to go on with your work. The man who is always dealing with "problems" and who never takes hold of an individual will despair of the very power of the gospel. Help *somebody*.

Tragedies of Travel

THE TRAGEDY OF DARJEELING - IN THE HIGHLANDS OF INDIA.

BY DR. W. B. PALMORE.

XLIII.

In the early afternoon of the Nineteenth Century, in the highlands of West Virginia, a girl was born of humble parents with not only a thirst for knowledge, but with an unquenchable and irrepressible missionary spirit. After a struggle in the primary schools she worked her way through college. She was one of the first sent out by a woman's organization to India. Here she met a former college classmate, who was working with the William Taylor movement, to whom she was married. For lack of health and lack of money their work alternated for many years between the home and foreign fields, between America and India.

During these years this remarkable woman became the mother of six extraordinary children, four boys and two girls, all of whom seemed born missionaries. Some born in America and some in India. During 16 years these children grew in numbers, in knowledge, in grace and in favor with both God and man. As they sat in the family pew on Sunday, "Holiness unto the Lord" seemed written on all their faces. From their earliest years they were devoted Bible students. With much natural talent, they developed into wonderful musicians. The boys with their violins and the girls with guitar, organ and piano constituted a sacred orchestra which was the charm of the Bengali mission field. Some of these children had attained to heights in the higher realm of Christian experience which made them great object lessons in showing what Christ can do for a human being fully consecrated and surrendered to him in the early morning of his life.

DARJEELING

is a Sanscrit word, which means "above the clouds." It is however often in, and below, as well as above the clouds. It is a very picturesque and attractive station on one of the lower ranges of the Himalayan mountains to which British soldiers as well as civilians and missionaries retreat in midsummer from the severe heat on the plains. Here are schools in which the children of the hotter regions of India are often kept all summer. It was in such a school that the above mentioned children were studying. They were living in a beautiful little ivy and fern embowered villa on the mountain side, with the oldest sister, just 17, keeping house. The parents were working in the Bengali Mission and preparing a home for their children in Calcutta.

There came a marvelous rainstorm in which about 30 inches of water fell in as many hours! This caused the mountain to slide down upon the villa, burying the charming children far beyond recovery! This was done in the darkness of the night. Wilbur, the oldest boy, was buried with the rest, but by a seeming miracle his body was carried down through subterranean currents of mud and water. The next day he was found hundreds of feet below and was restored to consciousness. He lived long enough to tell in a wonderfully clear and thrilling way how the others died, and then died himself. Vida, the 17-year-old sister, when she found there was no hope of escape, dropped upon her knees, with the children all around her, and offered a wonderful prayer! She arose with her face shining like an angel's, and in ecstasy exclaimed, "We will all soon be in Heaven!" The last words of the little Christian Hindoo girl, who died with them, were: "Merciful Lord, take us now!" Wilbur said that instead of fear they were all in ecstasy! When

Vida arose with the brilliant light in her eyes and face Wilbur picked up the lamp from the table. Just at that moment the crash came! and he was no more conscious until the next day, when he was rescued from the mud, rocks and water, hundreds of feet below!

God buried these children as truly and as mysteriously as he did the body of Moses.

"Oh, lonely grave in Moab's land,
Oh dark Bethpeor's hill,
Speak to these curious hearts of ours
And teach them to be still;
God hath his mysteries of grace,
Ways we cannot tell,
And hides them deep, like the secret sleep,
Of him he loved so well."

From the summit of Nebo, where Moses breathed his last, can be seen the whole of Palestine, with snow-crowned Hermon on the distant horizon. There is no sublimer sight in all the world than that which can be seen from the God-made grave of these glorified children. From this point we saw the red light of the morning dawning upon Kinchisunga, 50 miles away, with 12,000 feet of snow, the lowest point of which is higher than Mont Blanc, the great snow mountain of Europe! From a summit near by we saw the sun rise on Mount Everest, a hundred miles away, the highest mountain in the world. What a glorious vision will confront these boys and girls on the morning of the Resurrection!

There about 10,000 feet of snow on the highest altitudes of these mountains, here

ON THE ROOF OF THE WORLD,
where the air is too thin for a human being to live. The millions of India think that the thrones of the gods are in these unapproachable heights of snow, and that the head waters of the Ganges, coming from under the thrones of the gods, have the efficacy to wash away their sins. The word Hymmalia is from two Sanscrit words: Hymma, home, and Alia, the snow. When you get your first view of this vast white roof of the world you are wonderfully impressed with the significance of the etymology and the appropriateness of the name—the mountains of the home, or abode of snow.

If Doctor Lee and wife, the heroic parents of the marvelous band whose bodies sleep under the mountain, had been materialistic, with no hope of eternal life, they could hardly have withstood the shock of the tragedy of Darjeeling! Instead of despair they have redoubled their diligence in the redemption of India, and are working night and day, with such energy, hope and good cheer, as if their glorified children were in full view, throwing them kisses from the battlements of Heaven, morn, noon and night. The Lee Memorial School, No. 13 Wellington Square, Calcutta, is one of the most Christlike works we have ever seen in all the world. Here are hundreds gathered from the deathly fields of famine, and the ragged edges of abandonment, starvation and despair, transformed into a garden of beauty and promise! The desert blossoming as the rose. In this splendid building are sometimes a few spare rooms. Happy is the traveling philanthropist or student of missions who can get to occupy one of these delightful rooms for a few days.

VIDA AND WILBUR,

the oldest daughter and oldest son of the glorified band, were already prepared for great service for humanity, both at home and abroad, but possibly they have already accomplished more in their phenomenal death than they could have done in life. Their testimony, and the radiance of their transfigured faces, as they went "Sweeping through the Gates," have been told from thousands of pulpits all over the civilized world, and in these lines we are giving it to hundreds of thousands of readers around the world who are

thus hearing it for the first time.

When Joseph Cook was introduced to a great audience in India, he stood for a few moments in absolute silence while the audience gave breathless attention! In a dramatic tone he broke the silence by asking: "Is Bishop Heber dead?" Just before we were introduced to preach to a similar audience in the great Thoburn Church in Calcutta, the choir and vast throng arose and sung with tremendous volume and power the hymn which occupies a front place in so many of the church hymn books of the world: "Holy, Holy," etc. As we sat silently listening to the great tidal waves of such wonderful music, rolling out over the city, down deep in our heart we said: "No, Bishop Heber is not dead!" The far-reaching influences of such a life can never die, either in Calcutta, India, or the world. His majestic marble monument here in St. Paul's Church, on his knees in prayer, is one of the most eloquent memorials in the world.

So long as the melting snow from the "roof of the world," rolls in the Ganges, down through this land of "Braided Light and Gloom," so long will the names of Bishops Heber, Taylor, Thoburn and the Lees be interwoven with the glorious history of India's redemption!

HOPE SCHOOL,

Calcutta Mission, in charge of Rev. O. J. Jacques, formerly of Los Angeles, Cal., we gladly mention from the fact that such noble and much-needed work is so often overlooked and ignored, not only by the great unsympathetic world, but too often by the church. It is for the rescue and education of children and girls from the hopeless haunts of sin. They have recently purchased spacious and splendid grounds in the suburbs of the city ideally adapted to such work. Here we found many children and girls of unusual promise in appearance, rescued from the very portals of perdition!

In all the great cities of the world, in both home and foreign lands, are similar fields white for the harvest; if good people only had the grace, the grit and common sense to do the reaping. The unending tragedy of the grind of children and girls under the juggernaut wheels of liquor and lust is appalling! How did the gulf between the church and the juggernaut victims ever grow to be so wide? Do our metropolitan pastors and good women have any realization of the width of this gulf? Might not the midweek prayer meeting help much in bridging this chasm? Let individual members go out of their way each week and quietly bring individual victims to such meetings, while the Angel of Prayer is stirring the healing waters. A real church of Christ cannot, and will not, relegate such work to the slum missions. Let each reader of these lines ask: "Lord, what wilt thou have me to do in this matter?"

THE BOARD OF MISSIONS.

JOHN M. MOORE, D.D.

The sixty-sixth annual meeting of the Board of Missions was held in Nashville, Tenn., May 1-6, 1912. All the 57 members were present, except three: Bishop Lambuth, who is in Africa making investigations; Mr. John R. Pepper, who was sick, and Mr. T. S. Southgate, who was unavoidably detained by business. Bishop Wilson was present and presided almost the entire time.

Rev. J. J. Stowe, of the Tennessee Conference, was elected a member of the board to fill the vacancy caused by the election of Dr. G. B. Winton, editorial secretary. The session was harmonious, full of interest and rich in results.

The secretaries, at the opening of the first meeting, submitted a carefully planned schedule of procedure which embraced all matters that were to come before the board for consideration. This plan was promptly and unanimously adopted and as a consequence every interest and every representative of every field was given a proper

time and place in the deliberations and nothing, and none was overlooked.

The addresses made before the board were comprehensive and inspiring. The fields were passed in review and their present prominent features in missionary work were pointed out. The secretaries in their reports emphasized those points which needed special attention from the board. Bishop Murrain, in his report of his official visit to the Orient, brought out in strong outline the urgent needs and pressing opportunities in Japan, China and Korea. If the Christian worlds could only realize the tremendous changes that are being wrought in this day in these great lands with their teeming millions, and could understand the possibilities which are open to Christianity, not only every church, but every Christian, would go to the utmost in giving the gospel to those who are knocking at the doors of the School of Christ. These far Eastern nations, honorable in their historic civilizations, mighty in their vast spiritual resources, virile in their present industrial, intellectual and political developments cannot in any sense be lightly regarded. They are still capable of holding their half of the world. The sleeping giant is now awake and still the giant. The mighty island empire is to Asia what the island kingdom is to Europe. If the kingdoms of this earth are to become the kingdoms of our Lord, China and Japan must be won for the Christ.

The board was exceedingly happy in being able to send five new missionaries to China, five to Japan, three to Korea and four to Brazil. The Woman's Department was able to send seven new missionaries, four to Korea, three to Mexico, and three to Brazil. This will surely be gratifying news to the church.

The board was fortunate in having present as visitors Rev. W. B. Nance, who has spent 16 years in China, Rev. S. E. Hager, who has had 18 years in Japan, and Rev. J. T. Meyers who has had 18 years in Japan and Rev. J. T. Meyers, who has served a similar time in Japan. The addresses of these highly efficient missionaries were illuminating and inspiring. Mexico was represented by Rev. J. H. Fitzgerald and Cuba by Rev. H. W. Baker, in addresses worthy of their faithful and heroic service. Mrs. C. L. Smith (*nee* May Dye) spent a few days in the meeting, upon the eve of her departure with her husband to Southern Brazil.

Bishop Lambuth left Nashville last June for Brazil and from there he went to Africa to investigate conditions in certain sections now not reached by any missionary agency. The two million natives, ignorant, barbarous, cannibalistic, have made a claim which he felt could be no longer disregarded. In his investigations he has with him Prof. J. W. Gilbert, of Paine College, who has offered himself as a missionary to this people. He reached Africa last November and has not yet left that country. The board adopted the report of a special committee which was to the effect that contingent appropriation of \$10,000 be made and the gift of \$5,000 from a member of the Woman's Society be used, and stipulated that not more than \$15,000 be expended during the first year of the actual existence of the mission. The secretaries of the board and the bishop in charge of Africa were given authority to locate the territory to be occupied by our church. The board appreciates very highly the splendid gift from the California Methodist woman to the African work.

The appropriations for 1913 have broken all records. The Foreign Department appropriated \$496,050, the Home Department \$112,500, the Woman's Work of Foreign Department \$280,744, the Woman's Work of Home Department \$114,878; total, \$1,004,172. When it is remembered that the conferences raised last year for their own work more than \$347,000, and the Woman's Home Mission Department raised for city work

about \$50,000, not here reported, besides a very large sum for local work, it can be seen what Southern Methodism is now doing for missions.

The appropriations to fields are as follows: China, \$83,904; Japan, \$90,907; Korea, \$70,778; Brazil, \$61,015; South Brazil, \$25,058; Cuba, \$44,727; Mexican Border Conference, \$22,596; Rosebud Mission, \$3,500; Central Mexico, \$32,646; Northern Mexico, \$22,316.

The Woman's Department appropriated to China, \$51,835; Korea, \$33,125; Mexico, \$79,577; Brazil, \$74,725; Cuba, \$9,560; contingent, \$14,697.

The Home Department appropriated to conferences as follows: Columbia, \$6,200; Denver, \$4,500; East Columbia, \$4,500; East Oklahoma, \$3,750; Illinois, \$2,000; Kentucky (mountain work), \$2,750; Los Angeles, \$7,000; Montana, \$1,000; New Mexico, \$7,000; Northwest Texas, \$2,000; Pacific, \$5,000; Southwest Missouri (Western District), \$1,600; West Oklahoma, \$5,700; West Texas, \$2,000; Western Virginia, \$2,000. The appropriations to special work are Bohemian, \$4,000; Cuban, \$3,000; French, \$2,000; German, \$5,000; Indian, \$3,500; Italian, \$5,000; Negro, \$1,500; Galveston Immigrant Home, \$2,000; Gulfport Seamen Work, \$1,000; New Orleans, \$5,000; City Mission in St. Louis, \$500; St. Paul's Church, Butte, \$500; West Tampa Cuban Church, \$750; Textile Industrial Institute, in Spartanburg, \$500; Sandy Valley Seminary, \$1,250; Methodist Training School, \$1,000; expense of Western work, \$500.

The Woman's Department appropriated as follows: Florida Coast Work, \$9,287; Industrial Schools, \$18,080; Mountain Work, \$21,834; Pacific Coast Work, \$10,280; Department of Sociology, \$2,350; Deaconess Work, \$3,000; City Missions, \$5,500; Annuities, \$1,000; Negro Extension Work, \$1,650.

The expenses of administration in the General Board are \$40,000, of which the Foreign Department assumes \$32,000, and the Home Department \$8,000. The Woman's Foreign Department appropriated for expenses \$17,025, and Woman's Home Department, \$15,650. For Bishops' travel to mission fields the Foreign Department appropriated \$2,000; for expense of board meeting, \$600; for the Training School, \$4,000.

The Foreign Department appropriated \$2,300 to the support of the China Union Medical School in Nanking. This will indicate the tendency on the fields to establish union professional schools. Other union efforts made in the interest of theological schools were not endorsed to the extent of making appropriations. The founding of a school in Shanghai for the education of the children of missionaries was endorsed and an appropriation of \$1,930 was made upon the condition that other parties act favorably.

The missionaries in the Orient and Brazil have made frequent requests for more extended episcopal supervision. The General Secretary in his report called attention to the fact in these words: "This is not a mere whim of a few discontented people, but the sober, unanimous and insistent demand of our missionary force." More time on the field and longer terms of service for our general superintendents is the demand. The board adopted the resolutions of a special committee of which Bishop Hendrix was chairman, "That the Bishops be requested in arranging the episcopal districts to allow the Bishops who may be placed in charge of the Asiatic and South American Missions freedom from all episcopal duties other than those pertaining to the supervision of these fields, in order that they may be able to accede to the calls of our brethren in far-off lands for the ministry of the word and the government of the church."

This committee requested Dr. W. W. Pinson, the general secretary, to visit Asia during the coming year.

The Committee on Financial Policies was en-

dorsed in its recommendations that there be adopted a unified budget in which shall be included the objects to which the Church is to be asked to contribute each year, and that special objects outside this budget shall be undertaken only in cases of emergency, and then only after they have been considered and voted on by the board in annual session. When special objects outside the annual appropriations are undertaken under the authorization of the board, the appeals therefor shall be as far as possible limited to a prescribed section of the church in order to avoid confusion and complications. The co-operation of the Church and the members with the board in this policy is necessary to any large success. The importance and the desirability of the surplus plan were emphasized.

The board voted, upon the recommendation of the General Secretary, that in view of the pressing claims in the home field and the claims of the Home Department, hereafter no applications shall be made to the Board of Church Extension and the Board of Education in behalf of foreign work, except by special action of the board in annual session.

The board adopted the recommendations of the commission on the work of the Home Department relating to the work for the negroes, the use of lay helpers, the employment of ministerial students by pastors and presiding elders during the summer vacations the publication of booklets as missionary aids and a small hymnal made up of old hymns with words in the musical staff. The commission was continued for the quadrennium. The board endorsed the action of the Woman's Council in transferring the Indian work and the administration of Laredo Seminary from the Foreign Department to the Home Department. The Home Department has been put upon a distinct and satisfactory basis and given policies by which to operate. It will have its own specials, its own funds, its own lines of service. The secretary is well pleased with the treatment which the Home Department has received from the board.

An hour was set apart on Saturday afternoon for a memorial service. Proper memoirs were presented by the committee for Rev. W. P. Turner, of Japan, Bishop Y. Honda, of Japan, Bishop O. P. Fitzgerald and Mrs. W. G. E. Cunningham. Remarks were made by Rev. J. T. Myers, Rev. S. E. Baker, Rev. J. T. Daves, Bishop Murrain and Bishop Candler.

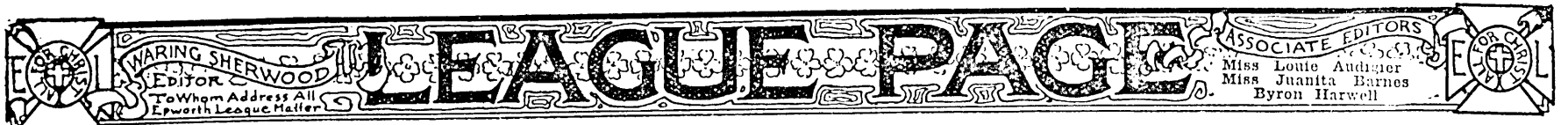
The board concluded its labors at noon on Monday after four and one-half days of close and careful attention to its important interests. The secretaries were delighted with the consideration, the corroboration and commendation which they and their work received from the board. The board expressed its pleasure at the progress, the plans, the policies which mark the ongoing of the administration. The general sentiment seemed to be that the Board of Missions in all its departments was prosperous and that it was going on into larger and more comprehensive service.

A striking illustration of the extremes to which saloon apologists are reduced comes recently from Washington. A hireling of the liquor interests appeared before the Congressional Committee which is to report the bill regulating the interstate shipment of intoxicating liquors, and among other things declared:

"I have never observed that a saloon demoralized any community. . . . We insist that none but good men be allowed to engage in the business."

Think of it! *Exchange.*

No better child's catechism has ever been written than Mrs. Thornburgh's. They are the very thing for the little tots either at home or in the Sunday school.



MAY 26.

THE HEROISM OF PURE DEVOTION TO NATIVE LAND.

(Jer. 11:1-6; Eph. 3:1-10; Mark 5:18-20.)

SUGGESTED PROGRAM.

Opening Hymn No. 610 by Church Choir.
Invocation by League President.
Hymn No. 69, "Safely Through Another Week."
Hymn No. 419, "One More Day's Work for Jesus."
Scripture reading by First Vice President.
Prayer by Pastor.
Special Music.

Address, by member who has been away at school this year, or by visiting Leaguer, on topic of evening, or subject in which the League is directly interested. For instance, in Little Rock Conference, the work of the League Home Missionary may be presented.

Hymn No. 702, "America."

Benediction.

(This program may be had in main auditorium, at preaching hour, with Junior and Senior High School students and returned college students seated on platform.)

THE TOPIC.

By Miss Beulah Curl.

It is perfectly natural to feel that one's first responsibility is one's own people.

There was only one man in Egypt who had the qualifications for leading that great enslaved people out of bondage, keeping them in an organized society through forty trying years in the wilderness, and bringing them again an independent nation up to a new home.

Suppose Moses, ruled by personal ambition, for the glory of a kingdom had refused to accept the responsibility of suffering affliction with his own people?

Again, in the midst of Israel's desolation, there was one appointed to comfort, to encourage, and to exhort to repentance and righteous living.

Suppose that Jeremiah, wearied with the burden of his people's sins, had accepted the invitation of his gracious captor to live the rest of his life comfortably in Babylon among the spoilers of his own land, instead of going back to the pitiful remnant of his heart-broken people to wander in privation and sorrow as their counsel and guide?

How much the history of a nation depends upon these two characters, their loyalty tested in the strain of crisis!

There was only one man who could prove to the people of Decapolis that Jesus was the Divine Healer and that man was the reclaimed demoniac. Suppose when he had been delivered from the bondage of evil, he had been selfish enough to follow Jesus around into other localities, watching the marvelous power of God at work, drinking in the matchless words of wisdom and love, and delighting in the joy of his Master's presence, while the hungry-hearted people of Decapolis were left without a revelation of the Messiah?

What a difference in the atmosphere of a community where the Savior has one strong witness! "He saved me" is the best proof that he can save others.

Your first responsibility is in the place with which you are most familiar, or rather, the place that is most familiar with you. If you can't have an influence in your own town, don't expect to have one anywhere else. Do not scorn to spend your time and talent on the everyday people around you, for they are just as important, need just as much a Savior and just as much hope of eternal life as those in any other place or circumstances.

There are young men who would gladly respond to a call for heroic service in eager, awakening Korea; but would fight against the self-sacrifice of taking Brother McKelvey's place at the Cedar Glades Mission.

There are young women who would go to a missionary convention, indorse the great speeches made there and help to create a sentiment in favor of industrial schools for the remote mountain district, and institutional churches for the great city, but would shrink from joining with a consecrated Christian worker in an effort to rescue some poor wreck of the streets. It takes character to do the homely things.

Have you been exercised over the precious lives lost on the Titanic, while some life, just as precious, not far from you was going out, in a community of strangers, and you didn't go to inquire if there were any service you might render or any encouragement you could offer?

As the boys and girls of your church grow up, are you trying to attract them into the League; or have you a congenial crowd of settled young men and women who meet regularly to enjoy an hour of uplifting religious exercise, applying the beautiful truths of the Bible and studying the great advance movements of the church, while the recruits are slipping away into worldly pastimes?

GIST OF THE LESSON.

Charity begins at home. If we expect to accomplish much in the foreign field, we must begin our work in the home field. When we strengthen the home base we raise up leaders for the foreign field, thereby being able to do a greater work in those countries which are sadly in need of aid and of a religion that can help them in their everyday life. The Epworth Leagues of the Little Rock Conference did a great work when they put a man into those rural districts of Arkansas in the southwestern part of the State that he might minister to those people who never have the chance of coming in contact with the religious leaders of the world or of knowing the power of the Christian religion. Who knows of the results or the influence of this year's work in that heretofore neglected district?

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear."

When your church, your League, or your country, is at its lowest ebb, then is the time for the leaders, or those who are in sympathy with it, to stand by and do their greatest work. People are anxious and willing to attend anything that seems to be in a flourishing condition or on the road to success. But if you want to find out who are the faithful ones, who are the ones who want to carry on God's work, look at the ones who attend where it has gone down seemingly. It is the duty of every member of any organization to put his shoulders to the wheel in times of peril and push your organization onto level ground.

If we in the home land keep our Leagues alive, bringing in and developing new material, we will see the results of our work in the years to come, probably not this year, for "Rome was not built in a day."

Look, for example, at the men in the earliest history of the Christian religion—Martin Luther, Wycliffe, and scores of others. They began their work of reforming the church in their own country. Think of the influence wielded by both these men upon the Christian religion. Look at the work of some of our own American men, Dwight L. Moody, John Eliot, the friend of the Indians, and John Robinson. Each of these men did a great work in his home-land.

Men and women who are working for God in

their own country are doing as great a service for their Master as those who have gone into the foreign field. All cannot go, but all can do something for the relief and comfort of struggling humanity. All can not teach, but they can give their money and their prayers for those who are trying to impart the teachings of Christ to others.

PRACTICAL POINTS.

1. Everybody does or should have his hero, and glories in deeds of heroism. When we choose our hero, whom we are sure to follow consciously or unconsciously, let us stand far enough out in the "outer edge of things" to enable us to tell "Really-Is" from "Seems-to-Be." They are certain living principles of heroism.

2. How can we find "Really-Is" among our heroes? He is the one we should seek. One who shows pure devotion to his native land is a true hero—a "Really-Is." Moses was a true hero. We cannot justly charge him with being non-heroic, because he waited and did not rush zealously into his great work. The real heroes are not found in the hasty, bold men, but among the humble, to whom God whispers, "Certainly I will be with thee."

3. The Master teaches us a great lesson through the man possessed with demons. When we receive a blessing from the Lord it is not right that we should sit still and ponder over the greatness of the blessing, but we should hasten to tell our friends and our own people. If we have any of the heroic in us, can we sit still and see our brothers perish for the lack of knowledge of the source of these blessing! Can we, the people of this Christian nation, see our fellow-citizens grope in the darkness because they know not the Light!

4. Our chance for showing devotion to our native land did not pass with the freedom won by our fathers of the Revolution, nor by those of the Civil War. Our opportunity is greater than theirs, for we can not only help to free our people from the awful bondage of sin, but also those who come to us from other countries. May we awake to our great opportunity as well as responsibility, and may the mightiness of it call forth that heroism of devotion which naturally comes to us through our ancestors! Then God will answer, "Certainly I will be with thee."

FAYETTEVILLE DISTRICT EPWORTH LEAGUE CONFERENCE.

The Epworth Leagues of the Fayetteville District, Arkansas Conference, met at Rogers, Ark., April 29, 30, for their annual conference. The attendance was good, the programs inspiring. The theme of the well-arranged programs seemed to be the "Place and Purpose of the Epworth League in the Church."

The ringing testimonies of the young people give promise of great things for this year. For the first time a district organizer was elected. It is hoped that before the next Annual Conference there may be a League in each church in the district.

The members of our church entertained us delightfully in their homes. A pleasant informal reception was given Tuesday afternoon by the Rogers League.

The following officers were elected: President, E. H. Thomas, Rogers; First Vice President, Maurice Williams, Fayetteville; Second Vice President, Miss Bess Pyatt, Prairie Grove; Third Vice President, Miss Flora Dyer, Siloam Springs; Fourth Vice President, Miss Pearle Jackson, Ben-

tonville; Secretary, Claude Tucker, Fayetteville; Corresponding Secretary, Miss Kate Cargile, Bentonville; Treasurer, J. M. Henderson, Rogers; District Organizer, C. Bridenthal, Springdale.

MISS KATE CARGILE,
Corresponding Secretary.

HENDERSON-BROWN NOTES.

OUR ALMA MATER, OR THE HEART OF FIVE
PRESIDENTS OF FIVE CLASSES.

Henderson-Brown College is to me the grandest school on earth. The close fellowship of the Christian teacher and the student is there a practice and not a theory, a reality and not an ideal. I am glad that it has been my good fortune to associate with students where truth and honor mark the gentleman, and not money and popularity. The present year seems to have reached the high-water mark so far in development and changes in work and method, that the Alumni will hardly know their Alma Mater when they come to Commencement. *Martin Warlick, President Senior Class.*

Henderson-Brown offers advantages to students such as are only found in church schools. A boy or a girl may be equipped here to live a life of a strong Christian citizen. The influences thrown around us are of the very best kind. The students bear relations toward each other as if belonging to the same family, of which the faculty is the head. No matter how long a student has been absent, when he returns he feels that he is returning to visit the members of his family. Such a spirit of unity and good-fellowship can be found only in small colleges, and I feel no hesitancy in saying this spirit at Henderson-Brown is of the best. *Woolford Baker, President Junior Class.*

I am now spending my second year in this school and feel that only one who has been here as a student can thoroughly appreciate the school and its surroundings. The spirit of fairness and honesty is shown in all things in which we take part. We have winning athletic teams, but our athletics conflict in no way with our studies. Henderson-Brown is a place for workers—no "quitters" are wanted. *Vance Posey, President Sophomore Class.*

I have been a student of Henderson-Brown for four years, and have never heard any complaint among the students against the college or faculty. Instead of anyone working against the College they all work for it. Nowhere can there be found a more home-like spirit or a more congenial feeling of students toward each other than in our college, Henderson-Brown. *Howard Thomas, President Freshman Class.*

With an excellent faculty and good equipment, all of which are found at Henderson-Brown, there is nothing left to interfere with a young man or young woman securing an education. All they have to do is their part. The faculty will certainly do theirs. I am speaking from experience of two years, and I feel that my coming to Henderson-Brown is the greatest thing that I have ever done, and I am willing to join heartily with the other students in giving three cheers for the day of a greater Henderson-Brown, the eve of which is now at hand. *Herbert Drennon, President Senior Academy Class.*

To the Alumni of Henderson-Brown College,
Greeting:

This is to say that I am deeply concerned about the growth and development of your Alma Mater, and hence have been very diligent during the year to that end. I wish to extend to you a very cordial and earnest invitation personally to come to Commencement for the purpose of enjoying the home-coming and conferring with each other for a greater Henderson-Brown. You will then see what has been wrought here in the way of development, and I think you will be so gratified that you will be willing to do anything for the

greater comfort and welfare of your old Mother.

It is my heart's desire and prayer that this institution be second to none in this section of the church. Great things are being planned by the local Alumni for the entertainment and comfort of the visitors, and if you will accept our invitation and notify Miss Lou Clark or Miss Mabel Heard a home will be provided and you will have the time of your life. *President.*

COMMENCEMENT PROGRAM.

Sunday, May 26, 11:00 o'clock—Annual sermon. Dr. George M. Gibson, First Church, Dallas, Texas.

Sunday night, May 26, 8:00 o'clock—Y. M. C. A. and Y. W. C. A. address. Rev. E. K. Dodson, New Iberia, La.

Wednesday, May 29, 10:00 o'clock—Commencement day exercises and annual literary address. Dr. Charles McTycire Bishop, President Southwestern University, Georgetown, Texas.

We wish to extend a cordial invitation to the brethren of the Conferences to attend. Drop us a card and we will arrange for you.

GEORGE H. CROWELL, *President.*

REV. T. B. NORWOOD.

Rev. Thomas Norwood was born in Burke County, North Carolina, February 13, 1935. On January 10, 1865, he was married to Mrs. Mary Arnold with whom he lived happily till death took her from him on May 22, 1910. He leaves two step-children and six of his own children. His own children are: A. L. Norwood, Chandler, Okla.; Mrs. W. C. Grounds, Roseburg, Texas; T. B. Norwood, Memphis, Texas; Mrs. O. F. Kolb, Haskell, Texas; Miss Nell Norwood, Denison, Texas; Miss Bertha Norwood, Durant, Okla. From a child Brother Norwood was morally clean in his life, but feeling that he was called to the ministry, he shrank from duty and would not take any active steps in religion till after he became a man. His Presiding Elder, who knew his moral and religious worth, planned to get him to accept the call of God. He wrote Dr. McKenzie, President of McKenzie College, for many years the leading college in Texas, to assist him in getting young Mr. Norwood in college. Dr. McKenzie wrote him several letters before getting a reply. Finally he entered this college with determination to qualify for the work of the ministry. In 1856 he was converted and joined the Methodist Episcopal Church, South, and was baptized by Dr. McKenzie. In 1860 he was licensed to exhort. The following year he was licensed to preach and in 1863 he was admitted on trial into the East Texas Conference and appointed to the Shelbyville Circuit. In 1867 he was ordained elder by Bishop McTycire. At this Conference the East Texas Conference was divided, forming a North Texas Conference. Brother Norwood was placed with this new Conference and has been a member of the North Texas Conference from that day till he passed into the Conference above. Some thirteen years ago he was superannuated and he moved with his family to Durant, I. T. now Oklahoma where he has lived ever since. He took pneumonia and after only a few days' illness on May 3 he was released from the suffering and sorrows of earth. Brother Norwood was clean in his life, modest and sweet in his spirit, so active in devotion and service that all knew him to be a friend to God. He was old yet heat or cold did not keep him from duty. We will miss him in the church and our city feels the loss of a good man. He knew that the end had come but whispered expressions of his great peace in the beginning of the triumphs of an eternal life. Rev. George C. French, Presiding Elder of the Tulsa District, who conducted the funeral of Sister Norwood two years ago was invited and took part in the burial service which was

attended by a large concourse of people.

"Servant of God, well done!

Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

J. M. CANTRELL.

METHODISM AS BROAD AS THE WORLD.

The Jewish religion is limited by circumcision, the Roman Catholic by the confessional, the Episcopalians by confirmation, the Presbyterians by election and reprobation, the Baptists by immersion, the Campbellites by same, the Methodists by nothing but the periphery of the globe, or world. Methodism is as wide as the world in her doctrines, and also in her practices. Where is the other church when engaged in a soul-gathering campaign that will take names for membership in the Methodist Church? Echo asks and echo answers, where? I am just in from a service where the Methodists have been holding a soul-winning meeting, and the pastor has given opportunity over and over again for members in the Methodist Church—and each time he would say "we will take the names of any who want to join the Baptist Church" and a goodly number have applied for membership in both churches. And the Baptist pastor is now on the ground, but he has not expressed himself in a word of appreciation for the names given him for membership in the Baptist Church. But such practices as have been had here for the last ten days has commended Methodism to the sinners, and they see the wide difference in a Christianity that has more churchianity than of the real genuine Christianity, and a Christianity that has more of the real, genuine article in it, than so much churchianity. And yet the Methodist Church today is as good a church as is on earth, and better in some things than others on earth. It is better in its polity, and policy. Its motto is a place for every man, and a man for every place. And there is not a minister in good standing in all her communion who is idle for lack of a place to work, and a people to work for and with. An intelligent world is getting its eyes open and is beginning to see the difference in a world-wide broadness and a narrow littleness as is expressed in the "I am the only true church, and I only." When the Christ spirit is in a man or in a church it so equalizes interests that these interests, secular or sacred, are as safe and secure in each other's hands as if exclusively in one's own hands. The Christ spirit is Love, and "love worketh no ill to its neighbor," of fellow-man. Will this condition of things ever be? Yes, and no. If all were Christ's indeed and in truth, it would be "Yes;" but so long as "creed" holds men by its iron hand, it will be "No." There are men today better Methodists than they are Christians; there are men today who are better Baptists than they are Christians; there are men today better Presbyterians than they are Christians; there are men today better Campbellites than they are Christians. Creed for the sake of creed only kills Christ out of the soul and life of a man. But Christ in the soul kills creed and drives it out, and keeps it out. Thank God for big, broad, world-wide "Christianity in earnest," sometimes called Methodism. Amen.

JAMES E. JERNIGAN.

Portia, Ark., May 10, 1912.

Organized Sunday school classes will do well to send an order to Anderson, Millar & Co. for a dozen or two of Thornburgh's Catechism on Church Government. They cost only 50 cents per dozen. How many of our people have a definite idea of our own church government? This little book can be gotten over in a few Sundays as a supplementary lesson, and the class will know. Send for it.

EDUCATION.

Man is a triune being, composed of body, mind and spirit and it requires the proper development of all three of these elements of his being to make him a full rounded man, as the Almighty intended that he should be, in the morning of creation.

To develop the physical part of man, without a proper development of the mind and spirit would produce only brute force; while to develop the spiritual part of man to the neglect of these other parts would result in fanaticism. Therefore, in order to get a well rounded and perfectly developed man it is necessary that all of these elements of his being be given proper consideration in the training and developing of the character of an individual.

At this time, in a proper discussion of my subject, of course we have to do with only the mental part, yet, in discussing that part of man, we would not want to be understood as in anyway minimizing or discouraging the proper development of these other elements of his being. There can be no doubt, however, that there is nothing that is as important to the proper training of a human being for usefulness in this life as the cultivation of the intellect and the securing of proper and useful knowledge, and we are glad today that the sun of knowledge has arisen full-orbed and is moving toward the high meridian. Those who "love darkness rather than light" may look out from their murky dens and hoot at the diffusive radiance, but its orb stands too high for them to reach and its beams spread too wide for them to contract.

It is a fact as well known and as eternal as the everlasting hills that "God, our maker, has made us to know more than the beasts of the fields, and much wiser than the fowls of the air," and it is also true and "there is a spirit in man, and that the inspiration of the Almighty giveth him understanding."

Ignorance is destructive. The prophet Hosea, expressed this truth when he declared that his people were destroyed for lack of knowledge. Ignorance destroys the dignity of man. In the morning of creation, as the last and crowning work, God made man and made him in his own image; the highest and best of all his creative work, and he gave him dominion of all the other created beings, and man, at that time, stood only a little lower than the angels and was given authority and dominion over all the earth and everything in it. Indeed he was the real representative and vicegerent of the Almighty himself in the earth, having constant intercourse and communication with the Divine being and receiving his authority and instruction for his conduct from that source alone.

But when sin made its appearance it shut man off from this fountain of infinite wisdom and darkened and clouded his intellectual faculties so that the sunlight of knowledge was, in a large measure, shut out from him. And as he began to drift away from God, and away from the fountain of knowledge and truth, into the dark jungles of ignorance and superstition, he began to lose the proper conception of his own being and the purpose for which he was created, and when his real dignity was taken away from him, and he, consequently lowered in the scale of being, that had the effect of destroying his usefulness. There we conclude that ignorance destroys the usefulness of man in the world.

He being unable to understand the proper dignity of his own being of course is shorn of the power to impress that fact upon his fellow beings, or to exercise the influence of authority and dominion over all the other creation that he is surrounded with and that it was intended he should have.

If the Almighty, when he created man, gave him dominion over the beasts of the fields, the fowls of air and the fish of the sea, then it was

intended that he should be in a position to be of help and of usefulness to all of these beings and to aid in the development of all the resources of nature with which he was surrounded, and in order that he may properly do this he must be endowed with proper and useful knowledge.

If he is shorn of his dignity and his usefulness is destroyed through the effect of ignorance, then even more so is his happiness curtailed and diminished, for if it had not been intended by the Almighty that he should enjoy perfect happiness he would not have blessed him and placed him in the Garden of Paradise and he would not have surrounded him with everything to make him happy and as long as this condition existed he maintained a place of perfect happiness. But when his mind was darkened through ignorance and he was unable to see clearly and properly distinguish the relation of things and to understand what things were best calculated to contribute to his well-being and realize his own weakness, then the power of the enjoyment of complete happiness was taken from him.

The only way that these things can be restored to man and he put back in a position to realize the importance and dignity of his own being, and the power he has for usefulness in the world, and for his own happiness is through the obtaining of proper and useful knowledge.

"Knowledge is power and wisdom is better than strength" and as man begins to cultivate and develop the intellectual part of his nature, the dark cloud of ignorance and superstition begins to give way and the sunlight of truth and happiness and peace begins to shine into his mind and heart. He then realizes the relation that he sustains to the Almighty and to all created things with which he is surrounded, and as his knowledge increases and as the power of applying it increases, this begets within him an holy aspiration to seek after higher and better things and he then begins to see the light and to realize more fully that he is a child of a King and an heir to a throne and that he exercises a dominion over all created things and in that way can he understand that he can exercise dominion over all things for they are his "whether life or death, or principalities or powers, or things present or things to come," all are his and he is Christ's and Christ is God's.

Therefore, when we are encouraging and disseminating knowledge we are engaged in a work of humanity. And every effort we put forth in this direction is but starting a wave of usefulness that will not be stopped until it reaches the shores of eternity, and not only will those whom we now assist be benefited by these efforts but generations yet unborn will rise up to call blessed those of us of this generation who give themselves to the noble work of developing and enriching the powers of humanity.

It is true that this gracious and benign influence has brought about the advancement in literature, art and science and have made them what they have through the power of knowledge and the search for information and that has brought man to a point where he has been able to read the chart of the skies and open a highway across the mighty deep; to tunnel the mountain and level the hills; to send the electric current flashing across the continent and around the world and to bring men into closer relationship with each other; to make the Orient and Occident as one; to flash messages through the air across the briny deep and save hundreds from a watery grave.

Yet we are today but entering the very threshold of mighty things the knowledge has in store for us and no man has yet been given sufficient power of prophesy to foretell what the future will bring forth through the proper development of man's intellectual powers.

Indeed we are constrained to say that they are without limitation and we can go on enlarging and developing and increasing until we can fin-

ally turn page after page of Nature's great book that has been written upon alone, by the finger of Deity and find out new things, and old, that have heretofore been hid and which are now known to God alone.

In this connection may I digress a moment to say a word to the boys. I had rather talk to the boys of our land than any others as I feel such a great and abiding interest in them. Boys you can, in my judgment, make of yourselves whatever you want to be that is, no limitation upon your power of development. For aught we know there sits before us today a future Governor, United States Senator, or Chief Justice of our Supreme Court. But in your life the best friend you will ever have is your mother; and, boys, if you will always do what she wants you to do, you will never do wrong and will grow up to be good and useful men in your community.

I have sometimes heard it said of a boy, in a spirit of derision, that he is "tied to his mother's apron string." In my opinion that is the highest compliment that can be paid to a boy. If you are tied to your mother's apron string, stay tied. If you are not, then my advice to you is to get tide just as soon as possible and stay there as long as possible. In this connection, digressing further, may I be permitted to say with Wilson, that had I the right of going through the most beautiful flower gardens of the world and plucking therefrom the choicest flowers and taking from the crowns of the crowned heads of Europe the most precious jewels, I would weave them all into a crown and place them upon the brow of America's uncrowned queen, mother.

As I stated, I am constrained to believe that the power of development of man's intellect is without limitation. The rich treasures of eternity itself are unlocked through the intellectual powers of man and every student of God, and of nature, is being admitted into the storehouse of knowledge of those things that are for the betterment of humanity.

But not only is it the work of humanity but the gathering and disseminating of knowledge is also a work of patriotism. Government is the gathering together of people for mutual good, and the very highest and best government is the one which approximates nearest to the Divine ideals. And in order for men to be able to properly organize, conduct and manage state and national affairs, they must have knowledge of man and things and of the Almighty and of his work in his dealings with humanity and the beings that he has created. As long as any nation has sought knowledge they have obtained wisdom and have developed, strengthened and grown in influence and given out a light for the betterment of the other parts of earth, and it has only been when she has abandoned her search after knowledge and allowed ignorance to darken her intellectual vision that she has dropped back into darkness, superstition, ignorance, and decay.

This was true of Egypt, Greece, Rome, and every other nation that has attained a high standing in the history of the world, and if we desire to advance the present standing of our own nation, and continue to build it stronger and stronger as the years come and go, we must do it through the development of the intellectual powers of each individual citizen, giving to them such knowledge as will enable them to understand the dignity of their own being, and relation to God, their own creator, and their relation to man, their fellow being, and then train them so that they will be able to understand and be able to properly apply this knowledge.

Not only is it a work of patriotism, but a work of virtue as well. For when we have proper cultivation of the mind and understand our proper relation, one to another, then it is that we get a high conception of virtue that will "bud and blossom and fill the whole land with fruit," and give us a people who are grand and pure, a people

who stand alone for those things that are high and ennobling, that draw man's attention toward God and a perfect existence.

Ignorance fosters vice. Knowledge is the mother of virtue. Oh, that the day would speedily hasten in our own nation when all the people would seek for those things that tend for the elevation and betterment of the entire nation.

I stand today for a higher and better education than we have ever known before. I stand for everything that looks for the betterment of humanity in an intellectual way, from the common school to the greatest university. And in the selection of men and women who have charge of our institutions of learning the selection of men and women who have charge of our institutions of learning we should get only those of clear minds and warm hearts. I stand for denominational schools and Christian education, and the man or woman who is at the head of learning, no matter whether in the "little red school house on the hill" or the greatest university in the land, should be a man or woman of a trained intellect, and of a wonderfully tender heart, whose very heart throb will inspire an holy desire that will make them have a longing to lead their pupils along the highways of knowledge, virtue and righteousness; teaching them to not only see and understand the stars that twinkle, "like diamonds in the sky," but to see and know the God that is behind those stars; not only to see and understand nature and her laws, but to see and know the God who gave to nature those laws; to not only see and understand the relation that one human being sustains to another, but to see and know that the divine being holds the destinies of men and nations in the hollow of his hand and who presides over universal being; who is the author of knowledge and the finisher of faith. Then, when we have gotten the conception of life and have builded our schools upon this kind of a foundation, we will have institutions that will give forth sons and daughters to bless the world.

Men and women of strong bodies and great intellects and of mighty spirits, who will become giants in the world, to lead this old world out of the ignorance and superstition that it has fallen into through the effects of sin and lead it upward into the pure and true light of God's infinite love and truth, and then alone "will the desert be made to blossom as the rose."

If Oklahoma expects to take and hold her place among the States of this great Union and lead into the development of higher civilization, which she ought to do, and bring forth sons and daughters that will not only bless this State and nation, but the whole world, she must do so through her institutions of learning, and instead of discouraging, diminishing and decreasing the education facilities, I would say increase them in every way possible, and make them more efficient and effective. If we must retrench, let us not do it at the expense of the boys and girls who are looking to us for the development of their God-given powers. I would to God today that every boy in Oklahoma could have a university education, and that every girl could have every advantage in literature, music and art, that it would be possible to secure for her. I want our schools to be made so cheap and so effective that these blessings shall not only come to the children of the rich, but that the poor man's and the working man's boys and girls can have an opportunity to prepare themselves for a future life of usefulness and happiness.

Oh! I would that every boy and girl in fair Oklahoma could come out of some great institution of learning, established and maintained in this State, an uncrowned king or queen, with an intellect keen and acute and a heart warm and true; giving to them an holy inspiration to step onto the forefront of life's great battle, and to become a leader to help bring this sin-cursed and

sorrow-ridden earth back into the beauty and sunlight of God's infinite light and love.

In conclusion, permit me to say that in my humble opinion the proper scope of educational work is, and should be, to cultivate and develop the physical body by proper and well-directed methods of physical culture; to develop and train the mind to right thinking and proper reasoning through the channels of philosophy, science and art, and to develop the spiritual part of the nature through the pages of Holy Writ, as they are enlightened and illuminated by the spirit of the living God, and then you will have a well-rounded, strong, beautiful and symmetrical human character.

(This paper was delivered by the Hon. D. H. Linebaugh, at Hellenville, Okla., on the "Observance of Education Day," and is published by request.)

REV. WILLIAM J. SCOTT.

Complying with request of the children, with a deeply felt sense of loneliness, I essay the mournfully pleasant task of preparing a memoir for publication of this faithful minister of Christ. He was born in South Carolina January 5, 1825. Who his parents were, and when he came to Arkansas, where and by whom licensed to preach, I am not informed. He was twice married, first to Miss Sarah J. Rogers, August 12, 1847. To them were born three sons, Fulton, Soule and William, and two daughters, Mrs. C. C. Holland and Mrs. S. C. Dean. The mother of these children died October 23, 1863. He married his second wife, Mrs. Ashley Thornton (nee Reece), April 7, 1864, mother of Rev. J. T. Thornton, pastor of the Methodist Church, South, at Poplar Bluff, Mo. Her death occurred at Menifee, Cal., March 24, 1896.

Brother Scott then made his home with his son William and his stepson, Rev. J. T. Thornton, in California, until a few years preceding his death, when he went to his son, Fulton, at Goldthwaite, Texas, where he died April 7, 1912, in his 88th year. He was ordained deacon in 1855 by Bishop Pierce, and elder in 1857 by Bishop Kavanaugh. At the last session of the original undivided Arkansas Conference, held at Tulip, Ark., November, 1853, in a class of 15, he was admitted on trial, the writer being one of that class and now its sole survivor.

He was appointed to and served faithfully the following pastoral charges: 1854, Dallas Mission; 1855, Lewisville; 1856, Red River Mission; 1857, Benton Circuit; 1858-9, Saline Mission; 1860-1, St. Charles Circuit; 1862-3, White Sulphur Springs Circuit; 1864, Falcon Circuit; 1865-6, Mosco Circuit; 1868-9, Mount Moriah; 1870, Lacy Circuit; 1871, Mount Pleasant Circuit; 1872-3, Plum Bayou Circuit; 1874-5, Maudelle Circuit; 1876, Murfreesboro Circuit.

I think from there on to his death, he sustained the supernumerary and superannuated relation.

I much regret not having had a more extended acquaintance with this good man, faithful preacher and beloved conference classmate, our pastoral charges were never contiguous, so our association with each other was limited almost entirely to our conference sessions.

In 1883 we held a reunion of our class at this place. He was present and gave happy evidence that notwithstanding some of the infirmities of approaching age were upon him, that he loved the church Jesus bought with his own precious blood, and gloried in the high honor and privilege of serving at her altars and preaching the gospel.

Some of these appointments called for much self-denial and labors abundant, and that, too, almost invariably upon small salaries, but like the man of God that he was, to finish his course with joy and the ministry which he had received of the Lord Jesus was the one dominating consideration of his life, and what is most becoming in every true and faithful minister he was con-

strained by the love of Christ and a burning zeal in saving souls, he sought no preferment, figured on no probable increase of salary, went where he was sent, did the work assigned him, knew all the phases of the itinerancy in Arkansas, when service meant far more than it does now. By every token of reason his name should go down in history as a veteran pioneer of our church in Arkansas.

I may with propriety say, Let our younger brethren in the ministry—yes, our whole church, bear well in mind the fact that they have entered largely into his labors.

But now his work is done, well done, and when the laborers are called the "beauty of the Lord his God shall be upon him, and establish the work of his hands upon him; yea, the work of his hands the Lord his God will establish," and souls many shall arise and call him blessed.

Invoking God's blessing upon his children, I pronounce, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Amen.

JAMES E. CALDWELL.

Tulip, Ark.

SUMMER SCHOOL OF THEOLOGY.

The Summer School of Theology will open at Wesleyan College June 4-14.

We are prepared to take care of a large number.

The expense of the school will be \$10.00, including board, tuition, rooms, everything.

However, we will turn no one down on account of finances. Anyone who has not the money will be provided for.

Let everyone come.

W. A. SHELTON, Dean.

PLAN OF EPISCOPAL VISITATION, 1912-1913.

1. Bishop A. W. Wilson.

Virginia, Lynchburg, Va., Nov. 13
South Georgia, Savannah, Ga., Nov. 27
Alabama, Union Springs, Ala., Dec. 4

2. Bishop E. R. Hendrix.

North Alabama, Birmingham, Ala., Nov. 6
Mexican Border Mission, Alton, Mex., Feb. 5, 1913
Central Mexico Mission, San Luis Potosi, Mex., Feb. 12, 1913
Northwest Mexican Mission, Torreon, Mex., Feb. 26, 1913

3. Bishop W. A. Candler.

East Oklahoma, Holdenville, Okla., Nov. 6
Arkansas, Atkins, Ark., Nov. 13
Little Rock, Hot Springs, Ark., Nov. 20
White River, Newport, Ark., Nov. 27
Cuban Mission, Havana, Cuba, Jan. 1, 1913

4. Bishop H. C. Morrison.

North Mississippi, Greenwood, Miss., Nov. 20
Mississippi, Hazlehurst, Miss., Nov. 27
Florida, Tampa, Fla., Dec. 11

5. Bishop E. E. Hoss.

Denver, Pueblo, Colo., Sept. 28
Missouri, Shelby, Mo., Aug. 4
Southwest Missouri, Springfield, Mo., Sept. 18
St. Louis, Dexter, Mo., Sept. 25

6. Bishop James Atkins.

New Mexico, Las Cruces, N. Mex., Oct. 9
West Texas, Beeville, Tex., Oct. 16
Northwest Texas, Abilene, Tex., Nov. 6
Central Texas, Temple, Tex., Nov. 13

7. Bishop Collins Denny.

Tennessee, Nashville, Tenn., Oct. 9
Western North Carolina, High Point, N. C., Nov. 20
North Carolina, Fayetteville, N. C., Nov. 27
North Georgia, Carrollton, Ga., Dec. 11

8. Bishop John C. Kilgo.

Holston, Abingdon, Va., Oct. 2
Memphis, Brownsville, Tenn., Nov. 6
South Carolina, Anderson, S. C., Nov. 27
Baltimore, Md., March 26, 1913

9. Bishop W. B. Murrah.

Japan Mission, Arima, Japan, Sept. 5
Korean Mission, Songdo, Korea, Oct. 11
China Mission, Soochow, China, Dec. 5

10. Bishop W. R. Lambuth.

Brazil, Sao Paulo, Brazil, July 17
South Brazil, Porto Alegre, Brazil, Aug. 14
African Mission, Cape Town, S. Africa, Dec. 11

11. Bishop R. G. Waterhouse.

Montana, Deer Lodge, Mont., Aug. 22
East Columbia, Troy, Idaho, Aug. 29
Columbia, Portland, Oregon, Sept. 5
Pacific, Bakersfield, Cal., Oct. 9
Los Angeles, Phoenix, Ariz., Oct. 16

12. Bishop E. D. Mouzon.

West Oklahoma, Frederick, Okla., Oct. 16
German Mission, Houston, Texas, Oct. 23
North Texas, Dallas, Texas, Nov. 13
Texas, Marshall, Tex., Nov. 20
Louisiana, Monroe, La., Dec. 4

13. Bishop J. H. McCoy.

Western Virginia, Sutton, W. Va., Aug. 28
Kentucky, Danville, Ky., Sept. 4
Illinois, Waverly, Ill., Sept. 18
Louisville, Morganfield, Ky., Sept. 25
Fall Meeting College of Bishops, Greenwood, S. C., Oct. 31

W. H. M. S., LITTLE ROCK CONFERENCE.

Dear Co-Workers: We were made glad last week and the week before, by the words from those whose hearts are in our work.

They told us what we had before us, and truly we must begin work now. Faith is good, but "Faith without works is dead."

We find in the second chapter of the Acts of the Apostles a glorious missionary lesson—the thirty-seventh through the thirty-ninth verse!

"What shall we do?"

The month of showers has gone, and almost the one of song birds. What have you done about your pledge? Fifty days—what have you done about your Love Money? A day means so much in any work—it means more than much in God's Work. "Today holds but its own, tomorrow stands itself brimful of duty."

I ask that the President of each Auxiliary in the Little Rock Conference confer with her officers and members about this Fund; and plan or change plans if necessary, in the giving of this offering of Love.

"We shall do much in the days to come, But what have we done today? We shall give out gold in a princely sum,

But what did we give today? We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear, We shall speak with words of love and cheer,

But what have we done today?

We shall be so kind in the afterwhile, But what have we been today? We shall bring to each lonely life a smile,

But what have we brought today? We shall give to truth a grander birth, And to steadfast faith a deeper worth. We shall feed the hungering souls of earth,

But whom have we fed today?"

Sincerely,

Mrs. Chas. A. Evans.

Arkadelphia, Ark.

The Home and Foreign Societies of Foreman have united. The Home Department, with assistance of the stewards, has purchased a piano for the church.

Our Auxiliary will take up the Reading Course for the year.

Mrs. W. R. Shackelford.

Foreman, Ark.

All Day Meeting at First Church, Pine Bluff.

The Missionary Society of the First Methodist Church held a Missionary Rally, Tuesday, April 30, at the church. About two hundred members and visitors attended the services. At noon a delicious luncheon was served in the Sunday school room, to which all did full justice. The program included excellent musical numbers. Words of welcome were given by Mrs. Sarah Strange. "A letter from Africa" was read by Mrs. Williams, of Carr Memorial Church. "Mountain Work" was given by Mrs. Wyatt of Hawley Memorial. Mrs. J. R. Walker of First Church gave a splendid review of the growth of Mormonism. "The Primitive Indian" and "What We are Doing for the Indian" were discussed by Mrs. Blakeburn and Mrs. Ballard of Lakeside. The afternoon program included talks on the Annual Meeting in Arkadelphia by Mrs. V. S. McLellan, Mrs. Burford, and Miss Gussie Jones. "Excuses for not joining the Missionary Society," Mrs. Higinbotham of the First Presbyterian Church. "Tithing," Mrs. Hearn. "The Secret of Longevity" by Mrs. J. I. Norris of the Presbyterian Church. This paper was full of practical suggestions for the busy housekeepers. A floral drill was given

by fourteen little girls and the flowers distributed to the visitors. Three young ladies representing Japan, China and India were introduced to the audience.

FORT SMITH DISTRICT CONFERENCE.

This body met in its forty-fourth session at 9 a. m., April 25, 1912, at Greenwood, Arkansas. Rev. J. M. Hughey, P. E., in the chair.

The opening sermon having been preached the previous evening by Rev. H. H. Griffin of Fort Smith.

All the preachers were present, except H. L. Nance of Hacket, who was kept away on account of sickness in his family.

Also a goodly number of delegates and Sunday school superintendents were present.

The reports show that there had been several successful revivals in the district with a goodly number of conversions and accessions, and prospects are fair for a splendid year in revival work. Finances badly behind but the faith and hopefulness of the preachers indicate that we will have good reports this fall.

T. Y. Broyles of Van Buren was granted license to preach. The names of all local preachers were called and their characters passed and licenses renewed except H. L. Densmore, whose license was not renewed.

The following delegates were elected to the Annual Conference: G. W. Moore of Huntington, A. I. Smith of Fort Smith, B. M. Woodruff of Mulberry, and W. R. Gannaway of Fort Smith, with J. E. Bryan of Ozark and T. A. Trusty of Fort Smith as alternates.

The next District Conference will be held at Dyer. Rev. J. B. Stevenson, P. E. of the Fayetteville district, was present and spoke for the Arkansas Methodist Orphanage; and Rev. A. C. Millar, D. D., president of Hendrix College, was present and delivered a very interesting address in the interest of higher education. Greenwood furnished us with royal entertainment.

Wm. Sherman, Secretary.

W. M. SOCIETY, ARKANSAS CONFERENCE.

The Woman's Missionary Society of the Arkansas Conference will meet at Booneville July 11-14. Miss Millar of Australia will conduct the Bible Hour each day. With best wishes,

Miss Nellie Denton,

Mrs. F. M. Tolson.

Dardanelle, Ark., May 13, 1912.

THE GOSPEL OF NATURE.

Of special appeal to the growing army of lovers of out-of-doors is an essay on "The Gospel of Nature" from the pen of John Burroughs, which will be one of the good things in the June Century. In it the veteran nature devotee will try to set forth for others something of the strength and solace that he has found in nature.

FAIRVIEW REVIVAL.

Meeting at Fairview on Brother Mauldin's charge closed Sunday night, after running eight nights. Results, 29 conversions. Organized a class with 21 members. This class is there to stay. It is composed of the very best people of the community. When any of the brethren want me in a meeting you will find me at Dill City, Okla.

H. H. Windham.

HELP FOR THE HARD DRINKER.

Charles B. Towns, author of "The Injury of Tobacco," recently published in The Century, has written for the June Century of "Help for the Hard Drinker," presenting graphically the curse of the increasing use of alcohol and offering a definite program for saving the man worth while. Mr. Towns is a well known authority on the treatment of alcohol and drug habits.

W. M. SOCIETY DISTRICT MEETING.

The first joint meeting of the Woman's Home and Foreign Missionary Society of the McAlester District was held in Eufaula Thursday, May 9, 1912, at 2:30 o'clock. The devotional was led by Sister H. J. Fowler, district secretary, whose address to the conference was full of excellent thought. Her words carried with them power and proved to us that she was a strong leader. Sister Crowler of Eufaula, in a few well chosen words, welcomed us. The response was given by Sister Frazier of Wilburton. Sister Coppedge of McAlester, read a very interesting and inspiring paper on how we may develop the spiritual power in our meetings. Sister Nayler of North McAlester, read an interesting and instructive paper. The meeting was the best ever held in the district. Nearly all of the eighteen auxiliaries of the district were represented, either by the pastor or delegate. The reports show a fine increase during the year and the spirit of the meeting spoke clearly for a much greater increase next year. Sister Fowler gave a flattering report from Poteau Auxiliary as a result of the canvass for new members.

Sisters of the McAlester district, let us be up and doing, that when our reports go in to the secretary they mean something for our church and for God. If you will listen. He is calling, calling you to greater service. "Go work in my vineyard today." Our district is in itself a mission field. Will you do your part to develop the field.

Mrs. J. R. Frazier.

Wilburton, Okla., May 12, 1912.

REVIVAL AT PORUM, OKLA.

We have just closed a great revival at Porum, Whitefield charge. I began there on the fifth Sunday in March, and on the following Friday, Brother W. H. (Wild Bill) Evans (evangelist) of Dallas, Texas, came to the rescue. The meeting lasted three weeks and it was fine. Some sixty persons professed faith in Christ, and forty-seven joined the Methodist church; some went to the Presbyterians, and some to the Baptists. Brother Evans is a strong preacher, a fearless denouncer of sin, yet sympathetic with the sinner. Striking straight from the shoulder, he inflicts the wounds that sin deserves, finds the sore spots, and pours in the gospel ointment. The doctrines of Methodism and the pastors are safe in his hands, and any church will be fortunate in getting him. The people at Porum did splendidly, especially Kirks, Manns, Lemmons and Knudsons. We got in some good material, and our membership is nearly doubled and the church is in good shape. Besides paying the evangelist, the Porum church and sympathizers took \$160.00 share in a gospel stock company, formed by Presiding Elder Wilson and helpers, of Muskogee district, for giving the gospel to every school house, possible in the district, and the word PORUM heads the list. The Epworth League will organize again; and a boys' N. C. K. and girls' N. C. L. was organized with over 100 members. To say we did well puts it mildly. We have some splendid people at Porum and under great difficulties they are pushing on to victory for Methodism and Christ in Porum. Pray for us.

J. M. Hively, Pastor.

EPWORTH LEAGUE MISSION AGAIN.

Since our last report I have received on the parsonage: Forney Hutchinson, \$25.00; James Thomas, \$7.50; Brother Hilbert of Carlisle, \$10.00; Col. J. R. Gibbons of Bauxite, \$5.00; W. R. Parker of Dalark, \$5.00; Miss Nannie Davidson, 50 cents; Dr. Miller, \$5.00. Come on brethren. I know you want to help some and it will soon be too late.

J. H. McKelvey.

May 11, 1912.

A LIVE LEAGUE AND A GREAT RALLY DAY SERVICE.

The first Sunday in May is set apart as the League Rally Day in our church. The authorities had prepared for us a most excellent program. Loyal to the institutions of the church, our League observed this occasion on the evening of the 5th. The pastor relinquished the entire hour and took a back seat.

The forty members of the League of First church, all seated in a group on the rostrum, made an inspiring sight. The pastor said, as he looked upon them, "No church can die, or lag as long as such a company of young people are doing that sort of thing." A large audience greeted the young people and they rendered the program in a very instructive and inspiring way. Everybody enjoyed the service; and many other young people who witnessed the scene, no doubt, said, "I'd like to be affiliated with that sort of an institution. It will mean something to this town and to the young folks generally."

At the close of the service the League raised \$10 for the Cuban Mission Special. This had been promised. They will make it \$20.

Brethren, give your young people a chance to do something.

W. J. Moore, P. C.

Sulphur, Okla.

PORTIA, ARK.

Third week of our great campaign against sin. Between fifty and sixty converts. Great day yesterday. Held a Mother's Service at 11 a. m. Great crowd at night. House packed and many standing. Seven conversions. On second call about thirty, young men and girls at the mourners bench. We have reclaimed this historic method of Methodism, of helping sinners to Jesus and God has baptized it with its old time power, and it is now a full member of our church at Portia at last. Glory to God! Salvation is rolling on. People say this is the most wonderful meeting ever held in the history of the town. Will continue this week. Tell Brother Dye it is assuming the proportions of the great Newark meeting we held four years ago, when a station, now paying an \$800.00 salary, was born in about three weeks. Such a thing is possible as the result here. May it go and grow as it goes. Amen. Brother Brown is in fine favor with his people.

Jas. F. Jernigan.

SHE WAS SMOTHERING.

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

LESLIE CHARGE.

Please state through the Methodist that I am now well and back at Leslie at work. I am grateful to all inquiring friends for brotherly interest manifested and to all who so kindly helped me during my recent sickness. Especially Brother W. T. Martin, my P. E., and Brother George Davidson of Russellville and Brother Luther Craig, of Walnut Ridge. We have received thirty-eight up to date into our church. The results of the revival abides and our work is moving along nicely.

Yours in Christ,

F. C. Sterling.

MONTICELLO DISTRICT CONFERENCE.

The Monticello District Conference convened in the Methodist church at Monticello, Arkansas, Thursday, at nine o'clock, May 9, 1912. The following pastors of the District were present: J. A. Sage, A. M. Robertson, M. B. Corrigan, R. R. Moore, J. B. Sims, E. J. Slaughter, J. D. Dunn, C. B. Holmes, P. S. Horren, W. C. Watson, R. S. Isbell, J. J. Mcnefee, S. B. Mann, R. Spaun, W. C. Lewis, R. K. Bass, R. M. Holland, and John Hoover. The churches were well represented by the lay-delegates from different parts of the district.

During the morning session of the first day, the Presiding Elder, R. W. McKay, inquired into the number of Sunday schools in the district and whether they were organized into Missionary Societies or not. A report was made from nearly every charge in the district which reports, as a rule, indicated advancement along Sunday school lines. We are much gratified to learn that people are studying the word of God in parts of our district this year where a Sunday school was almost unheard of in the past. It is a prophecy of greater things for our church in these parts. Many of our schools are organized into Missionary Societies, which set apart the collection one Sunday in each month for Missions.

According to report, the Epworth Leagues of our district are doing fairly well. There were a number of Junior Leagues reported as doing a good work. The Missionary Societies of our church for both old and young are well organized and doing efficient work.

The following persons were licensed to preach. Olin Forrest Kirkland, of Hamburg, David Barnhart Bulkley, of Warren, Erastus Crook, of Wilmar, and Theo. F. Seidenschwartz, of Watson. Rev. R. A. Jaggars, a local preacher, of the Cumberland Presbyterian church, and who has recently joined the Methodist church, was granted license to preach.

The following were recommended to Annual Conference for admission on trial, D. B. Bulkley and S. L. Durham.

The finances of the district upon a whole are above the average for this time of the year. However, the salary of several of the pastors is very much behind, especially, on the poorer circuits and the inundated section of the district. Not much has been done toward the collection of the general claims. All the pastors seemed hopeful. Many of the official boards have assumed all financial responsibility which relieves the pastor of much.

There were a few very encouraging reports made as to the spiritual state of the church. Not a few have been converted and added to its ranks. But generally speaking, the pastors realized that their people were not in possession of the proper form of spiritual life, not in the enjoyment of the rich experiences which they should enjoy. However, the pastors have plans made for a forward march. They are expecting great things of and for God.

J. F. Titus was elected lay leader for the Monticello District.

J. F. Willis, J. T. Crow, J. T. Crenshaw and A. W. Douglas were elected delegates to our next Annual Conference, with I. A. Bird and B. F. White, L. P. as alternates.

Grossett was selected as place for our next District Conference.

John Hoover.

Parkdale, Ark. May 14.

MARRIED. Miss Katherine Alice Lindsay, daughter of Capt and Mrs. W. F. Lindsay, Sweden, Ark., and Mr. William Thompson Minor were married on the 4th inst., at 11 o'clock a. m. in the Methodist parsonage at Kansas City, Mo. The Rev. Lincoln Fenis, officiating.

FORT TOWSON STATION.

This is the second year of Fort Towson's existence as a station, it having been formerly upon a large circuit with only monthly preaching. The forward move was due to a revival held year before last by our presiding elder, Rev. T. P. Turner, when many of the most influential citizens of the town were received into the church. Last year Rev. Charles L. Brooks was stationed here, and he did a faithful year's work, preparing the way for his successor.

Our board of stewards is one of the most efficient to be found anywhere. They are business men and are transacting the business of the church as they would that of a corporation. The salary for P. C. and P. E. is deposited in the bank each month in advance.

The various departments of the church are in reasonably good condition.

Our Woman's Missionary Society cannot be excelled anywhere.

The Pine Belt Lumber Company has large milling interests here, and a number of our best and most loyal members are among the employees of this company.

We are trying to lay ourselves out for service for the Lord and the church. We covet an interest in your prayers.

G. E. Holley, P. C.

RECTOR, ARK.

Our Sunday school is in a working condition, under the management of Brother Enoch King and R. D. Hailey, the superintendent, also J. P. Doyle, Arthur King, Mrs. Enoch King, Mrs. Robert Goldsby and Miss Landis, the good teachers, who are awake to their calling. We are to have a good meeting Thursday night to shape things in shape and get the harness or armor on ready for the revival which is to begin the second Sunday in June under the care of R. H. Pigue, our great and noble preacher. One that can show one what true spiritual Methodism is and how to obtain it in its pure form. Brother Castleberry preached on the general rules of the church today, and left all so they could plainly see what a good Methodism is. If they live up to the rules and regulations of the church, we hope to see much good done here this year and to see our church at peace with all the world as much as in our power lieth. Yes, we will have Children's Day here. I feel sure, as we are progressive people. We have Sister Robert Goldsby as our missionary collector, and we lay by what we collect on the first Sunday as mission money. We also have laid by one Sunday's collection for State-wide dues to help carry on the great work. We are nearly all State-widens up here at Rector. So with love to all we will close, asking God's richest blessings on us all during the year and hope to see much good done for the Master.

A lay member,

J. P. Duok.

TAHLEQUAH, OKLA.

The past year and a half has been a time of prosperity for the Tahlequah church. One hundred and fifty-three have united with the church, one hundred and one of these by profession of faith. The Sunday school attendance has grown from 110 the first Sunday in May last year to 287 the first Sunday in May this year. There are more than 100 members in the Epworth League and sixty in the Junior. The prayer meeting attendance is from forty to sixty. We have a church building that will seat 1000 people and accommodate a Sunday school equally as large, when all the rooms are finished. Provision has been made for growth. If the present rate of increase continues till Annual Conference, this church will be among the largest in the East Oklahoma Conference, as it is already among the best.

J. A. Parks.

Dandruff? Go To Your Doctor

Falling Hair
Ayer's Hair Vigor promptly destroys the germs that cause falling hair. It nourishes the hair-bulbs, restores them to health. The hair stops falling out, grows more rapidly.

Dandruff
Ayer's Hair Vigor just as promptly destroys the germs that cause dandruff. It removes every trace of dandruff itself, and keeps the scalp clean and in a healthy condition.

DOES NOT COLOR THE HAIR

J. C. Ayer Company, Lowell, Mass.

Oklahoma Wesleyan College

REV. W. A. SHELTON, M.A., B.D., President

A HIGH-GRADE COLLEGE FOR GIRLS

AND YOUNG WOMEN

OKLAHOMA CITY, U. S. A.

A Christian College, where a young lady is educated under the most capable Faculty, and in the very best Christian environment.

College is located just north of Oklahoma City, on the Edmond car line, just far enough out to be free from the evils of the city, and near enough to enjoy its conveniences.

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

The college maintains a very fine Preparatory Department.

The next session opens early in September, and the indications are that all of the room will be taken early.

Plans are being completed to place the College to the very forefront of Colleges. A very fine Faculty is being assembled.

The Registrar is now enrolling students for next year.

Put in your application now.

Address:

Rev. C. C. Barnhardt, A. B.,
Registrar

HAYNES AND MADISON CIRCUIT.

We have just closed a three weeks' cottage prayer meeting at Haynes and feel sure good was accomplished. In many of the homes were old people and shut-ins not able to attend the regular church services. I feel sure it was a real means of grace to them. Also it was a blessing to all who attended from time to time.

What the future will develop I cannot say, but feel sure a better day will soon dawn on this work.

The ladies planned a real surprise for my wife, a linen shower, just the things to fill a preacher's wife's heart with joy. To be remembered on your birthday when you wasn't expecting anything is a blessing. The thoughtful "ones" who planned this surprise, Mrs. Lee Long and Mrs. T. G. Harper, together with all who helped to accomplish it, have the grateful thanks of the preacher's entire family.

Yours for the Master's use,
C. F. Wilson, P. C.

May 13, 1912.

FAIRLAND, OKLA.

Last Sunday was one of the very best days in the history of this church. The Sunday school at 9:45 broke all previous records in point of attendance. Nearly all regular scholars present and a number of new ones enrolled. The congregation at the evening hour, it was claimed by many, was one of the largest ever assembled, for regular worship, in the building. Every seat in the auditorium was filled and practically every seat in the wings were filled.—Fairland (Okla.) News.

NOTICE JONESBORO DISTRICT.

For information to preachers and delegates to Jonesboro District Conference to be held in Harrisburg, May 29-31; We have two passenger trains a day, one from north and one from South. They reach Harrisburg at same time, 10:17 a. m. The local freight from north is due here about 10:17 a. m., the local freight from south is due here about 3 p. m. Night passenger train going north due here 11:50. Night passenger train going south due here at 3:37 a. m.

We trust one and all may be here for opening services and would be so glad if all could stay over for Sunday. Come praying for a baptism of the Holy Ghost upon us. We are planning to make it pleasant for you while with us.

W. P. Talkington.

VAN BUREN, ARK.

Had a fine day yesterday—"Mothers' Day." Great crowd. Baptized twelve children. Our "Men's Bible Class," now a month old, has an enrollment of over fifty. Have received thirty members since Conference. Begin meeting May 26, with "Tol." Tatum to assist.

Cordially,
J. F. E. Bates.

NOTICE—MUSKOGEE DISTRICT.

Pastors please send me the number and names of your delegates to district conference at once. Those who will attend, we have a short time in which to secure homes. Prompt action is necessary and will be appreciated.

R. I. Blackburn, Pastor.

CHILDREN'S PAGE.

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

Evansville, Ark., Feb. 27, 1912.

Dear Cousins: Will you let another Arkansas girl join your happy band. My papa takes the Methodist paper. I like to read the Children's Page fine. How are you cousins enjoying this winter weather? I don't like it much. I will ask a question: How old was Noah when he died? As this is my first time I won't write much. If I see this in print, I will write again.

EULA.

Evansville, Ark., Feb. 27, 1912.

Dear Miss Katherine and Cousins: Here comes another little Arkansas girl to join your happy band. As my sister has written, I will write a few lines. Who can guess my age? It is between 6 and 14. I will close by asking a question: Who found Moses in a little ark? I will close. Your little cousin,

BERTHA TURNER.

McCrory, Ark., Feb. 25, 1912.

Dear Miss Katherine: Will you let a little Arkansas girl join your happy band? As this is my first to write I hope it will miss the wastebasket. I am 10 years old and am in the fourth grade. My papa takes the Methodist. I have one brother and two sisters, and we all belong to the M. E. Church, South.

I dearly love to read the Children's Page. Come on, dear cousins. I hope to hear from more of you in next issue. I will close by asking this question: How many books in the old Bible?

BETTIE FOWLER.

Sweden, Ark., Feb. 25, 1912.

Dear Miss Katherine and Cousins: How do you cousins like this rainy weather? I had a jolly time Christmas. My presents were a beautiful ring and a Bible with my name in gold on it. How many of you cousins like to go to school? I do, but I am not going now. My aunt is down at Hannaberry and I have to keep house now. I will name the books that I have read: "Ruby," "Black Beauty," "A Devotee," and "A Darling." My age is between 11 and 8. I like to read the Children's Page. Ruth Carr, come again with your fine stories. My letter is getting long and I will close in fear of the wastebasket.

CORINNE FLAK.

Frederick, Okla., March 2, 1912.

Dear Miss Katherine and Cousins: I am a little girl 10 years old. My papa takes the Western Methodist. My papa and mamma belong to the Methodist Church. I go to the Union Sunday School. My teacher's name is Mrs. Davis. I like her fine. Brother Wright preaches for us every month. I like to hear him preach. We have a pretty large crowd every Sunday that I am there. Beulah Weston, I will guess

your age to be 13. Am I right? This is my first letter to the Children's Page. I will close by asking a question: Where is the word "chicken" found in the Bible? I will ask a riddle: Got a tongue, but can't talk, got legs but can't walk, got a bed but can't sleep.

LENA SHAMPS.

Fairland, Okla., Feb. 26, 1912.

Dear Miss Katherine and Cousins: I thought I would drop in and have a chat with you. I go to Sunday school when I can. I will describe myself: I am about 4 feet 10 inches high, have blue eyes and light hair. I live in the country and like it fine. My school teacher's name is Miss Katherine Whitlatch. I like her fine. I will close by asking a riddle: What is it that turns and never moves? Your new cousin,

ALLEN McCULLOUGH.

Atwood, Okla.

Dear Cousins: I have been a long time since I wrote to you, so I will write. I live on a farm and have three pets, a dog, cat and a calf. The calf is about 20 months old and is very pretty.

A very fatal disease is spreading over the country. It is meningitis. Four have died near us.

We have a fine Sunday school here in the country. Our superintendent's name is Brother W. F. Wilbanks. Claud Richards, I will answer your riddle: It is a well. Am I right? I would like to exchange postcards with any of the cousins. If I see this in print I will write again. Good-night.

GEORGE HANKS.

Lewisville, Ark., March 3, 1912.

Dear Miss Katherine and Cousins: How are you getting along this wet day? As I saw my other letter in print I thought I would write again. Era Love, I will guess your age to be 11 years. I will let some of you all guess my age. It is between 9 and 13.

We have had a long cold winter, but it is nearly over now. It rained nearly all day yesterday and I had to stay in the house.

I go to the M. E. Church, South. I go to Sunday school when I can. My Sunday school teacher's name is Mrs. Mattie B. Crocker. I like her fine. I go to school and am in the sixth grade. My teacher's name is Mr. Nabors. How many of you enjoyed Christmas? I did. Yes, Erma Bowen, I like to read books.

For pets I have one yellow kitty. Did you get many things Christmas? I did. My schoolmates are Mary Nix, Helen and Susie King, Blanche Huette, Olga and Mamie Robinson, Lucy Holt, etc. I will close by asking a riddle: A man rides to town and yet he walks?

RUTH HIGGS.

Gould, Okla.

Dear Western Methodist: As I have seen no letter from this part of Oklahoma, I will write a short letter. I am 10 years old and attend school every day when I possibly can. I go to Sunday school and church every Sunday that I can, and sometimes go to both Methodist and Baptist Sunday schools, as our Sunday school is in the afternoon at present and the Baptist Sunday school at 10:00 a. m. Our pastor this year is Brother Armstrong. We think lots of him and love to hear him sing as well as to hear him preach. Our church house is being papered by the Home Mission ladies, and they want to get new seats for the church soon. I have for pets two black Langshan chickens. I hope some of my Arkansas cousins will see this and write to the dear old Methodist.

TEDDY SHREWER.

Delight, Ark., March 5, 1912.

Dear Miss Katherine and Cousins: As I don't see any letters from Delight, I thought I would help crowd the advertisements off of our page.

I go to school and study the sixth grade. I am 13 years old. My teach-

Galloway Girls Wish Places to Teach

To the School Boards of the State, Galloway College has the following talent to offer this year among its graduates:

Candidate No. 1 prefers High School English or Latin.

Candidate No. 2 prefers High School English and History.

Candidate No. 3 prefers High School English, History or German.

Candidate No. 4 prefers High School German and French or English and History.

Candidate No. 5 prefers Grammar School work (third to fifth).

Candidate No. 6 prefers Grammar School work (third to fifth).

Candidate No. 7 prefers Grammar School work (third to fifth).

Candidate No. 8 prefers Voice, Violin and Piano.

Candidate No. 9 prefers Piano.

Candidate No. 10 prefers High School Latin.

Candidate No. 11 prefers High School History.

I shall be glad to put any community in touch with candidates suited to the positions to be filled. Inquire by numbers of

J. M. WILLIAMS, Pres.

Searcy, Ark.

er's name is Mr. N. M. Hamilton. I like him fine and my desk mate is Gladys Brock. Our school building has six rooms, five teachers and one music teacher.

I go to Sunday school every Sunday I can. Miss Mae Davis is my teacher. Brother A. B. Holland is our pastor. The parsonage is across the street from our house. How many of you cousins like flowers I do, for one. I will be glad when spring comes. Our school will be out in June. We have a nine months' school.

I will close by asking a question: Why did they sign the Declaration of Independence on the Fourth of July?

RUBY CHEEK.

Warner, Okla., March 7, 1912.

Dear Miss Katherine: Will you let another little Oklahoma girl join your happy band? Come on, all you Oklahoma boys and girls, don't let the other boys and girls beat us. Come on with your riddles. I love to read them.

Dear Cousins, I go to school and Sunday school, too, every Sunday I can.

I belong to the Methodist Church. My mother takes the Western Methodist and I love to read the Children's Page.

I will try and guess your riddle. You would take out both. Am I right? I hope so, Myrtle Mayfield. I will let all you cousins guess my age. It is between 8 and 12. Well, I will close by asking a riddle: As I went over the London bridge I saw a woman and she had all of the world on her back. What is it?

I have two brothers, one is 4 years old and the other is 3 months old. Their names are Charles and Harold. They are both the sweetest things in the world, if I do have to take care of them.

ALBERTA METZGER.

Greenbrier, Ark.

Dear Miss Katherine and Cousins: The letters of all the cousins are very interesting and I enjoy reading them very much. This is my first time to write. I like to go to Sunday school. I have a fine time in the summer. My father has a car and is a doctor and so I often go with him to answer calls. I have five sisters and am the only boy in the family. I am going to raise a cotton crop this year. I hope I won't be too busy in the field so that I won't get to go fishing any. I certainly enjoy going fishing. I am in the fifth grade at school. My age is between 7 and 15. Your loving cousin,

CARL HENDERSON.

Washington, Ark., March 2, 1912.

Dear Methodist and Cousins: How are you all this sleepy day? Well, I will write a little short letter. Who will guess my age? I am between 4 and 11. To the one that guesses it I will send a post card.

Erma Bowen, let me in, I want to have a little chat with you. For pets I have a cat and four chickens. I will have to go. I surely do hate to leave you, Erma, but mamma told me not to stay long.

I will ask a riddle. What is this?

CHURCH BELL SCHOOL

Ask for Catalogue and Special Donation Plan No. 22
Established 1868
THE C. S. BELL CO., Hillboro, Ohio



Waterman's Ideal Safety Pen

THE LATEST MODEL OF THE BEST FOUNTAIN PEN ON EARTH

The Pen Screws back into the Barrel

The Principle is that of a bottle containing ink — when corked with cap or pen point it cannot spill. The gold pen being always moist, the ink flows at the first touch in writing.

SEE THEM AT

ANDERSON, MILLAR & COMPANY

122 East Fourth St.
Little Rock, Ark.

Round as a biscuit, deep as a cup, but all of the Mississippi can't fill it up.

My leg was burnt so bad last month I could not go to school, so I stayed almost a whole month at DeAnn with my Aunt Sallie Whipple and my Cousin Ruby Coffee, so I could be near a doctor.

I will close, as my letter is getting long. Good-bye, Erma, I am going home.

OLWEN LEE TIMBERLAKE.

A NEW BOOK OF TRAVEL.

Letters From Italy, Switzerland, and Germany.

By Virginia Carroll Pemberton.

This book of charming experiences in Europe makes a lovely present for Easter, birthdays and all good times. \$1.00 net, postpaid. Order from Mrs. W. H. Pemberton, 303 East Sixth street, or Anderson, Millar & Co., Little Rock, Ark.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

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

ICE CREAM

1 Cent a Dish

is one of the luxuries which everybody wants, and everybody can have it now for it can be made at a cost of nine cents a quart by using

JELL-O ICE CREAM Powder

Dissolve a package of Jell-O Ice Cream Powder (cost 10 cents) in a quart of milk (cost, say 8 cents) and freeze it, and you have about two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Each 10c. a package at any grocer's. Send for our beautiful Recipe Book.

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

FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Coalgate, Okla.

As indicated by the name, coming up from the south, Coalgate is the gateway into the great coal field of Eastern Oklahoma. The supply seems to be inexhaustible. Work is continued for May, so it is hoped there will be no strike. There are two railroads, two banks, four churches, large school houses, and a new \$60,000.00 court house.

We have excellent property in both church and parsonage. Both are new and well located. Rev. L. B. Ellis, the pastor here and at Centrahoma, is doing a fine work. He has received seventy-one members at Coalgate and several at Centrahoma. He is a strong preacher and a great worker. He and his good wife are blessed with a cultured daughter who is teaching in Florida, and two sons who are about ready for college. I was pleased to meet Rev. J. I. Murray, the former pastor, and Rev. L. B. Hickman, who was for many years a member of the Arkansas Conference. Shaping up the old, we secured six new subscribers: E. H. Cook, the tailor, J. N. McWilliams, Mrs. M. E. Enoch, Mrs. N. F. Stevens, Mrs. Adaline Bruce and W. J. Simpson a prosperous merchant.

Wapanucka.

New life has been infused into this town since the M. O. & G. road has been built. This is a fine farming country. With a good crop which seems now to be an almost certainty this town will grow. There are four or five blocks of substantial stores and brick business houses, two banks, two railroads, excellent school, good churches. We have neat church but need a large parsonage, which they know and are talking of building near the church. Rev. W. S. Lee is in his second year. He and his good wife did everything necessary for my comfort and success. They are held in high esteem by their people. One of their little daughters had a serious attack of meningitis, but seems entirely recovered. They have a bright son and four sweet little girls. Brother E. A. Durham is still cheerful and has a nice business. My only complaint against him is he does not marry. This being leap year he may have to surrender to some charming maiden. Brother S. L. Barnes is president of one of the banks. With the pastor's aid we shaped up the old and added seven to the ten who were getting the paper: Mrs. L. H. Grigsby, Mrs. D. J. Cummings, W. H. Hunt, C. A. Skeen, Mrs. Ben F. Payne, A. L. Thornton and Mrs. Dr. S. S. Haberly. Brother Lee preaches also at Clareta and

Milburn.

where I had a good service with a few on short notice. Brother J. H. Dobson and family furnished pleasant entertainment. They have a fine son who

promised me never to stop school until he graduated from a good college. I shall look for him to do well, as he is a Christian young man. How I covet our bright boys and girls for the church and our Christ. Milburn is a good town. Has two banks, a large brick schoolhouse; there are two churches. We worship in the Presbyterian church. There are three blocks of business houses. I secured five new subscribers. Prof. J. A. French, one of the teachers, J. H. Dobson, W. C. Creecy, Wm. H. Harrison, the polite postmaster, and Olin P. Cargile, whose parents live at Quitman, Ark.

Brother E. W. Flack has recently moved here from Booneville, Ark. He is an old subscriber and has a nice family.

Tishomingo.

Met at the train by Rev. Luther Roberts and my friend George Pendergrass, I was driven to the lovely home of the latter where a most pleasant night was spent. Brother and Sister Pendergrass are prospering in every respect in their western home. They have two sprightly boys, who, if they follow in their father's and grandfather's steps, will bless the world.

Tishomingo continues to grow. The agricultural school is well located and is doing good. There are two brick public school houses, stone courthouse, five or six blocks of brick and stone business houses, three banks, three churches. Our's is a beautiful new church, build while Brother D. A. Shaw was pastor. We need a new parsonage, which they are talking of building. Brother Roberts is blessed with an intelligent, consecrated wife and a bright son, Beverly, who is a natural printer. We have an excellent membership. W. J. Cox is superintendent of the Sunday school. To the large list we added four new subscribers: Mrs. J. A. Smith, Mrs. Ed. Green, Hon. Wm. H. Murray, and Mrs. M. G. Lowry. Brother Roberts is well received and is following in the footsteps of his sainted father. He is a valuable man and will do well.

Atoka.

At the junction of two railroads in Atoka county is the prosperous town of Atoka. Population over 2,000. Several blocks of brick business houses, three banks, splendid public school building, three churches. We have an old church that has served well for the past. The lot is on the principal business street and is worth about \$5,000. There is some talk of selling and building a \$10,000 brick. Rev. A. P. Johnson is the popular pastor. He is intelligent and highly respected by his brethren. His wife and little girls were on a visit to friends in Texas. With his aid we shaped up the old and secured three new subscribers: Mrs. J. W. Shelton, R. C. Elrod, and P. J. Hosmer. A splendid dinner was enjoyed in the home of Brother and Sister L. B. Griffin. This is the home of Rev. J. H. Linebaugh, who is both a good preacher and successful lawyer.

Caddo, Okla.

Between Atoka and Durant is Caddo, a prosperous town in Bryan county. Population about 1500. Five blocks of business houses, two banks, excellent school and church privileges. Our church has been newly papered, and beautified within, and the parsonage painted. Rev. W. V. Tear is doing real well. He is now in a protracted meeting, if his plans matured. He is a zealous worker, and is a success. His good wife is quite a help. They have four precious children. I was pleased to meet Rev. J. A. Baird, a worthy local preacher, and several other old subscribers and to secure fifteen new ones, viz.: T. I. McGraw, Mrs. D. M. Wilson, J. W. Slack, Mrs. E. O. Shaw, S. W. Hearn, J. C. Brigance, U. S.



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You begin to feel relief from the very first dose, and as you continue to take this agreeable Tonic Syrup you rapidly get better and better, until in a remarkably short time the chills are broken and the fever is banished for good and all. **Swamp Chill and Fever Cure** leaves no bad after effects; contains no arsenic or other dangerous drugs. It requires no purgative to be taken, as it acts directly on the liver and bowels, cleansing them gently—thoroughly removing the cause of the trouble. A sure cure for Malaria and Grippe.

Money Back If It Fails!!

Swamp Chill and Fever Cure is a guaranteed remedy. Its results are so certain that any Druggist who sells you a bottle is authorized to return your money, if the Chills once broken by this remedy return to plague you. Buy a bottle now and cure yourself! If Your Dealer Doesn't Handle Swamp Chill and Fever Cure, Send 50c to the Makers and they will see that you're supplied.

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

Markham the postmaster, H. G. Huffman, Mrs. J. S. Ray, Mrs. T. J. Gross, J. A. Wood, J. W. Overstreet, Mrs. B. S. Ellis, and Mrs. T. S. Maytubby. An elegant supper was enjoyed with Brother and Sister J. W. Slack, and an excellent dinner with Sister G. L. Williams, who keeps a good hotel.

Crowder.

Sunday was spent in Crowder with Rev. D. A. Shaw and his good people preaching morning and evening to appreciative audiences. The storm of April 28 had blown the Christian church off its foundation. They have accepted an invitation to worship with the Methodists. The Baptists had been in a meeting conducted by a Brother Reynheart, resulting in twenty-two accessions. The moral condition of Crowder is good. It is at the crossing of two railroads and is an excellent business point. There is a bank, several business houses, four hotels, three churches, splendid public school, Prof. B. H. Lock, principal; Misses Lucile and Nellie Brown and the Misses Fisher are the other teachers, all selected for another year.

We secured seven new subscribers: W. O. Britt, Miss Katie Walker, Mrs. Dr. W. E. Crowder, Mrs. S. A. Rook, Mrs. B. E. Harper, Mrs. J. H. Leake. It was a pleasure to meet Brother J. D. Reinhart, his son-in-law, Smith, V. M. Malone, J. G. Terrell, Mrs. M. E. Jamison and their families, and to enjoy their hospitality.

Our church and Sunday school are doing well at Crowder. Brother Terrell is superintendent. Brother Shaw introduced me as the first Methodist preacher he heard preach near Waldron, Ark., thirty years ago. He has developed into a strong preacher and a successful Christian worker. He should join the conference and devote his life to the one work of soul saving. The happiest and greatest work for man or angels.

NOTICE.

To the preacher who borrowed my Volume No. 1 of Wesley's Sermons: Please return same to me at Mineral Springs, Ark., and greatly oblige your friend and brother.

J. H. Bradford.

A WOMAN'S APPEAL.

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

MANGUM DISTRICT CHURCH EXTENSION BOARD MEETING.

The Mangum District Conference Extension Board met in called session April 30, Rev. C. F. Mitchell, P. E., ex-officio chairman, presiding. Organization was perfected by electing T. S. DeArman, treasurer and W. H. Dickey, secretary. W. L. Anderson was asked to act as secretary protem and to send this notice.

Acting upon the authority of the district conference on a measure initiated by this Board, it was decided that henceforth the funds of this Board will be loaned instead of donated.

It was moved and carried that the laymen in the district be urged to hold as many meetings as possible during the year in the interest of Church Extension. The presiding elder and pastors were requested to arrange these dates and co-operate in holding the same.

On motion it was decided to assist the church at Willow, in the matter of their pews, and an effort be made at once to collect subscriptions already made to the Board for that purpose.

Let brethren in the district take notice and make a specialty of District Church Extension. It is also desired that all the district conferences memorialize the Annual Conference and the General Conference to cease donating and to loan the funds of Church Extension in future. This is the Mangum District plan.

Cordially yours,

W. L. Anderson.

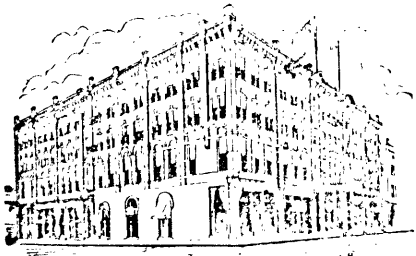
May 7, 1912.

THE TRADE OF THE WORLD.

The part played by skill, efficiency and the real democracy of the people of Belgium in making Belgium a faculty to be reckoned with in the world's trade will be discussed by James Davenport Whelpley in the June Century, under title of "Belgium, the Balance-wheel of Trade." Mr. Whelpley is the author of earlier papers in The Century on "The Commercial Strength of Great Britain," "Germany's Foreign Trade," etc., and an authority who has traveled extensively.

EVERYBODY'S ST. FRANCIS.

"There is no authentically recorded word or act of St. Francis of Assisi which cannot be expressed in the terms of the New Testament, so near did he come to the sacred example of Christ as written in the gospels," says Maurice Francis Egan in the June Century chapters of his "Everybody's St. Francis," which carry the story of this most lovable of saints through "the beginning of the new life," with many sympathetic pictures by the French artist, Boutet de Monvel.



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LITTLE ROCK, ARK.

MANGUM DISTRICT CONFERENCE.

The Mangum District Conference met in Granite April 16-19. Rev. H. E. Snodgrass of Hobart preached the opening sermon at 8 o'clock p. m. the 16th. He set the key in his sermon for the whole occasion. It was a sensible, stimulating and brotherly deliverance. At 9 o'clock next morning our presiding elder, Rev. C. F. Mitchell, called the conference to order and Rev. D. V. York of Eldorado led in the devotions. The writer was asked by the chair to call the roll and was afterward elected secretary. It was ordered that we transact all business in open session without committees save such committee as the discipline required. Prominence was given religious services, there was preaching twice each day and no hurry in the other devotional services. A black board was put in place by the presiding elder and as the preachers made report of their works, a table was kept which footed up the following totals:

Revivals, 3; conversions, 448; accessions, 364; Sunday schools, 42; Sunday schools organized into missionary societies, 30; birthday jars, 34; Epworth Leagues, 13; per cent salaries paid to date, .68; per cent conference collections in hand of Teller, .43. These were some of the facts brought out in reports. The spirit of the conference was of a very fine brotherly kind. Every preacher, whether pastor or local preacher, seemed to be at home. The same was true of the delegates. A presiding officer has much to do with such matters and no one can feel small around C. F. Mitchell. Our hosts also put the big pot on and kept it filled with the best the land afforded. Granite is a place calculated to inspire the best there is in a man who has grown tired looking at the wide plains of this western country. Her magnificent granite mountain standing out high and clean, her well laid out streets graded and graveled, which is all the paving they will ever need, her fine sulphur water, her good schools and churches and hospitable citizens and her obliging young pastor, all conspire to make visitors do their best. Granite is also the seat of the State Reformatory where there are 275 young men being kept as State prisoners for a short term mostly for minor offenses. The conference had easy access to the institution and was shown through it and found conditions as favorable as could be with temporary facilities for such work as the State contemplates.

We had a number of visitors: Dr. Anderson of the Western Methodist; Rev. W. A. Shelton, president of the Oklahoma Wesleyan College; Rev. C. S. Walker, Conference Missionary Secretary; Rev. J. A. Monroe and Rev. J. G. Blackwood of the Clinton district.

Delegates to the Annual Conference were elected as follows: Judge J. R. Tolbert, E. G. Wooldrege, J. O. McCollister, and A. L. Freeman. Alternates: Rev. N. U. Stout, and B. F. Dill.

David E. Spencer was licensed to preach and Isaac R. Dowell was recommended for Deacons Orders.

W. S. Bradshaw was elected District Lay Leader. Hobart was chosen as the place to hold the next district conference.

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at bed time. You will be delighted with the result.

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The former board of trustees of the district parsonage were dissolved and a new board elected as follows: T. S. DeArmon, J. O. McCollister, Dr. T. H. Hardin, W. S. Bradshaw, and M. M. Lampkin. They met and organized by electing T. S. DeArmon president and J. O. McCollister, secretary and treasurer.

The presiding elder nominated and the conference elected the following as a licensing committee: J. W. Sims, W. L. Anderson, C. H. Armstrong, and H. E. Snodgrass.

J. W. Sims, Secretary.

ALLEN, OKLA.

We have just closed a wonderful revival at this place. Brother Mike Cassidy, of Ada, Okla., was preacher in charge, who pitched the battle April 21 and continued fourteen days. Brother Cassidy is a strong, forceful, earnest speaker and has laid a good foundation for Methodism in Allen. His preaching was great and heart-searching. No man can go from his services and be deceived as to his personal salvation. It reminded me of the great "Law Giver" as he sounded with a voice of a mighty trumpet to backslidden Israel: "Take heed to yourselves!" Giving them "the terror of the law." The Sinai mountain of sin trembled, while the forked lightnings of judgment flashed light upon the word. The crashing thunders of this Sinai gospel seem to bring "a thick cloud" upon the camps, sounding with a "voice of the trumpet exceeding loud," causing the blind tiger demons to blair their red eyes and "all the people that were in the camp trembled." There was a mighty rattling of dry bones in the deserts of sin and we seemed to hear a mighty rustling in the mulberry leaves, whispering: "A great revival in Allen." Yes, and true was the message. One hundred and fifty sinners and backsliders saved or reclaimed. Among them were bankers, merchants, bookkeepers, painters, engineers, firemen, men of almost every occupation of life. We had forty-two accessions to the M. E. Church, twenty-five to the Baptist and six to the Presbyterian churches. Let all the people praise Him from whom all blessings flow.

A. C. Searcy, P. C.

EVERY MONTH NEAR DEATH.

Foster, Ark.—Mrs. Fannie Ellis, of Foster, says: "I was sick for seven years, and half the time could not stand on my feet. Every month, I was very near my death. I tried Cardui, and in two months, I was cured, and am now stout and healthy. My friends all ask me now what cured me. My looks are a testimonial to Cardui." No matter how serious or long-standing the trouble, Cardui will help you. It is a mild, vegetable tonic remedy, especially adapted to relieve and cure the common womanly ailments. It relieves womanly pains and restores a womanly strength. Try Cardui.

PRINCETON CIRCUIT.

Everything is lovely on the Princeton Circuit. Our second quarterly meeting came on last Sunday in April. Reports were all encouraging. About a dozen additions to the membership were reported for the quarter. Among them the pastor's wife. A Missionary Society has been organized at Carthage and last but not least one of the nicest poundings we ever endured by the Princeton church. The old Princeton Circuit is swinging back this year into the galaxy of the star circuits—as it used to be.

T. O. Roric.

PRESCOTT DISTRICT CONFERENCE.

Prescott District Conference meets at Hope, June 26, 2 p. m. and closes on 30th. Program will be published in next issue of Western Methodist.

W. C. Hilliard, P. E.

COLT, ARK.

We got to our charge shortly after the Annual Conference; found the parsonage with a big lot of the window lights broken out and the house in a very bad condition. But after our revival was over we organized our W. H. M. Society and they went to work in real earnest and raised enough money to build one new porch, recover the back porches and put two coats of paint on the parsonage; also put good brick pillars under it and the church here at this place. They have also planted out some flowers in the yard and this is looking like the preacher's home sure enough. The good women of the W. H. M. Society also gave their pastor and wife a nice pounding with lots of good things to eat; also some money besides. May the good Lord bless them abundantly.

Yours in him,

A. Mc.

IS HE CRAZY

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory, by writing the Eubank Farms Company, Block 126 Pittsburgh, Pa. They will plant and care for your trees for \$5.00 per month. Your profit should be \$1,000.00 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.

MUSKOGEE DISTRICT CONFERENCE CHANGED.

Announce Muskogee District Conference changed from Fort Gibson to Checotah. Opening session Tuesday, afternoon, May 28. Tuesday night devoted to Epworth League. Leaguers of district expected. Woman's Missionary Society begins district meeting same place, Wednesday afternoon. Let every member of conference attend. Representatives of boards and connectional interests invited.

W. M. Wilson, P. E.

May 15, 1912.

ARCADELPHIA DISTRICT CONFERENCE.

The Arkadelphia District Conference will convene at Dalark July 9. Opening sermon 8:00 p. m. Tuesday, July 9. The conference will embrace July 10, 11, and 12 till noon. We will close Friday at noon. The train leaves Dalark about 2:00 p. m., connecting with all trains on main line.

Committees.

For License to Preach—J. M. Workman, S. C. Dean and S. K. Burnett.

For Orders and Admission on Trial—Forney Hutchinson, H. E. Wheeler and C. W. Drake.

T. D. Scott, P. E.

EPWORTH LEAGUE PARSONAGE.

Since my last report the following amounts have been sent me:

Third Street Church, Hot Springs, \$4.00; Mrs. M. M. Waters, Camden, \$1.00; Huttig, \$7.70; Park Avenue, Hot Springs, \$5.00 DeWitt, \$9.00; J. H. McCollum, Hope, \$2.00. If a few more of the churches will respond we will soon be out. I appreciate the readiness with which the brethren have helped me in this matter.

T. D. Scott.

BENTON STATION.

Yesterday was Old Folks and Mothers' Day. Had full house and fine service. Eight accessions to church. Unusually large attendance at Sunday school. Large part of the congregation at morning service were old people. Its a benediction to any church to have these saints among its membership.

S. C. Dean.

Benton, Ark., May 13, 1912.

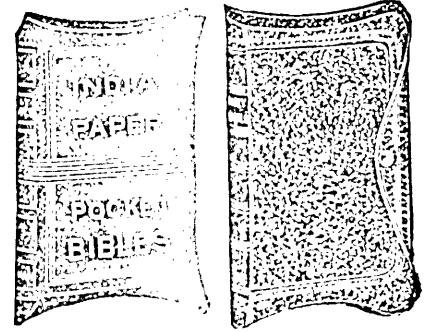
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Specimen of Type.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews?

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No. 1130XF. Seal Grain Morocco, divinity circuit overlapping covers, leather lined, with Button Flap, round corners, red under gold edges, silk head bands and silk marker. \$2.35

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No. 1315X. French Seal, divinity circuit overlapping covers, gold titles, silk head bands and silk marker, round corners, red under gold edges. \$2.00

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QUARTERLY CONFERENCE.

LITTLE ROCK CONFERENCE.

LITTLE ROCK DISTRICT.	
(Third Round—In Part.)	
Twenty-Eighth Street, P. M.	May 22
Carlisle Mission at Rogers	May 25, 26
Carlisle Station	May 26, 27
Des Are, P. M.	May 29
Hickory Plains at Cross Road	June 1, 2
Austin Ct., at Mt. Taber	June 8, 9
Bryant Ct., at White Rock	June 15, 16
DeValls Bluff & Hazen at B. B.	June 22, 23
Benton Ct., at Mt. Carmel	June 22, 23
Capitol View, P. M.	June 26
Bauite Ct., at Cross Road	June 29, 30
England Station, P. M.	July 3
Maumelle Mission, at Martindale	July 6, 7
Tomberlin Ct.	July 6, 7
Oak Hill Circuit	July 6, 7
Lonoke Station, P. M.	July 10
Mablevale Ct., at Mablevale	July 13, 14

ALONZO MONK, P. E.

CAMDEN DISTRICT.

(Third Round.)	
Buena Vista Ct.	June 1, 2
Camden Station	June 3
Waldo Ct.	June 8, 9
Magnolia Ct.	June 9, 10
Stephens Station	June 10
Kingsland Ct.	June 15, 16
Hampton Ct.	June 18
Thornton Ct.	June 20
Bearden Ct.	June 21
Fordyce Mission	June 22, 23
Fordyce Station	June 23, 24
El Dorado Station	June 29, 30
El Dorado Ct.	July 6, 7
Junction City Station	June 13, 14
Strong Ct.	July 20, 21
Atlanta Ct.	July 27, 28
Wesson Station	August 3, 4
Huttig Ct.	August 10, 11
Chidester Ct.	August 17, 18

THOS. H. WARE, P. E.

TEXARKANA DISTRICT.

(Third Round.)	
First Church, Texarkana	May 12
Gillham Mission, at Wick	May 18, 19
DeQueen	May 19, 20
Paraloma Ct., at Ben Lomond	May 25, 26
Ashtown	June 1, 2
Stamps	June 8, 9
Richmond Ct., at Wade's Chapel	June 15, 16
Cherry Hill Ct., at Dallas	June 22, 23
Mena	June 29, 30
Lewisville Ct., at Bradley	July 6, 7
Texarkana Ct., at Pleasant Hill	July 13, 14
Vandervoort Miss., at Old Porter	July 20, 21
Patmos Ct.	July 27, 28
Locksburg Ct.	August 3, 4
Bright Star Ct., at Concord	August 10, 11
Empire Ct., at Chapel Hill	August 17, 18
Foreman Ct., at Wallas	August 24, 25
College Hill	Sept. 1
Fairview	Sept. 8

J. A. HENDERSON, P. E.

MONTICELLO DISTRICT.

(Third Round.)	
Arkansas City	June 9, 10
Mt. Pleasant Ct.	June 15, 16
Lake Village	June 22, 23
Portland	June 29, 30
Snyder Ct.	July 6, 7
Monticello	July 13, 14
Eudora	July 20, 21
Watson	July 27, 28
Hamburg Ct.	August 3, 4
Hermitage Ct.	Aug. 10, 11
Parkdale	August 17, 18
Hamburg Station	August 24, 25
Johnsville Ct.	August 31
Lacey Ct.	Sept. 7, 8

R. W. McKAY, P. E.

PINE BLUFF DISTRICT.

(Second Round.)	
Humphrey	May 19, 20
Altheimer	May 21
Bwan Lake	May 25, 26
Macon	May 28, 29

Z. D. LANDSAY, P. E.

PRESCOTT DISTRICT.

(Second Round.)	
Center Point	May 18, 19
Sweet Home, at Biggs	May 25, 26
Harmony	May 28, 29
Hope Ct.	June 1, 2

W. C. HILLIARD, P. E.

ARCADEPHIA DISTRICT.

(Second Round.)	
Bear, at New Zion	May 18, 19
Ussery, at Friendship	May 25, 26
Third Street, 8:00 p. m.	May 19
Central Ave., 8:00 p. m.	May 26
Cedar Glades, time and place to be named later.	

T. D. SCOTT, P. E.

PRESCOTT DISTRICT.

(Third Round.)	
Prescott Sta.	June 2, 3
Amity, at Roshoro	June 6
Caddo Gap, at County Line	June 8, 9
Mt. Ida, at Oden	June 15, 16
Gordon, at Harmony	June 22, 23
Hope Sta.	June 29, 30
Prescott Ct., at Holly Grove	July 6, 7
Emmet, at DeAnn	July 7, 8
Delight, at Delight	July 11
Okolona, at Trinity	July 13, 14
Mineral Springs, at Schaal	July 20, 21
Nashville	July 21, 22
Washington, at Sardis	July 27, 28
Columbus, at Saratoga	Aug. 3, 4
Murfreesboro	Aug. 10, 11
Bingen, at Harmony	Aug. 17, 18
Sweet Home	Aug. 24, 25
Hope Mis.	Aug. 31, Sept. 1
Center Point	Sept. 2
Harmony	Sept. 7, 8

W. C. HILLIARD, P. E.

ARKANSAS CONFERENCE.

FAYETTEVILLE DISTRICT.	
(Second Round.)	
Huntsville Ct.	May 19, 20
District Conference at Rogers	April 30
Opening sermon by A. L. Cline. Committee on Examinations: J. M. Williams, C. W. Lester, Y. A. Gilmore.	

J. B. STEVENSON, P. E.

FT. SMITH DISTRICT.

(Third Round.)	
Hacket, at Jenny Lind	May 18, 19
Hartford and Midland, at Hartford	
Van Buren Ct., at Bethel	June 1, 2
Dyer, at Newberry	June 8, 9
Alma and Kibler, at Kibler	June 15, 16
Ft. Smith Ct., at Oak Grove	May 22, 23
Greenwood	June 22, 24
Charleston, at Grand Prairie	June 26
Muirberry, at Shiloh	June 29, 30
Central	July 7, 8
Huntington and Mansfield, at Abbott	
Dodson Ave.	July 13, 14
Midland Heights	July 21, 22
First Church	July 23
Beech Grove, at Mineral Springs	July 25, 26
Ozark Mission, at Grenade's	July 27, 28
Ozark Station	July 28, 29
Van Buren Station	Aug. 4, 5

J. M. HUGHES, P. E.

MORRILTON DISTRICT.

(Third Round.)	
Altus and Denning, at Altus	May 19, 20
Holland Ct., at Pleasant Valley	May 25, 26
Lanty Ct., at Lanty	June 1, 2
Russellville Station	June 8, 9
Clarksville Ct., at Antioch	June 15, 16
Quitman Ct., at Pleasant Hill	June 22, 23
Pottsville Ct., at Bell Chapel	June 29, 30
Atkins Station	June 30 (night)
Quitman Station	July 6, 7
Dover Ct., at Howard School House	
Damascus Ct., at Steel Chapel	July 13, 14
Conway Ct., at Mayflower	July 21, 22
Morrilton Ct., at Sardis	July 27, 28
Springfield Ct., at Shady Grove	Aug. 3, 4
Conway Station	Aug. 4 (night)
Lamar Ct., at Mt. Olive	Aug. 10, 11

F. M. H. JOHNSTON, P. E.

FAYETTEVILLE DISTRICT.

(Third Round.)	
Siloam Springs	May 18, 19
Gravette and Gentry, at Gentry	May 19, 20
Goshen Ct., at Zion	May 25, 26
Elm Springs Ct., at Thornberry	June 1, 2
Centerton Ct., at Hebron	June 8, 9
Springtown Ct., at Sulphur City	June 22, 23
Springtown, at Springtown	June 29, 30
War Eagle, at Pace's Chapel	July 6, 7
Rogers Sta.	July 7, 8
Huntsville Ct., at McConnell's	
Chapel	July 20, 21
Pea Ridge, at New Home	July 27, 28
Bentonville Sta.	July 28, 29
Springdale Sta.	Aug. 3, 4
Viney Grove	Aug. 6, 7
Lincoln Ct., at White Rock	Aug. 10, 11
Prairie Grove	Aug. 11, 12
Parkdale and Farmington at P.	Aug. 13, 14
Fayetteville Sta.	Aug. 18, 19

J. B. STEVENSON, P. E.

HARRISON DISTRICT.

(Third Round.)	
Bellefonte Ct., at Potts	May 18, 19
Alpena Ct., at Zion Hill	May 25, 26
Green Forest Sta.	June 1, 2
Berryville Ct., at Pleasant Cove	June 8, 9
Berryville Sta.	June 15, 16
Harrison Sta.	June 22, 23
Kingsport Ct., at Shiloh	June 27, 28
Osage Ct., at Rule	June 29, 30
Marshall Station	July 5, 6
Dennard Ct., at Higden	July 6, 7
Leslie Station	July 8, 9
Clinton Ct., at Clinton	July 13, 14
Yellville Ct., at Ware's Chapel	July 20, 21
Mountain Home Ct., at M. H.	July 22, 23
Cotton Ct., at Gassville	July 23, 24
Lead Hill Ct., at Eros	July 27, 28
Yellville Station	July 28, 29
Eureka Springs Station	July 31

J. B. STEVENSON, P. E.

WHITE RIVER CONFERENCE.

BATESVILLE DISTRICT.	
(Second Round.)	
Newark Station	May 19, 20
Calico Rock, at Norfolk	May 25, 26
Mountain View, Guion	May 27, 28
Wolf Bayou	May 30, 31
District Conference at Melbourne	July 16-19.

B. L. WILFORD, P. E.

SEARCY DISTRICT.

(Second Round.)	
Cabot and Jacksonville, at J.	May 19, 20
Cato Ct., at Shiloh	May 25, 26
Gardner Memorial	June 1, 2
Dye Memorial	June 2, 3
Bradford and Bald Knob, at Fredonia	June 8, 9

A. F. SKINNER, P. E.

JONESBORO DISTRICT.

(Second Round.)	
Bardstown Mission	May 19, 20
District Conference will convene at Harrisburg	May 29, 3:00 p. m.

W. L. OLIVER, P. E.

PARAGOULD DISTRICT.

(Second Round.)	
Imboden Ct.	May 25, 26
Reyno Ct.	May 29, 30
Pocahontas Ct.	June 1, 2
Pocahontas	June 2, 3
Maynard Ct.	June 5, 6
Lorado Ct.	June 8, 9
New Liberty Ct.	June 11, 12
District Conference, at Imboden	
	May 23, 24, 25

M. M. SMITH, P. E.

HELENA DISTRICT.

(Second Round.)	
Parkin Station	May 19, 20
District Conference will be held at Wheatley	May 23-26. Opening session at 10 a. m., Thursday the 23rd. Opening sermon Thursday evening by Rev. F. W. Gee.
Committees: License to Preach and Admission on Trial, J. D. Hammonds, W. F. Walker and Ed Hamilton. Deacons and Elders' Orders, A. M. R. Branson, W. A. Lindsey and W. E. Jelks.	

WEST OKLAHOMA CONFERENCE.

CLINTON DISTRICT.	
(Third Round.)	
Grow, at Grow	May 18, 19
Leedy, at Moorewood, 9 a. m.	May 20

Cheyenne, at Cheyenne, 8 p. m.	May 20
Roll, at Washita, 11 a. m.	May 21
Carter, at Ural	May 25, 26
Elk City	May 26, 27
Doxey, at Berlin	June 1, 2
Sayre	June 2, 3
Carmargo, at Carmargo, 8:30 p. m.	June 7
Ellis	June 8, 9
Idland, at Idland	June 9, 10
Delhi, at Center Point	June 15, 16
Clinton	June 16, 17
Texola, at Pioneer	June 22, 23
Erick	June 23, 24
Port, at Pleasant Grove	June 29, 30
Sentinel	June 30-July 1
Carpenter Mission, at W. Hill	July 5
Hammon, at Sand Stone	July 6, 7
Butler, at Butler	July 7, 8
Burnah, at Center Point, 8 p. m.	July 8
Thomas Mission, at Liberty, 8 p. m.	July 9
Custer City, at Custer City	July 13, 14
Cordell	July 14, 15
Dill City, at Boggy, 8 p. m.	July 19
Foss, at Page	July 20, 21
Weatherford	July 21, 22
Woodward	July 21, 28
Tangier	July 25, 26
Mutual, 8:30 p. m.	July 30
I will preach at Liddle 8 p. m.	May 19.
District Conference at Elk City, Okla., June 11-13. Conference will open at 2 p. m., June 11. Opening sermon Tuesday, 11 a. m., June 11, by Robt. Hodgson. Representatives of the different Annual Conference Boards will be given a place on the program at the Conference.	

MOSS WEAVER, P. E.

OKLAHOMA CITY DISTRICT.

(Third Round.)	
Blanchard, at Harris	June 2, 3
Noble, at Willow V.	June 15, 16
Lexington	June 16, 17
Moore, at Bethel	June 19
Stratford and Byars	June 22, 23
Parrell	June 23, 24
Paul's Valley	June 29, 30
Capital Hill	June 30, July 1
Paul, at Wayne	July 6, 7
St. John's	July 7, 8
Epworth	July 10
Norman	July 13, 14
St. Luke's	July 14, 15
El Reno	July 19
Piedmont	July 20, 21
Franklin, at Stella	July 27, 28
St. James	July 28, 29
Guthrie	August 3, 4
Perry	August 4, 5
Geary	August 10, 11
Aradida	August 17, 18
Sunday School and League Conference, St. John's, June 7.	

O. F. SENSABAUGH, P. E.

ARDMORE DISTRICT.

(Third Round.)	
Davis at Hoover	June 1, 2
Sulphur, First Church	June 2
Leon at Cannon's Chapel	June 8, 9
Hickory at Fletcher	June 15, 16
Woodford at Poolville	June 22, 23
Thackerville at Martin's Chapel	June 29, 30
Ardmore Miss., at Mt. Washington	July 6, 7
Cornish at Leola	July 13, 14
Berwyn at Dougherty	July 20, 21
Lone Grove at Howitt	July 27, 28
Marietta	Aug. 4
Admore, Broadway	Aug. 4
Ardmore, Carter Avenue	Aug. 21
Our slogan—Assessments in full and one thousand additions.	

W. U. WITT, P. E.

MANGUM DISTRICT.

(Third Round.)	
Martha Station	June 22, 23
Vincent Ct., at Union Grove	June 29, 30
Brinkman & Deer Creek at McKizick	July 6, 7
Pleasant Hill & Gould at P. H.	July 13, 14
Carnegie & Bois at Bois	July 20, 21
Cloud Chief Ct., at Sapington Ch	July 27, 28
Mt. View & Gatebo at Gatebo	July 28, 29
Dryden & Red Hill at Dryden	Aug. 3, 4
Hollis Station	Aug. 4, 5
Rocky Station	Aug. 10, 11
Hobart Station	Aug. 11, 12
Mangum Ct., at Center Point	Aug. 17, 18
Eldorado Station	Aug. 24, 25
Mangum Station	Aug. 27
Prairie Hill Ct.	Aug. 31-Sept. 1

C. F. MITCHELL, P. E.

LAWTON DISTRICT.

(Third Round.)	
Hastings Ct., at Cache Valley	June 1, 2
Hastings Station	May 25, 26
Tipton Ct., at Valley View	June 8, 9
Elmer Ct., at Carmel	June 15, 16
Grandfield Ct., at Ft. Auger	June 22, 23
Indian Work, at Anadarko	June 29, 30
Lawton Station	June 29, 30
Snyder	July 6, 7
Hedrick, at Navajoe	July 13, 14
Temple	July 20, 21
Randlett Ct., at Rabbit Creek	July 27, 28
Mountain Park	August 3, 4
Davidson, at Chateau	August 10, 11
Walter Ct., at Emerson	August 17, 18
Manitou Ct., at Deep Red	August 24, 25

R. E. L. MORGAN, P. E.

EAST OKLAHOMA CONFERENCE.

VINATA DISTRICT.	
(Third Round—In part.)	
Wagoner	May 18, 19
Wagoner Ct., at Yellow Springs	May 19, 20
Welch	May 21
Bluejacket Ct., at Anthracite	May 22
Pryor	May 25, 26
Chouteau	May 26, 27
Afton	June 2, 4
Fairland Ct., at Wyandotte	June 3, 4
District Conference at Claremore	July 1-4.

E. M. SWEET, JR., P. E.

McALESTER DISTRICT.

(Third Round.)	
Kiowa	May 26
Ashland	May 26
Calvin	June 2
Red Oak	June 2</

OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 300 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.)

SWEET.—The most complete incarnation of unselfishness that I have ever known—she knew God, and lived on earth as if heaven were its highest fact—that was the life of my mother.

Mrs. Cornelia Brown Sweet, daughter of James E. and Susan Brown, was born at Fort Gaines, Georgia, December 12, 1840, and went to heaven from Lawton, Oklahoma, February 24, 1912. January 9, 1862, she was married at Fort Gaines to Evander Melver Sweet; and they were permitted to celebrate their fiftieth anniversary at Lawton six weeks before she went away.

At the age of ten she was converted and joined the Methodist Church. Soon after coming to Texas in 1865 her husband was licensed to preach, and later joined the East Texas Conference. This gave her great joy. She entered into the work with a glad heart and free, and all her life was possessed of the true itinerant spirit. Resigning the Beaumont District school, where she conducted the music department, which school brought them a joint income of \$1,450, they were appointed to Jasper Circuit, which paid them \$430. And for years they served works of this kind. But it was not in her to complain; she gladly endured privations for her Master's sake. This was perhaps the more noteworthy because she had been brought up in comfort and indulgence approaching affluence.

Rev. John Brown, D. D., one of the early presidents of the University of Georgia, and a Presbyterian, was her grandfather. But when her father moved to Fort Gaines, where there was no Presbyterian church, he joined the Methodists, intending to "board" with them until a Presbyterian church should be organized there; but he liked the "board" so well that he never changed. As a Methodist steward he established the very honorable record that for forty years he never missed a quarterly conference. Often on these trips the youngest daughter would accompany him. And it was at a quarterly meeting ten miles away from home that she first met him who was to be her husband—the son of another Methodist steward of similar fibre.

All through her itinerant life she manifested great interest in the larger vision and work of the kingdom—missions, and especially foreign missions. She was a subscriber and constant reader of The Woman's Missionary Advocate—merging later into The Voice—from its beginning. The Corresponding Secretary of the Northwest Texas Conference Woman's Foreign Missionary Society once wrote that she could trace my father's appointments by the missionary societies my mother would organize. Woman's and Juvenile, these grew in number to a total of thirty-eight. She was made a life-member of the Woman's Foreign So-

ciety by action of the Georgetown auxiliary.

And yet, possessed of that innate modesty characteristic of Southern womanhood of the old school, until she was forty-five years of age my mother labored under the delusion that to give testimony or pray in public was a thing that she positively could not do. But when in 1885 my father was appointed to Waxahachie, she found there a band of godly women doing these things in a way that caused her to see that, for the pastor's wife to say that she could not, would be a hindrance to her husband's work. Thereupon she gave up her ultra-modesty and took up her cross. Within two years she had become one of the most effective witnesses in public testimony, and one of the most powerful in prayer that I have ever known. In those memorable revivals on Grove Creek and Waxahachie Creek, where father, mother and boy-preacher labored together, the climax of the altar service was often reached when my mother would be called on to pray.

The recounting of those victorious memories was the way she spent a part of her last evening on this earth. With her little grandson on her lap, she fell into a reminiscent mood and grew quite animated in relating to her visiting daughter-in-law the glorious experiences of those triumphant days, grown all the more luminous because of the feebleness which in later years prevented her desired activity and attendance at church. For twenty years she had been most of the time an invalid—part of the time a great sufferer. The fingers once skilled at the piano became so drawn by rheumatism as to be unable to find the keys without great difficulty and pain; but the heart continued its song of trustful praise and peace unto the end. Afterward on that last evening she read her daily lesson from the Book—an invariable habit—and then spent a time before going to sleep in reading her church paper. Next morning on arising from bed she was stricken with apoplexy, and her sweet spirit took its flight.

One sister remains behind—Mrs. Josephine McLeod, of Durant, Oklahoma. And a lonely superannuate dreams much of an intramural mansion already tenanted by wife and three children. Besides him are two sons and two daughters left to walk in the good old-fashioned way into which mother and father led their feet in early childhood. While one of these has expressed his sense of loss by saying that to have another year of her inspiring presence would seem worth all this life promises, yet to wish her back here were rank selfishness and slowness of heart. Therefore we sorrow triumphantly and without bitterness. To do otherwise were unworthy the kind of faith she taught us.

E. M. Sweet, Jr.

RAISING BELGIAN HARES AND OTHER RABBITS.

The Department of Agriculture is constantly in receipt of inquiries in regard to the breeding and care of rabbits, and to meet the demand Secretary Wilson has had prepared Farmer's Bulletin No. 496, entitled "Raising Belgian Hares and Other Rabbits," which may be had free on application to any Member of Congress or to the Department. In this Bulletin, prepared in the Bureau of Biological Survey, it is pointed out that rabbits form an important and esteemed article of food, and that the principles of breeding and care are as well defined as with any domestic animals. The so-called Belgian hare is a domesticated form of wild rabbit of Europe, being bred with reference to its value as a food animal, and its flesh is now generally considered better for food than that of the ordinary hutch rabbit. Rab-

bits may be propagated without costly investments in land and buildings, and possess the further advantage that they contribute another animal to the farm stock that may be killed and prepared for the table at short notice. As a rule, the same treatment applies to all forms of rabbits, except the lop-eared variety, which require heated quarters in winter. Care in selection of stock is the first important consideration upon entering upon the raising of rabbits and for the rest of the enterprise only observation and judgment are essential. Descriptions of hutches are given and illustrations showing construction will aid the prospective breeder in providing suitable quarters. Food and feeding, breeding, marketing, and ailments are fully explained. While not affording large profits, the raising of rabbits in a small way may be made interesting and fairly remunerative, as well as affording an agreeable change in the family diet where ordinary meats are high priced or difficult to obtain.

PAPERS AND BOOKS WANTED.

We are trying to fill the gaps in the files of some of our Methodist documents. It may be that some of our readers have copies of these, which they do not care to keep and would gladly present to Hendrix College, thus helping to make our files complete and useful. It is very disappointing to have a reference to a file of documents and to find the very one you need missing. Yet that is just what happens almost every day in our library, so broken are some of the files.

We need the following:

General Conference Journal for 1898.

Minutes of the Annual Conferences (General) 1901, 1906, 1909.

Minutes of Arkansas Conference, 1897, 1901, 1905 to 1910.

Minutes of Little Rock Conference, 1891, 1899, '96, 1902, 1904-'05, '07, '10

Methodist Quarterly Review, Vol. I (1886), Vol. III, IV, V, VI, IX, XV, XXV, XXX, 31, 32, 33.

Minutes of White River Conference, 1894, '96, '98, 1903, '05, '07-'10.

Annual Report of Board of Education of M. E. Church, South, 1895, '97, '98, '00, '01, '03, '10, '11.

Discipline of the M. E. Church, South, 1846, '50, '54, '62.

Central Collegiate Institute Catalogues, before 1887-'88, and 1888-'89.

We also need several documents peculiar to Arkansas, as follows:

Arkansas Geologic Survey, from 1893-1908.

Arkansas Sketch Book, Vol. I (1907), Vol. II (1908), Vol. III, No. 2, Vol. IV, Nos. 1 and 3.

Proceedings of Arkansas State Teachers' Association, all before 1890, also 1892, '96, '98, '99, 1901 to 1904, 1908.

Biennial Report of Superintendent of Public Instruction all before 1891, also 1899, 1901, '03, '05, '07, '09.

Gifts of files of magazines and other periodicals would be greatly appreciated. Some of these are very valuable for reference, and in almost constant demand and use by our students. Almost every day we have calls for early copies of the Forum, Outlook, World's Work, etc., which we do not have.

G. A. Simmons, Librarian,
Hendrix College, Conway, Ark.

FROM SUGDEN AND ADDINGTON CHARGE, CHICKASHA DISTRICT.

Dear Editor and Brethren: We desire to report once more as our second quarterly conference has come and gone. On May 4 we assembled at Fleetwood with our Brother L. L. Johnson in the chair and in his good brotherly way, as you all know, held the first quarterly conference ever held at Fleetwood. The charge had paid for all purposes this second quarter, \$116.90. Seven members have been

received during the quarter; sixty-four pastoral visits made; one baby baptized and plans are laid to begin the building of our church at Addington next week. We have as live, spiritual Sunday school at Addington as can be found. They are looking well to the interest of the children. We were glad to have Brother W. C. Fleetwood P. C. at Ryan, with us in the quarterly conference and was delighted with the good sermon he preached. The writer ran back to Addington to preach on Sunday night; it's by rail clear across the country, almost.

Well, on Monday morning the stewards (better hold your breath a minute) handed the P. C. \$47.25 to count on the third quarter. Who comes next?

W. E. Lee, P. C.

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