

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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No. 23



A WONDERFUL MAN.

More than ninety years ago Dr. D. K. Pearsons was born. He died a few days ago at his home near Chicago. He had the unique distinction of having deliberately given away practically whole fortune of many millions during his lifetime. He was the embodiment of certain definite aims. He claimed to be absolutely honest in acquiring wealth. He boasted that he never spent a dollar foolishly. He believed that the ability to make money was a special gift for which its possessor is held responsible. Eager in the pursuit of wealth, he used it in developing the resources of his country, in promoting happiness, in building theological seminaries, in aiding discoveries in science, and especially in endowing small religious colleges. He said: "The greatest institution in America, aside from the common school, is the small college, an institution for instruction in higher learning less pretentious than the big university or the overgrown college. The big colleges and universities with world-wide reputations are all right. I have no quarrel with them. They are fulfilling their own purpose well, but I believe that this country could better afford to see them wiped off the list than to have the struggling 'fresh-water' colleges that dot the West and South removed from the reach of the common people. These humble institutions are direct products of the true American spirit, and still have in them the vital breath of high moral purpose and their foundations were laid deep in the rock of sound practical Christianity, and they are the only schools of higher education within reach of a very large class of representative young men and women. I prefer to help an institution under the care of a denomination. When a man comes and tells me in bland and soothing tones that his college is non-sectarian, I don't want to have anything to do with him. It is all humbug. Men are one thing or another, and if they do not make a college a religious institution they soon make it the other thing. No, we want Christian, not rationalist, schools; and we must try to keep the country rooted and grounded in the old religious convictions. Besides, every college must have a constituency, and as the religious work and life of the country are now organized under denominational systems, it is difficult for a college relying upon voluntary support to maintain itself in an isolated position."

He was particularly interested in providing endowment for the poor colleges so that the teachers might have a living and students have help funds. He usually gave on condition that others give and thus made his dollar bring three other dollars to the college. He emphasized the importance of careful investment of endowment and insisted on accurate accounting for all funds. He claimed that he had real enjoyment and fun out of his giving. He not only had the pleasure of giving, but also moved other men to do their share and developed their ability. "The joy of giving! There is no joy in the world like it. I am now very old, and I can tell you out of the wealth of experience that those years have given me that there is no earthly pleasure like that

which comes from giving to others and seeing your gifts make them happy. Let other rich men go in for automobiles and steam-yachts, I'll stick to my favorite fun. I intend to stick to it as long as the money lasts, and when I die I don't expect to have a single penny left." He took pardonable pride in having been an example to Andrew Carnegie, who wrote:

"My Dear Colleague and Elder Brother: The highest worship of God is service to man. I adopt that. I am following your example in the small college field, thanks to you for having led the way. I agree with you that the small good colleges are most in need. It has become the fashion to give to the principal universities. These do not get too much, but the less known get far too little. With every good wish and much gratitude for the example you set me.

"Your humble disciple,

"ANDREW CARNEGIE."

With true devotion and tender chivalry he attributed his success and high purposes to his noble wife. Her tastes were simple but elegant. She cared nothing for money except as it enabled her to do good.

May we not hope to see the example of this wonderful pair emulated by hundreds?

RELIGION AND SCIENCE.

It is very strange that so much has been written to "reconcile" religion and science. Both religionists have indulged the delusion that an antagonism exists between the two. Religionists have supposed that they must take care of religion as against the contentions of scientific men, and men of science have returned the compliment by ignoring or despising religion. The simple truth is that religion and science are not only antagonistic, as some men of faith have seen, but they do not belong to mutually exclusive spheres. There is no true religion which is not scientific, and there is no real science which is not at its very heart religious. For religion is first of all a body of facts and truths, facts and truths as capable of being discovered, verified and classified as ever were any body of facts and truths in any realm with which we deal.

We have been accustomed to give too narrow a definition to science. By the definition we have excluded religion from the things capable of statement in the terms of science. The system of truth is one, and it cannot be separated into antagonistic departments. No department of science has ever yet brought to light all the truth about the subjects with which it deals. This is equally true of astronomy, geology, biology and religion. It has been the half truths that men have discovered, in the one department or the other, and the suppositions based upon these half truths, that have wrought mischief between "science" and religion. If we could know all science, we should be bound to know all the truths of religion. It is impossible that any comprehensive system of science should ignore a body of truths and facts so vast, so deep, so potential in their influence upon human life, so profoundly affecting the destinies of men as the facts and truth of religion. The wonder is that any man should ever have dreamed that he could in the name of science neglect these truths and facts. But we are coming to a better mind.

Psychology and philosophy used to ignore the

Bible and all peculiarly religious phenomena. Psychology did not think it worth its while to seek an explanation of the mental phenomena manifested in religious experience, because psychology must be scientific and religious experience was supposed to lie outside the realm of science. But the new psychology has learned that it has business, and a duty also, with all mental phenomena, and that it must enter the sphere of religion. The discovery has been the vast enrichment of both psychology and religion. Henceforth the wealth of the one will be poured into the lap of the other. Philosophy used to think it unscientific to draw upon religion to construct a system of morals. This writer remembers well the amazement that came to him in going through his first books on moral philosophy over the fact that the sanctions of religion were so sedulously excluded. Moral philosophy cannot yet be said to have found an adequate statement in this respect. We have come to know, however, that morals must in the last analysis be based upon religion.

The thought of the present generation is turning to the conception that the system of truth is one. We are beginning to understand that there is one Lord, one faith, one science. We are coming to know that the God who put his thoughts in nature is the same who has put his thought in the religious impulses and aspirations of men. Kepler said that in studying the stars he was reading God's thoughts after him. Only where God put thought can man read thought, and it is the business of science to find and read the thoughts of God in all places where God has put thought. It is scientifically demonstrable that God is, and the demonstration lies both in the realm of nature and in the realm of religion. Without God it is equally impossible to explain nature and religion. "Spiritual institutions are as indubitable evidences of the presence of God as sense institutions are of the presence of the material world or as self-institutions are of the presence of man." And there would be no institutions of any sort unless God had put something intelligible before us.

When men began to apply the methods of modern science to the facts of nature, "the movement was regarded as instigated by the devil. The members of the Royal Society, who began their work, in what they termed experimental philosophy, in 1661, called down upon their heads ridicule and satire and invective such as have no parallel in history." These men were assuming to look for themselves and see whether the so-called truths about nature that had been handed them by the learned were truths at all. They met with precisely the same contumely with which the higher critics of today have been met. They broke with dogmas about science and were looking for the facts of nature out of which to build their science. They found their facts; they upset many a notion; they put the forces of nature to doing the work of the world; they brought millions of blessings to the human race. The authority of science was not destroyed by them; they put the authority of science upon a basis that makes it unquestionable. Is not an electrical engineer good authority on electricity? Is not a physician who has attended scientifically to the facts of his department an authority? But upon what does this authority rest? Not upon an a priori theory, nor upon the votes of men holding theories; it rests upon familiarity with the facts.

(Continued on page 3.)

WESTERN METHODIST

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

METHODIST CALENDAR.

District Conferences.

Clinton District, Elk City, 3:00 p. m. June 18
Camden District, El Dorado, sermon evening
before July 10
Vinita District, Claremore July 1-4
Prescott District, Hope July 3-5
Arkadelphia District, Dalark, 2:30 p. m. July 9
Batesville District, Central Avenue,
Batesville, 9 a. m. July 16
Ada District, Maud June 20-23
Booneville District, Plainview, (night) July 9
Searcy District, McRae July 9-11
Creek-Cherokee Dist., Little Cusseta, 8 a. m. July 17
Choctaw-Chickasaw District, Towali, July 24-28
Will those who have additional dates please notify
us so that they may be inserted?

Rev. J. A. Parker attended the funeral of Rev.
T. H. Ware in this city and made us a brief call
Monday.

Rev. G. W. Daymon and wife, of Boynton, en-
joyed the Muskogee District Conference. He is
one of our oldest and best preserved preachers.

Rev. P. S. Herron, pastor of Snyder and Mon-
trose charge, made us a brief call Monday. He
stated that as the waters of the Mississippi re-
cede prospects brighten.

The Children's Day services recently held in
our church at Okmulgee, Okla., Rev. M. L. But-
ler, pastor, are said to have been the best in
the history of the church.

Rev. R. A. Cowen, a true and faithful local
preacher, was present at the Muskogee District
Conference. You will always find him on the
right side of all moral questions.

Dr. J. H. Dye, of Searcy, and a superannuated
member of the White River Conference, attended
the funeral of Rev. T. H. Ware Sunday and on
Monday made our office a brotherly call.

Rev. W. B. Mitchell, who has occupied a chair
as professor in Clarendon College (Texas) for
some time spent a few days last week visiting in
the city, and made us a brotherly call.

Paul Parrott, of Checotah, had some beautiful
maps and mottoes hanging upon the walls of the
church where the Muskogee District Conference
was held, the work of his own hands. He is quite
a genius.

Mr. R. A. Dowdy, one of our leading laymen
of Batesville District, residing at Batesville,
called at Methodist headquarters Wednesday. We
are always glad to have our laymen as well as
our preachers call.

Children's Day was observed Sunday, June 2,
by our church at Woodward, Okla., Rev. T. S.
Johnson, pastor. Standing room was all taken
and many witnessed the program through the
windows from the outside.

Bishop E. D. Mouzon, at the request of the
presiding elders and others, has changed the date
for the session of the West Oklahoma Confer-
ence from October 16 to November 13. See an-
nouncement on another page of this issue.

The pastor, Rev. W. A. Steel, at El Dorado,
Ark., has had a very successful revival in which
he was assisted by Revs. E. R. Steel and Forney
Hutchinson. There were 36 additions to the
church during the meeting and several since.

Rev. T. O. Owen informs us that the S. W.
clergy permits will serve for the trip to Nash-
ville to the Summer School next week, and that
about \$20.00 will be sufficient for the trip. All
who can should avail themselves of the opportu-
nity.

Rev. W. S. Sasser, of Stillwell and Westville,
and Rev. A. M. Brannon, of Stigler, were close
rivals in Junior Epworth League work. They
each have an excellent Junior League, among the
best reported at the Muskogee District Confer-
ence.

Miss Maude Bleigh, of Chickasha, Okla., for
some years State Treasurer of the Epworth
League, is practically recovered from a very seri-
ous operation. Her many friends all over the
State will rejoice that God has spared her to
them.

Rev. W. W. Nelson, of Hot Springs, was in to
see us last Tuesday and reported that both Mrs.
Nelson and Harry had improved very much in the
last 30 days. Harry has perfect health now, and
there is every promise he will be able to walk
within a year.

Rev. A. C. Graham closed a two weeks' meet-
ing at Henderson Chapel, Little Rock, in which
there were 15 additions to the church on profes-
sion of faith and four by certificate. He was as-
sisted part of the time by Revs. J. B. Evans and
J. L. Leonard.

Rev. E. Forrest, pastor of Bald Knob charge,
made us a pleasant call Wednesday and reported
having recently closed a good two weeks' meeting
in which he was assisted by Revs. R. C. Moore-
head, First Church, Searcy, and J. G. Parker,
district evangelist.

Dr. R. P. Wilson, Marianna, Ark., sends us in
a private note the very welcome news that they
are about to begin on their new church at Mari-
anna, and he tells us that it will be one of the
finest in the White River Conference. We hope
soon to print a cut of it.

Rev. R. M. Templeton, of the Tahlequah Cir-
cuit, reported an Epworth League with 37 mem-
bers. W. A. Rosser is its president. This was
the best county League reported to the Muskogee
District Conference. It also proves that the
Leagues can be run in the country.

Rev. T. S. Johnson is a very popular pastor at
Woodward, Okla. Recently he preached the
Mothers' Day annual sermon in a union service;
also the memorial sermon for the "G. A. R."
annual memorial meeting and delivered the ad-
dress for the eighth grade graduates in the Wood-
ward High School.

We extend sincere sympathy to that good
Methodist connection, the Browns, at Camden,
Ark., on the death of Mr. George M. Brown, who
was hit by an automobile last week at El Paso,
Texas, the accident resulting finally in his death.
He was the son of Dr. J. W. Brown, of precious
memory. He was buried at Camden.

Rev. T. Y. Ramsey and his people, at Bates-
ville, Ark., are preparing to build a splendid
church for that good old congregation. They have,
we understand, about \$30,000 already provided.
Brother Ramsey was the preacher for the Sun-
day night sermon, Y. W. C. A., at the Galloway.
Always a gentleman, he everywhere commands
respect.

Rev. J. Abner Sage, a student in Hendrix Col-
lege, is ready to assist the brethren in revival
meetings during the summer for preaching or
singing. He is one of our most capable young

men and has done splendid work during former
vacations. Address him at present at Conway,
Ark.

Rev. R. C. Cantrell, who is in the junior year
in Hendrix College, will spend his vacation as-
sisting his father at Durant, Okla. In addition to
keeping up the work in Durant Station they will
do some evangelistic work. They worked to-
gether last summer with fine success. Preachers
needing help will be fortunate to secure their ser-
vices. They will assist Rev. J. M. Ball at Oktaha,
Okla., beginning June 10.

If anyone is inclined to doubt the advertising
power of the Western Methodist, let him consider
the following. We advertised for Mr. J. W. Wom-
ack, Centerton, Ark., some apple land, at \$100.00
per acre. His wife writes us that the advertise-
ment brought 53 inquiries from Oklahoma, 51
from Arkansas, 2 from Missouri, and 1 each
from Texas, Mississippi, Montana, New Mexico,
Oregon and Florida. If you wish to sell your
property place with us your advertisement.

Rev. A. W. Wasson, of our Korean Mission,
has returned home for his furlough. It is the
rule of our Board of Missions, as it is the rule of
most boards, to grant a furlough after seven
years' service, and Brother Wasson has served
seven years. By the time our readers see this
paragraph we presume he and his family will be
among their relatives at Fayetteville, Ark., and
other points in that region. Mrs. Wasson was
Miss Mabel Sutton of Fayetteville. They will
be joyously welcomed home.

SPECIAL NOTICE.

As our bank now charges for all out-of-town
checks we request our friends to remit in postal
money orders, express money orders or bank ex-
change on St. Louis, New York or Little Rock
banks.
- ANDERSON, MILLAR & Co.

DEATH OF REV. T. H. WARE.

This much beloved minister died in Camden,
Ark., on the morning of the 7th.

He was born March 3, 1846, in Talladega,
Alabama. He came to Arkansas, with his par-
ents, a few years before the Civil War. At the
age of 15, July 4, 1861, he enlisted in that war
and served throughout. In 1873 he married Alice
Colburn, daughter of Dr. S. G. Colburn, who was
himself a noted Methodist minister of this State
and city. On March 3 last he was 66 years old
and had answered forty-three Conference roll
calls. He has been a presiding elder in the Little
Rock Conference for many years. For twenty-
three years he has been closely connected with
Hendrix College and for two years has been a
member of the General Board of Education. His
first wife died in 1898 and in 1902 he married
Miss Fannie Cook, of Arkadelphia, who survives
him. She is a niece of Ex-Governor A. H. Gar-
land. She has been constantly with Brother
Ware nursing and waiting upon him and was too
much overcome and too unwell to stand the trip
to Little Rock to attend the funeral.

Brother Ware was a noble, courageous and
faithful man. No man among us was more be-
loved. There was in him none of that meanness
which belongs to small natures. He was loving,
cheerful, always full of humor, and he had always
a high sense of honor.

He was buried from the First Methodist
Church of this city last Sunday, Dr. Alonzo Monk
being in charge of the funeral. All of his fel-
low presiding elders of the Little Rock Confer-
ence, except one, were present. Many other
ministers also, notwithstanding it was the Sab-
bath day, were present. Had the funeral been
on a week day there would have been many more,
for his ministerial brethren loved him. Dr.
Stonewall Anderson came from Nashville to be
present.

The Western Methodist desires to express its

sympathy with the bereaved, and its high appreciation of this brother beloved.

IN MEMORY OF REV. T. H. WARE:
A PERSONAL TRIBUTE.

Twenty-five years ago in the vigor of his mature manhood, Rev. T. H. Ware, then Presiding Elder of Pine Bluff District, gave me, a youthful stranger, such a cordial welcome to Arkansas and my new work that our hearts became as the hearts of David and Jonathan. Instinctively I trusted him. His manliness appealed to me. His keen wit and his rich fund of anecdote and reminiscence fascinated, while his invincible logic overwhelmed me. He was not a student in the ordinary sense, but his insight into the practical meaning of the Scriptures was marvelous, his power of analysis discriminating, his grasp of fundamental doctrine firm. In argument he was irresistible, in repartee instantaneous and dangerous to his opponent. I heard him preach only a few sermons, but they were striking, vivid, powerful. He was untrained in the rules of oratory and sermonizing, hence his preaching was picturesque and unique. With a little judicious pruning in his early ministry he would have been counted one of the greatest of Southern Methodist preachers. He knew men. His strong, flashing, fearless eyes, looked through all disguises. A good man had no cause to fear, but a mean man would cower and grovel in his presence. He spent about half of his ministerial life in the Presiding Eldership for which he was peculiarly fitted. Being the soul of honor he could not oppress a brother. With the judgment of a diplomat he appreciated men's weak and strong points. With the heart of a lion and the tenderness of a maiden he could rebuke a brother in fault, and then with his Master's spirit forget the fault. Having served on every district in Little Rock Conference, he knew practically every man and every charge. One of our greatest Bishops remarked to me that Brother Ware was so valuable in the Cabinet that he had to be kept there in spite of all theories and prejudice against perpetual presiding elders. Unaided he could have made all of the appointments with more than usual satisfaction. As his colleague in the eldership I trusted him implicitly. He never took an unfair advantage of me. He absolutely refused to scheme or manipulate for his own promotion. General Conference and other honors came to him unsought. His fine scorn of the Conference politician was withering and scathing. He was not always understood, and his sensitive nature often suffered when with smiling face and brave exterior he trod the path of thorns. As trustee of Hendrix College for twenty-three years and financial agent for one year he was absolutely loyal to its interests. He never missed a meeting unless providentially hindered and he was one of our most welcome visitors. Without college training he appreciated its value and gave freely of his time and money to advance our educational institutions. His worth won recognition in election by the last General Conference to membership in our General Educational Board.

Because of his manliness and interest in public affairs Brother Ware was admired and respected by business men and politicians. His ability as a debater and his absolute fearlessness led men to urge him to run for the governorship and senatorship. By his wit and satire he could have put to flight any politician in Arkansas, yet he steadily refused to be turned from his sacred calling. The keynote of his life was loyalty. His courage, his manliness, his scorn of littleness grew out of his loyalty to his Lord and his love for righteousness. A brave soldier in the Southern Cause, he was a braver soldier of Jesus Christ. In his death last Friday we have lost a prince, a true leader in our Israel. Arkansas

Methodism will miss his sage and sane counsel. I bid farewell to one of my truest friends, but expect to find him when I too finish my pilgrimage.

A. C. MILLAR.

OKLAHOMA WESLEYAN COMMENCEMENT.

The first annual commencement of Oklahoma Wesleyan College, Oklahoma City, Okla., was one of great import. There were large and enthusiastic crowds in attendance all the time. It was important because it marked the end of the first year's work in Wesleyan. The year has been a success in every way. The enrollment for the year reached one hundred and twenty-eight.

On Friday evening, May 31, and Saturday evening, June 1, were the piano recitals. One given by Miss Pauline Amos, and the other by Miss Mildred Linebaugh. They both proved themselves very proficient and artists in their work.

Sunday, June 2, Dr. A. J. Lamar, Nashville, Tenn., preached the commencement sermon. The college feels highly honored in having such an honored man of Methodism on this occasion. The sermon was a great message saturated with a great personality, filled with profound truth all beautifully and aptly illustrated. Dr. Lamar won for himself a warm place in the heart of Wesleyan College—students and faculty.

The exercise on Monday evening was given by the Piano, Vocal, and Elocution Departments, closing with a drill given by twenty young ladies under the direction of Miss Eva Mac Brooks, the expression teacher. After the program was the awarding of medals, prizes, etc. Three gold medals, one beautiful silver loving cup, and scholarship, were given as follows:

Gold medal given by Rev. E. A. Townsend for the highest daily grade in mathematics, was won by Miss Marye Harrison, Stonewall, Okla.

The Annie Mitchell English medal, given by Rev. C. F. Mitchell, was won by Miss Lottie Martin, Thomas, Okla.

The medal for best work in voice, given by Rev. and Mrs. J. E. McConnell, was awarded to Miss Roxie Young, Mangum, Okla.

The loving cup, given for best work in the Piano Department, was won by Miss Pauline Amos, Poteau, Okla.

The scholarship was won by Miss Mildred Linebaugh.

All of these medals and prizes are to be given each year.

Prospects for another year are bright indeed. More than fifty rooms have already been reserved.

W. A. SHELTON, President.

TO COLORADO THIS SUMMER?

You are coming out? Well, this is to extend to you a cordial invitation to attend upon all our services during your sojourn in Colorado Springs. Of course, if you are planning a Western trip you have already included Colorado Springs in your list of "stop-overs," for where will you find scenery to surpass that in the Garden of the Gods, in Cheyenne and Ute Canons, all along the Cripple Creek and Crystal Park and Royal Gorge roads, from the summits of Mounts Manitou and Cheyenne and Old Baldy, and, greatest of all, Pike's Peak, besides many more trips, all in immediate access from Colorado Springs? And of course you want a few hundred drinks from the famous Manitou mineral springs. Well, don't forget that the Southern Methodist Church is here too—on the corner of Cheyenne Avenue and North Weber Street, only a block from the North Park. A welcome awaits you.

R. IRA BARNETT,
Pastor, for all the congregation.

Remember this—that very little is needed to make a happy life.—*Marcus Aurelius.*

RELIGION AND SCIENCE.

(Continued from page 1.)

This method governs all departments of knowledge; it governs all civilized life. "Laymen, doctors, lawyers, school-teachers, college professors, and all other classes of workers in field and mine and shop have been educated to deal in the spheres of their activity according to the principles of the scientific method." Science is ruling life. We would not tolerate for a moment an unscientific blunder, a mere cocksure dogmatist, in any great department of life. We demand a man who knows his facts.

All this has produced a new era for religion, because it has produced a new era for the world and for all men. In the first place, it laid a demand upon religion to make good its claims in the face of certain ascertained truths. "Leaders of scientific thought, like Darwin and Spencer and Huxley and Tyndall and their successors, constitute a class of thinkers entirely different from any who ever before in all history levelled the force of their thought at the validity of religion, and the right of it to direct the fortunes of human life." Moreover, these men of science have created a situation that "makes it impossible for man to possess mental peace without bringing his theological knowledge to terms with other items of knowledge he has picked up and systematized." In brief, religion must be stated in the terms of science, or else religion must quit the world of knowledge and of progress.

Who will object to this? How can any man object if he believes in God? How can any man object when he believes that science is only so much of the mind of God as we have been able to discover and that religion is so much of the mind of God as we have been able to incarnate within ourselves?

Will we then upturn the authority of religion? Nay. We shall establish it. We shall put it upon a basis such as it has never before known. We will give it an authority that is infinitely beyond the authority of any dogma backed by all the popes and cardinals and councils. *It will be the authority of the facts which Almighty God has deposited here with us in the name of religion.* So shall the blessing of religion be enlarged for all men and all ages of men. We need something positive. Facts are more positive things than even dogmas, as positive as the latter sometimes are of themselves. They are a better reliance than dogmas.

The immediate occasion for calling attention to this subject is found in the appearance of a new book, by Dr. J. W. Lee, of our own church and ministry, St. Louis. The book is entitled "The Religion of Science." It is brought out by the Revells, and sells for \$1.50. The foregoing quotations are from this book, and must serve here to indicate the drift of it, thought we could wish we had the space to make much further quotation, for there are many striking passages and many eloquent ones. The best part of the book is the introduction of some fifty pages, which is an unanswerable argument for a scientific statement of the truths of religion. Dr. Lee has done himself great credit and the cause of truth a genuine service in the writing of this book.

We cannot forbear to call attention to another book which no student of this subject can afford to neglect, which we have recently read with very great interest: "Christian Faith and the New Psychology," by Rev. D. A. Murray, D. D., a Presbyterian missionary, Osaka, Japan. This book also is issued by the Revells, and sells for the same price.

That best portion of a good man's life—his little, nameless, unremembered acts of kindness and of love.—*Wordsworth.*

Finishing up the World

THE PUNJAB, OR LAND OF FIVE RIVERS.

BY DR. W. B. PALMORE.

XLVII.

"Who has not heard of the Vale of Cashmere,
With its roses the brightest that earth ever
gave,
Its temples, and grottos, and fountains as clear
As the love-lighted eyes that hang over their
wave."

We did not quite reach the Vale of Cashmere, but saw the mountain tops about it in the distance, and had quite an experience in selecting a Cashmere shawl for an American friend. The vast range in prices of such shawls is absolutely bewildering to a mere man with no experience in such commodities. Think of finding people in a mere shanty or shed weaving Cashmere plush carpets worth \$10.00 a yard! Think of having great piles of shawls thrown down before you, each shawl worth all the way from \$100.00 to \$1,000.00! Then think of your friend in America expecting you to bring one of the very best for less than \$100.00!

From Tuticorin, the extreme southern point of India, we journeyed more than 2,000 miles northward to a point in Southern Thibet, north of Darjeeling. From this point we traveled nearly 2,000 miles westward to the City of Lahore, which is the famous and historic northern gateway into India. It was a flourishing city 328 years before the Christian era, at the time of the invasion of Alexander the Great. Hindoo tradition makes its origin divine, and declares that Loh, the son of Rama, was its founder. As many as four Lahores have risen successfully on the same foundation. It is quite different from the other cities of India, and in some respects more interesting than any of them. Its population is such a conglomerate from the interior or heart of Asia that it can hardly be called an Indian city. Here are Afghans, Persians, Sikhs, Cashmerians, Circassians, and many other varieties of humanity staring you in the face, to whom we are as great a curiosity as they are to us.

The old or native city with its projecting windows, fantastically carved balconies, museum, mosques, curious ruins of old palaces and temples, interspersed here and there with mud-hovels, presents a strange mixture and variety of architecture. This is in striking contrast to modern Lahore, where the English dwell, with its street cars, villas, churches, hotels, colleges, Young Men's Christian Association building, gardens, orchards and drives. Some of the most famous monuments of the old city are the tombs of Baber, the founder of the Mogul dynasty, and Jehangir, whose wife, Nour-Mahal,

"THE LIGHT OF THE HAREM,"

was immortalized by the Irish bard, Thomas Moore. The monument of Runjet Singh, the Lion of Lahore, is under a dome of convex mirrors, supported by eight double marble columns. At each angle are eight additional marble columns, supporting a marble canopy. Under this canopy is a large covered urn, surrounded by 11 smaller ones which contain the ashes of the great Sikh chieftain, his four wives and seven concubines who were burned with him. It was at Lahore that Lalla Rookh was tendered so magnificent a reception on her way to Cashmere. A magnificent caravan accompanies the bride from Delhi through Lahore to the Vale of Cashmere, the Rajahs and Omras who formed this retinue, scattering munificent gifts to the people, while long lines of beautiful girls and boys waved over their heads bouquets of gold and silver flowers.

The British Empire, which now engirdles the globe, has a great many varieties of soldiers and citizens, but none more picturesque and debonair in appearance than the Sikhs of Punjab. They were originally a mixed community of Rajputs, Jats and other races who were formed into a religious brotherhood about the end of the fifteenth century by a famous prophet named Nanuk Guru. A singular mixture of Mohammedanism and Hindooism which has been greatly persecuted by both sects. Their famous golden temple, the most sacred place to them in the world, is at

UMRITSAR,

a walled city of about 200,000, composed principally of Sikhs, Mohammedans and Cashmirs. The temple is in a vast tank of water and is covered with a thin layer of gold. About half a thousand priests are attached to this temple, some of whom are constantly engaged in the various offices of their peculiar worship. The Sikhs are tall and as erect as telegraph poles. They make about the finest policemen in the world, and may be found serving, in this capacity in many of the cities of China and of Malaysia. They are not quite so enduring as soldiers as the Gourkas or Highlanders of India. The latter make about the finest soldiers in the world. Should Russia ever attempt to send a land force into India, the attempt will doubtless be through the old gateway of Lahore, and the Sikhs and Gourkas will shed Russian blood about as freely as the Japanese did at Mukden and Port Arthur! It is to be hoped that such an attempt on the part of Russia will never be made. If it should be made the bloodshed will be awful.

Jeypore, about 600 miles from Lahore, is one of the most unique cities in all India, and is reputed to be the finest native city in the country. The streets are exceptionally wide and clean, lined with long rows of pink and white houses in all styles of strange architecture. The Maharajah has several palaces, six and eight stories high, one of which is called the Wind Palace, and several are pink in color. His stables were to us more interesting than his palaces. In these stables were 300 saddle horses and 200 carriage horses. Each horse has a separate groom and is fed on sugar and grain. Their hair was about as glossy as the finest satin. We have seen the imperial horses of England, Austria and Russia, but they hardly measured up to the horses of this Indian prince, whose general appearance and environment was more suggestive of Solomonic splendor than anything we have ever seen in any part of the world. In his stables are also

ONE HUNDRED ELEPHANTS,

eight for riding and twenty for fighting. Elephants on the streets were about as common as horses on the streets of America. On any of the principal streets you may see half-dozen or more elephants with howdahs on their backs, filled with natives. Besides these are long strings of camels, moving pictures of patience, like the burden-bearing women in every part of the world where the Nazarene is not known. Wherever his gospel is not known woman is either a painted toy of passion or a beast of burden.

The rajah gave us a permit to visit his summer palace at Ambar, and also loaned us one of his majestic elephants, with a Mahout astride of his neck, on which to travel. Every feature of this novel mode of travel was memorable, especially the getting down of the elephant for us to mount, and then his getting up! It was something like a mountain in earthquake, or a ship rolling on a turbulent ocean, which makes some people quite seasick, who are inexperienced in travel. We were much surprised to find how rapidly an elephant can walk. At one point we dismounted and walked, but found that we had to trot or run to keep up.

In this region were not only elephants, but

tigers, leopards and monkeys. A friend once arranged for us a tiger hunt on elephants, but the day before we were to go, a hunter of the party was killed in trying to shoot a tiger from the back of an elephant, which so saddened the community that we gave up our hunt. It is said that when a tiger once gets a taste of human flesh he will be satisfied with no other food. The natives set ingenious traps for them, and often thus capture them alive, receiving a bounty for each one caught. The trap is made by digging a hole in the ground about 15 feet deep, in the path of the tiger, which having once made a way in the jungle will generally take the same path. The trap or hole in the ground is covered with branches and leaves. Having once fallen into such a pit, he is kept there without food until nearly starved and so weakened that he can be secured without difficulty, and placed in a cage. When restored by food and water to his normal strength, his rage and ferocity know no bounds! We saw

SEVEN MAN-EATING TIGERS

which had been secured in this way, one of which had eaten ten men! As we passed in front of their cages, they, with unearthly screams or roars and wide-open jaws would spring against the bars as if they would tear us to pieces in a twinkling! We tried to assume a very calm and self-possessed demeanor, but we confess to having had tremendous solicitude for the strength of the bars. We have never seen or imagined anything more terrifying than the tones of their voices and the expression of their faces, to both and all of which distance lent much enchantment.

Our first visit to India was a short time after the visit of Edward the Seventh, when he was Prince of Wales. The Rajah of Jeypore made him a present of a large amount of money, which Edward was wise enough and diplomatic enough to present to the city for a splendid marble memorial, which not only endeared him to this native prince, but to all his people. On the walls of this building are aphorisms taken from "Indian Wisdom," of which the following are specimens: "He has health who has a mind contented." "To one whose foot is covered with a shoe, the earth appears carpeted with leather." "There is no religion higher than truth." "High-minded men delight in doing good without a thought of their own interest." "Do naught to others which, if done to thee, would cause thee pain: this is the sum of duty." Fine sentiments to come from a heathen source.

We saw much that was interesting in every part of India, and especially in the great northwest and Punjab region, but nothing more interesting or important than the splendid work of the

AMERICAN METHODIST MISSIONARIES.

In Cawnpore we found most excellent teachers doing excellent work. In the city of Lucknow we found a son of Doctor Pickett, of Kentucky, doing a great work as pastor of the large English-speaking church, which is certainly quite remarkable for one so young. The small school begun here so long ago by Doctor Badley and his noble wife is now a great college with tremendous possibilities for the future. The Isabella Thoburn School here for women is a great monument to a great woman, a sister of Bishop Thoburn, very much like Miss Laura Haygood, a sister of Bishop Haygood. This school in the quality of students reached is probably doing the finest work of any girls' college in India. The president of this college now is a daughter of Bishop Robinson. Another one of his daughters is a teacher, with his other children preparing for missionary work. This is a wholesome trend for the children of bishops.

Rev. O. M. Buck, a splendidly educated young man, whose father was a missionary, is doing a

splendid work in the Bareilly Theological School. In opening the chapel services he very adroitly drew out of us an extemporized lecture, which he interpreted. The great surprise to us was that the students listened to such a lecture with such intense appreciation. In the afternoon, as we were driving across the campus, these students were standing in a body under a great banyan tree to express their thanks for the address of the morning. This was done with such manifest sincerity that we sat in the carriage and delivered them another lecture, with the great banyan tree as an overarching auditorium. This great school has three departments, one where the theologues themselves are trained, another in which their wives are trained for their life work, and a third for the training of their children. There is a hospital and orphanage here in which two young women are doing great work as surgeons.

SAN FRANCISCO LETTER.

By W. P. ANDREWS.

San Francisco is beginning to prepare for the 1915 Exposition in earnest. Recently the sum of \$8,800,000 was voted for grounds and buildings for a civic center, where is to be located the new city hall, public library, a great assembly hall or theater, and various other buildings. Scarcely had the vote been counted before condemnation suits were ordered, thus anticipating the speculators. This \$8,800,000 is only a part of the money that is to be expended upon these blocks in the heart of the city, making them one of, if not the most magnificent of the civic centers of the great cities of the world. Several hills are to be tunneled, shortening distances, etc. All this is in addition to the work of beautifying the exposition grounds proper.

Neither is the new administration disappointing us from a moral viewpoint. The number of saloons is to be reduced. Barbary coast is under surveillance, and so on. Mayor Ralph intends to have things as near right as possible, but one who has read the testimony of Rev. Dr. Charles F. Aked, pastor of the First Congregational Church of this city, noted as the successor of Mr. Spurgeon in Londond, and later pastor of the wealthy Eighth Avenue Baptist Church in New York City, would hardly regard a moral cleansing as necessary. This great man emphatically denies the charge that San Francisco is a wicked city. He declares, on the contrary, that it is a moral city, being superior in this regard to London, New York and other great cities. He ought to know, and we are feeling real good over the revelation that we are not so bad as we thought ourselves. Maybe we will be able to exhibit to the world a model city, when it visits us four years hence.

Progress is also being made in the interior of the State. Under the new local option law quite a number of municipalities and supervisors' districts have within the past few weeks voted on the question of license or no-license, resulting in the addition of eight new incorporated towns and several supervisors' districts to the State's "dry" territory, without the loss of any territory that had hitherto been voted "dry." In the "dry" city of Visalia, county seat of Tulare County, the liquor interests invoked a vote on the question of permitting the sale of liquors under unusual restrictions, and the vote against license was considerably larger than before. In the "dry" city of Berkeley, with about 45,000 population, the liquor interests sought to have the city charter amended so as to permit the sale of liquors in sealed packages of not less than one-sixth of a gallon. The proposition was defeated by a vote of more than 3 to 1. Sam Small regards the outlook for the temperance cause most hopeful in this State.

No doubt all would be interested in knowing what effect the votes of the women are having. Woman suffrage is not "panning out" as well as W. C. T. U. and other speakers and writers have

led us to hope. Human nature is the same, whether male or female, and women, as well as men, vote for what they believe to be for their own interest. One town went "wet" two years ago by a majority of 37, only men voting. A few days ago the "wets" won by a majority of 176, women and men voting. By a majority vote the city of Pasadena granted concessions to hotels and restaurants in the sale of alcoholic beverages that had been withheld when only men had the franchise. However, as a rule, where a large proportion of the women have registered the temperance cause has been somewhat the gainer, and in one or two instances the manifest gain has been considerable.

The claim that the "good women will not vote" has been disproven. A certain good woman, very intimately known by the writer, was very much opposed to woman suffrage, and voted that she would never vote. She has recently voted three times within less than three weeks, and I really believe she likes it. This is a fair sample. It is true that many failed to register before the law requiring the giving of the exact age in registering was repealed out of consideration for the fair sex, or rather before the repeal amendment went into effect, about two months ago, but since then they have been registering in increasing numbers, and it is evidently a matter of only a short time before the proportionate number of women registering and voting will be quite as great as of men. The ladies are informing themselves, too, and if the men do not look out will make more intelligent voters than they. In registering they have not hesitated to give their politics, and so the female vote figured largely in the late primary election. It will require time to tell whether or not equal suffrage will prove for the best, all things considered. I promise to observe closely, and give my judgment after it has had a fair trial.

While the East has suffered from extreme cold and devastating floods during the past winter and spring California has been enjoying the most delightful weather conceivable the enjoyment being somewhat interfered with for a time by the fear of short crops, in consequence of the unusually light rainfall, but "the latter rain" has saved the day, and a fair yield of various crops is assured. 619 Pacific Building, San Francisco, June 1.

GALLOWAY COLLEGE.

Since reading the stirring appeals of President J. M. Williams for this great institution for our girls, I have been trying to pull in the ends of my thoughts and tie them together for an appeal to our people in the interest of Arkansas Methodism's needy daughter. But just what to say, and how to say it, has been the question. It seems to me that Methodism should not wait to be asked to do this thing, but do it at once. Woman's call usually rallies men, and they go ardently and frantically to their help. This is as near a Titanic cry as ever filled the air on shore, and who will launch the lifeboat? I don't know how to talk about anything, only to talk right at it. What is the commercial rating of Methodism today in Arkansas—personal and realty? Whatever it is, our church and church enterprises should be just as strong as are our individual and organized membership. If I am not mistaken Romanism counts her dollars, then says, "Here is our strength for anything we want to do." Why not our church stand for the same? I am wading in deep water, that I know, but as I wade, and you, too, reader, feel for the bottom of this great problem that we have the relief needed no one can dispute, but how to get at it and get it is the question for some one to answer who is wiser than I. But I have this suggestion: District the State, get an inventory of our wealth by churches or pastoral charges, and then lay this thing of woman's education on the hearts of our people and hammer it in, until each pastoral charge, and

each member in that charge will be willing to put a per cent assessment on his worth and his heart, and pay it like he does his taxes to the State.

"Whew!" says one. "Easier said than done." Certainly. This is no easy man's job; but it can be done, but not in a day, nor perhaps a year; but if in a year it will be what has not been done in the last 25 years. Or let each preacher get a man who will give \$100 and do it today, and \$30,000 will come in at once. I have stood since 1904, when I wrote my "dead mule article," to put up my name for \$100, and I stand there now, even in the overflowed district.

It is nothing short of a blighting shame to Methodism in Arkansas that our fair, sweet, beautiful girls have to reach out their dimpled fingers for help, and plead for it, and we let those hands go unfilled. It is the Titanic cry, "Women first." Will it be heeded? If not, then—well, then, let the ages tell of our disaster because of the "ice-berg" of Methodist indifference.

JAMES F. JERNIGAN.

P. S.—I take the liberty to append the names of our prominent towns and cities that contain the wealth and ability to get behind this call and answer it in 24 hours. Beginning with the eastern border of our conference, I begin with Blytheville, Luxora, Osceola, Wilson, Marion, Crawfordville, Earle, Wynne, Forrest City, Marianna, LaGrange, Helena, Clarendon, Brinkley, Cotton Plant, Augusta, Bald Knob, Judsonia, Searcy, Beebe, Cabot, Argenta, Newport Newark, Batesville, Mountain View, Calico Rock, Melbourne, Evening Shade, Salem, Mammoth Spring, Imboden, Black Rock, Pocahontas, Corning, Walnut Ridge, Hoxie, Piggott, Rector, Marmaduke, Paragould, Nettleton, Jonesboro, Harrisburg, Cherry Valley, Vanndale, and Marked Tree. "Girls first" is the cry for and from Galloway. Who will respond to the distress signals? J. F. J.

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JUNE 23.

HOW PERSECUTION HAS EXTENDED THE KINGDOM OF GOD.

Dan. 6:25-27; Acts 11:19-26.

SUGGESTED PROGRAM.

Silence.
 Leader's Invocation.
 Announcement of subject, scripture reading; announcements.
 Service of appropriate songs:
 Hymn No. 631.
 Hymn No. 633.
 Hymn No. 654.
 Prayer.
 Solo.
 Talks:
 "Persecutions of Christians under Nero; Review of Quo Vadis."
 "Persecution of Protestants under Old Regime."
 "Examples: Paul, Stephen, Luther, Chinese Christians."
 Mixed Quartette, Hymn No. 53.
 Testimony and Prayer Service.
 (Let us pray and work for a revival of good old fashioned testimony and prayer meetings in our devotional services.)

THE TOPIC.

In this age when the price we pay for a thing largely influences our appreciation of it, we are too apt to become so absorbed with purely material value that we overlook the higher things of life. Commercialism is not to be discounted as something opposed to spiritual things, but we should remember that there are other values than dollars and cents.

The precious life blood of the Christian martyrs was the dear price paid for our religion as we have it today. Had Saint Paul, Martin Luther, John Wycliff, Polycarp and the innumerable others of the Christian persecution lived on in meek submission to the customs that were popular, we would not today have the Christian civilization which we enjoy.

Again, in this commercial age we appreciate the value of advertising. "It pays to advertise" is the common phrase. And advertising specialists will tell you that the best way to advertise a thing is to oppose it. The very opposition lends new energy to the thing opposed, be it a commercial commodity, a political party, or a religious cause. The persecution Christianity received in her early days called forth that examination which resulted in its adoption, first by Constantine, and after the Dark Ages by other world-powers.

When Protestants first entered Brazil they found great difficulty in disposing of their Bibles. As soon as the Catholics learned that open Bibles were being scattered among the people, they ordered the officers of Rio Janeiro to gather all the Bibles they could find and burn them in the public plaza. This they did, only to find that after that the demand for the open Book constantly increased, owing to the desire of the people to know more about this Book which the Catholic authorities had tried to exterminate.

So the call today, fellow Leaguers, is for us to stand always for the principles which we know to be true, following closely him of whom Isaiah said, "As a sheep before his shearers is dumb, so he uttered not a word."

PRACTICAL POINTS.

Daniel's persecution spread the knowledge of God. But had Daniel been untrue to his God his persecution would have amounted to nothing. It was Daniel's loyalty to his God that caused Darius to trust him, thereby freeing himself from his enemies, and causing his God to be honored. We can gladly stand suffering if by so doing we know that not only we honor God, but influence others so that they honor him.

2. Persecution has caused the knowledge of

God to spread because it shows the bigness of his work. It must be something big and worth while that will cause strong men to suffer and give their lives. Great things appeal to us. Thus Christianity has been magnified by persecution, making it more alluring to men of the past and present. An humble servant of God holds a high position.

3. The wind decided that the maple tree, now loaded with seeds, was hindering his course. He came blustering through the branches of the tree scattering the seeds in all directions, thinking he was preventing a dense maple grove instead of planting one. Just so has persecution extended the knowledge of God. The true followers of God are so strengthened by divine reinforcement that persecution spurs them on and makes them stronger than before.

4. When we think of persecution we naturally think of Jesus. He was the King of persecution. Through servants that have tried to follow in his steps, the knowledge of God is extended to the uttermost parts of the earth.

IF I WERE THE LEADER.

1. If I were leading in this lesson I would have some one give a short description of the persecution of the Christians under Nero; of how Nero having been accused of kindling the fire which in A. D. 64 destroyed a large part of Rome, sought to divert attention from himself by ordering a persecution of the Christians whom he accused of having caused the conflagration; of how among the games in the Coliseum at Rome, one of the greatest amusements even as late as A. D. 404, was the condemning of Christians to be torn to pieces by lions before a savage-eyed multitude, how that to see a Christian die with upward gaze and hymn of joy on his tongue was the most strange and unaccountable sight the Coliseum could offer; how that this had its effect upon the people, and in later years, when Christianity was professed by the emperor himself the persecution came to an end and no more martyrs fed the beasts in the Coliseum. The effect on the people, though, was greater than this.

2. I would have various ones give something of the lives of Paul, Stephen, Luther, Chinese Christians and Christ and of the effects of their death upon the world. Each one who has any of these topics could find all he needs in any good encyclopedia. For the information on the Chinese Christians the Boxer uprising will give that.

3. As a closing of the lesson I would make a practical application to our own lives and of the effect on others of our work among them; how that we have such vast opportunities for teaching and helping those around us and in this day of unlimited powers we should not hesitate to do all in our power for the spread of Christianity and to help some one to a higher and broader plane of living, whether it be in this country or in some foreign countries where they have not had the advantages of a modern civilization as we have.

THE LEAGUE AT WARREN.

Under the direction of Mr. D. B. Bulkley we have had a membership campaign and have more than doubled our roll. We never had brighter prospects for a fine League. We are going to take some shares in the "Cuba Special", but can't say just how many now.

The devotional meetings are well attended. We had a lawn social lately, and in spite of the weather conditions, which were very unfavorable, we had a large attendance, and our pastor

described it as the best League social he ever attended.

We have no organized Junior League now, as the children are organized into a Brigade.

With best wishes for a fine meeting at Malvern,
 WILLIE SEAY.

WHAT THE MALVERN CONFERENCE WILL DO FOR YOUR LEAGUE.

To begin with, the great gathering of the Little Rock Conference will be of but little service to your League unless you send a delegation down to Malvern. The best-arranged program in the world—and we feel that this year's program will excell any previous one—would be wasted unless the Leagues are well represented. So see to it that your chapter is not behind in having a representation at Malvern, June 27-30.

With the delegates there let's see some of the things that they will get which will help the League at home.

About the first thing we would mention would be the great inspirational uplift the delegates will receive through their contact with the conference body. As the vital current flows from the electric power house, surcharging the polarized magnet, so will your delegates receive of the inspiration and enthusiasm if they go to the conference with a desire to get all the good they can from the meeting.

Then we must mention the educational value of the gathering. Such workers as Miss Mabel Head, Mr. Gus Thomasson, Rev. Forney Hutchinson—to say nothing of Bishop Mouzon—cannot be heard without a broader vision of things pertinent to Epworth League affairs.

The missionary spirit will be in power as never before. Certainly our conference has wrought well during the past year. In undertaking the now-called Cedar Glades Mission, the Epworth Leaguers of Little Rock have taken an initiative worthy of highest commendation, and a review of this work with plans for next year will be a treat worth coming for.

We mention now the social feature of the conference. We have not placed this last because we regard it the less worthy, but in order to give it particular emphasis. If you want to meet some of the finest young people in the world, be at Malvern, June 27-30. The benefit this social feature will be to your local chapter lies in the good report your delegates will bring back. The social element will be to the conference what ice-cream is to a good dinner.

So see to it that your delegates are at Malvern.

PROGRAM OF SEVENTH ANNUAL SESSION OF EPWORTH LEAGUES OF LITTLE ROCK CONFERENCE AT MALVERN, ARK., JUNE 27-30.

THURSDAY, JUNE 27.

Afternoon.

2:30. Devotional—"Christian Stewardship," Rev. James Thomas.

Roll Call of League and Introduction of Delegates.

President's Address.

Reports of District Secretaries.

Evening.

8:00. Lecture—Rev. P. C. Fletcher.

FRIDAY, JUNE 28.

Morning.

"McKelvey and Epworth Mission" Session.

9:00. Devotional—"Christian Stewardship," Rev. James Thomas.

"Cedar Glades Epworth Mission as I Found It, and What Has Been Accomplished," Rev. J. H. McKelvey.

"What the Epworth Mission Means to the Arkadelphia District," Rev. T. D. Scott.

"Epworth Mission, as Viewed by the Conference

Board of Missions," Rev. Forney Hutchinson.
Address—Miss Mabel Head.

Afternoon.

2:30. Devotional—"Christian Stewardship," Rev. James Thomas.

"The Charity and Help Department," Miss Clara Lloyd.

"Practical Work for the Second Department, in the Cities," Miss Lillie Matthews.

"Practical Work for the Second Department in the Smaller Towns," Miss Willena Henry.

"Our Night School at Malvern," Mr. S. H. Gossett.
Question Box on League Problems.

Evening.

8:00. Address—Miss Mabel Head.

SATURDAY, JUNE 29.

Morning.

9:00. Devotional—"Christian Stewardship," Rev. James Thomas.

Business Session.

Afternoon.

2:30. Outing.

SUNDAY, JUNE 30.

Morning.

11:00. Sermon—Bishop E. D. Mouzon.

Afternoon.

3:00. Consecrative Service—Address by Rev. W. F. Evans.

Evening.

8:00. Sermon—Bishop E. D. Mouzon.
"So teach us to number our days, that we may apply our hearts unto wisdom."

OFFICERS.

President—T. B. Warwick, Little Rock.
First Vice President—Roy Johns, Arkadelphia.

Second Vice President—Clara Loyd, Hot Springs.
Third Vice President—Bonnie Lynn Braswell

(deceased), Little Rock.

Fourth Vice President—Bessie Bunn, Fordyce.
Secretary and Treasurer—Maud W. Overton, Little Rock.

Junior Superintendent—Dora Davis, Mabelvale.
Era Agent—Thornburgh Workman, Malvern.

Conference Host—Rev. J. M. Workman.

DUES.

Each Epworth League in the Little Rock Conference is annually assessed \$2.00 for every 25 members, or fraction thereof, for the purpose of defraying the expenses of the annual conference. If your League has not yet paid this assessment, send the money at once to Maud W. Overton, treasurer, 1311 Welch Street, Little Rock, Ark.

DO IT NOW!

What? Elect delegates to the League Conference, and phone, wire, or write to Rev. J. M. Workman, Malvern, Ark., at once, giving their names. We must have this information without delay in order to properly care for those who come. Bishop Mouzon will be with us, and the other good thing is an outing on the beautiful Ouachita, the last day of the Conference..

A HISTORY OF CHRISTIANITY FOR COMMON PEOPLE.

By J. H. RIGGIN.

THE FIFTH CENTURY—428-528.

A. D. 429. Burgunday received the gospel. They sent for a missionary and eagerly heard the gospel. A daughter of the prince afterward married the king of the Franks, and was instrumental in bringing a teacher of divine truth into her adopted land, from which sprang the Christian church in France.

A. D. 430—Death of Augustine, the great doctor, the theologian of Europe.

A. D. 431—Third General Council held at Ephesus. This council condemned Nestorianism and Pelagianism. When Nestorius was made bishop of Constantinople, in an address to the emperor, in the presence of the multitude, he uttered these famous words: "Give me, my prince, the earth purged of heretics and I will give you heaven as a recompense. Assist me in destroying heretics

and I will assist you in vanquishing the Persians." Now, five years after, he finds himself condemned as a heretic by the highest council in the church, ejected from his episcopal see, and by the emperor sent into exile, because he was unwilling to say that the Virgin Mary was the Mother of God.

A. D. 440—Ireland evangelized by Patricius—St. Patrick. This was a monumental work. He must have been a man of wonderful eloquence, zeal, personal magnetism, extraordinary wisdom and faith in God. We judge him mainly from the work he wrought. He preached the gospel throughout the island, obtained the hearing and the confidence of the princes and the people, enlisted a number of assistants in the work, and established schools, which became the nursery of preachers, teachers and missionaries who reinforced Augustine in the next century, a prime factor in the evangelization of Northern England and Scotland.

A. D. 449—The Bible translator into the Armenian tongue.

A. D. 450—The perpetual virginity of the Blessed Mary extensively taught.

A. D. 451—The fourth General Council held at Chalcedon. It condemned Monophysitism and Eutychianism, and declared the doctrine of the church to be that Jesus Christ is perfect God and perfect Man. Thus after discussion and controversy, sometimes of disgraceful bitterness, protracted through 200 years, the question concerning the Godhead as taught by the church was closed.

A. D. 453—Death of Theodoret, bishop of Cyrus, and eminent church historian.

A. D. 453—Death of Lea the Great, bishop of Rome. Truly a great and good man.

A. D. 475—By this time the Goths, Vandals, Saxons, Franks, Alans, Huns, Lombards and other tribes, had completed the conquest of the Western Roman Empire.

A. D. 476—The Franks received the gospel. Clovis, the king, had married Clotilde, a Christian princess of Burgundy, and was thus brought in touch with Christian missionaries. He embraced the Christian faith, he and his warriors abandoned the ancestral idols and were baptized in the name of Christ. The ultimate result was that France became a Christian nation.

A. D. 527—The custom of reckoning dates from the birth of Christ introduced by Dionysius Exiguus. For lack of a standard before this time there was much confusion, and the dates of all historic events are at best only approximate. On that account the scholars of that age could only approximate the time of Christ's nativity, and it is agreed now that Anno Domini was fixed four, five, or six years late. However, the suggestion of Dionysius came gradually into use and now has universal acceptance among all nations. Dionysius also divided the Bible into chapters for convenience of reference. Pity but it had been more wisely done. These two things the world waited for Dionysius to do. He was unequal to the task, but he did what he could. All mankind have reaped the benefit.

A. D. 493—Theoderic, king of the Ostrogoths, recognized as king of Italy.

A. D. 527—Justinian emperor Eastern Roman Empire.

A. D. 527—Benedictine Order founded. The founding of this order was the most propitious event of the age. Monasticism has prevailed widely for a long time. Benedict established a monastery in Italy, and brought all who resorted to him under strict rule. Two rules were chief, to wit, obedience and labor. A community of men dwelt together, had farm, orchard, garden, vineyard, workshops, library. These with silence, humility, labor and study insured prosperity. The prevalence of war and brigandage everywhere caused many thousands of men to seek a retreat from the stormy and perilous world. So monas-

teries of the Benedictine order were established and flourished all over Europe, and in them religion, knowledge and morals were conserved during the Dark Ages, into the twilight of which all society was fast drifting. These religious communities, respected and patronized by church and state alike, and indeed by brigand and roving bands, under God's blessing conserved everything that was worth while, and made possible the Renaissance and the Reformation a thousand years later.

The General Councils had given, or rather confirmed, an old custom in giving to the bishops of Antioch, Alexandria, Rome, Jerusalem and Constantinople oversight of all the churches and bishops in the provinces in which each was situated. These bishops were styled Patriarchs or Metropolitan. It had happened that Arian emperors had sometimes violently displaced these bishops, installing Arians in their room. This had happened to every one of these patriarchates except Rome. This led orthodox Christians all over the world to look to Rome with a special regard for the see which had never been occupied by a heretic. This was preparing the way for the papacy centuries afterward.

Now the overthrow of the empire had come. Countless hosts of warriors swooped down from the North, bringing in their train wives and children, flocks and herds, leaving behind nothing but their gods. They came to stay. They wasted and destroyed the products of civilization throughout the land, but generally they spared the church with a superstitious reverence. They ruthlessly destroyed heathen temples, but spared the Christian houses of worship. They showed no respect to heathen priests, but revered bishops and Christian teachers and manifested readiness to submit to the doctrine and discipline of the church. The Goths and Lombards occupied Italy. There followed constant war. Tribe made war on tribe. Military leaders led their followers whither they would or could. The empire was gone. Anarchy reigned supreme. Disorders in church were inevitable; there was constant change in the civil authority. There was no stability in anything but the church. More and more the clergy were looked to for the settlement of quarrels, and the protection of the oppressed. There was little authority other than the church—or lawless force. So by common consent the bishop of Rome was appealed to and exercised far more authority than any king or warrior west of Constantinople. The word "pope" means father. It had been customary for ages to call any bishop father or pope. The bishop of Rome was, of course, the pope of Rome. And the ecclesiastical jurisdiction of the Roman bishop covered Italy, Gaul, and extended west and north without limit. So Leo the Great was in fact the supreme ruler over all this realm. It was so whether he would or no, and it was well for all that Leo was a wise and good man. Ordinarily the Roman pontiffs were good men; but Leo was specially illustrious, justly held in high respect in all Europe. He was in fact the greatest man of his age. He claimed no civil authority.

Disastrous to schools and libraries had been the crash and overturn of all things by the invasion of the Barbarians. They almost utterly perished. From this date illiteracy increased until it ultimated in the intellectual gloom of the Dark Ages. Even in this century there was noticeable decline. No great author appeared for many centuries.

CHANGE OF DATE.

You will please announce that I have changed the date of the West Oklahoma Conference from October 16 to November 13. I have done this at the request of the presiding elders and many others. Yours,
Edwin D. Mouzon.

June 8.

OBITUARIES.

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

REV. JOEL W. DICKINSON.

Rev. Joel W. Dickinson, son of Wm. and Nancy J. Dickinson, was born in Calhoun county, Ala., December 30, 1864. Died at Horatio, Ark., May 8, 1912.

When he was twelve years of age his father died and the same year he professed religion and joined the M. E. Church, South, at Martin's Chapel, Shelby county, Ala. The following year the family moved to Arkansas, where he, a bright, obedient boy, assisted in making a living, and in summer attended school. At about twenty years of age he felt and heeded the divine call to the ministry.

He was licensed to preach by the Omar Conference of the Saline circuit October 11, 1890, under Rev. T. H. Ware, P. E. He was ordained deacon at Pine Bluff by Bishop E. R. Hendrix. In 1891 he attended Little Rock Conference at Arkadelphia intending to join the Conference, but was taken with a severe attack of pneumonia and came near dying.

At different intervals in life he suffered several other attacks, each one leaving him less able to combat with another, so he served his Master and church in the capacity of local deacon all the remainder of his life.

His zeal and ambition knew no bounds and as death approached his constant longing was "Oh, that I could have done more for my Savior."

On July 28, 1898, he was married to Miss Lucy Weems. To this union was born three sweet baby girls, two of whom are still living.

At the time of his death he was engaged in the mercantile business in Horatio but he never allowed his business to interfere with his religious duties.

His request was that his pastor and a former pastor, Rev. A. D. Jenkins, conduct his funeral service after which the W. O. W. was to bury him. The banks and other business houses all closed at the hour of the funeral and a large concourse of friends attended services, thus proving with what sincere reverence and respect he was regarded. Brother Dickinson was a man of high ideals and never compromised with any question of a doubtful nature, but was firm and true.

He leaves, beside his little family, an aged mother, two brothers, Dr. G. L. Dickinson of Horatio and Dr. Dickinson of Emmett and one sister in Texas. He will be greatly missed, but outside of his family none will miss him more than his pastor,

W. W. Mills.

JENKINS.—Samuel D. Jenkins was born in Timmons ville, S. C., June 11, 1843 and passed to his heavenly rest from his home in Quitman, Ark., March 22, 1912.

While quite young he moved to Tennessee and from his love of country joined the army and passed through the long and bloody struggle of the civil war, without a scar. He was married to Miss Mary E. Bates, October 6, 1864 and to Miss Frank Lay October 26, 1909. His last wife and five daughters by his former wife, Mrs. G. W. Williams, Mrs. J. C. Clark, Mrs. W. T. Hammock, Mrs. Beulah Kane, and Mrs. Ida Webb survive him. He was happily converted in young manhood and joined the Methodist church and remained a most consecrated, faithful and active member of the same until his death.

It was my privilege to be intimately acquainted with Brother Jenkins for

more than eleven years, and his pastor four years. I spent three happy years in his home and came to know him and love him almost as a father. No truer husband and father ever lived. He was greatly devoted to his family and his home was an ideal one. It was his pleasure to spend and be spent for the happiness of his family. The splendid Christian character of his daughters who have taken their place in the church and in the world attest his noble character. He was certainly a man of very strong convictions. Although timid and unassuming, yet he was a very positive Christian character. He loved his church with a passionate love which increased to the end. As Sunday school superintendent, steward and trustee in the church he was very efficient and absolutely dependable. I don't remember his having missed preaching, Sunday school or prayer meeting the whole time I knew him. His sunny Christian spirit drew around him a host of friends. Indeed he had no enemies. He was the children's favorite, the poor man's friend and loved by all. His influence in the community was like a caravan bearing sweet spices; the very atmosphere where he moved was fragrant with perfumes and now that he has gone to his reward his name and memory is like ointment poured forth.

His dealings with his fellow men were absolutely unimpeachable. His word was as good as his bond and every dollar he possessed represented value received. He demonstrated in his life what the world needs to know and practice that a comfortable home and plenty for the future can be built up upon the rules of strictest integrity. He gave many tokens of his readiness for his passing. He said to his pastor, "I keep ready." The day before his death he wrote a very tender letter to his brother, Capt. J. M. Jenkins, and also to one of his daughters expressing complete resignation to the Lord's will.

To the loved ones and friends remaining, I would say be faithful and carry out his counsels and admonitions. Look beyond the grave and the great reunion will come some sweet day and may the Lord bless us and keep us against that day.

W. U. Witt.

KINKEAD.—James Clay Kinkead was born December 23, 1843, in Farmington, St. Francis county, Mo. He was a son of James Kinkead and Susanah Hughes. His father was a Cumberland Presbyterian preacher and a Master Mason. James Kinkead was born in Virginia and later moved to Missouri. His mother was a native of Tennessee. He was twice married. First to Miss Elizabeth E. Lentz in Dix, Ill., in 1868. Two sons were born to them, one dying in infancy and the other, John Clay, died at Natural Steps, Ark., October 11, 1899, at the age of twenty-nine years, leaving a widow and two daughters. His wife, Elizabeth E., died at Clear Lake, Ark., July, 1871. He was married to his second wife, Miss Susan Elizabeth Hockersmith, May 7, 1879. To this union was born three boys and three girls, two sons dying in infancy, the others, Miles Decatur, Jessie Elizabeth, Sophonia Francis and Mary Susan still live with their mother, and are all members of the Methodist church at Benton. Brother Kinkead lived and died a Cumberland Presbyterian. By trade a carpenter. He had two brothers, John Morgan and Alexander Ewing, and five sisters, Eliza Jane, Susan Saphronia, Elizabeth Alice, Martha Francis, and Micha Catharine. Three are living, Ewing at Natural Steps, Ark., Saphronia Maxey at Champagne, Ill., and Martha Frances Maxwell at Sirly, Mo. He was an Oddfellow for forty years, being a charter member of

Saline Lodge No. 9, at Benton, Ark., also a member of the present Lodge No. 174. He passed through all the offices and was active until his death. He was a loyal citizen of Arkansas for forty years. He died April 6, 1912. The funeral was from the Methodist church in Benton, conducted by the writer, assisted by Rev. John F. Taylor of the Little Rock Conference, he being a very warm personal friend of the deceased. An unusually large attendance at the funeral. He was buried by the Odd Fellows on Easter Sunday.

S. C. Dean.

STEWART.—Mrs. Ruby Stewart was born July 6, 1885, in Randolph county, Ark. Came to White county, Ark., while but an infant on March 22, 1912. After a brief illness she passed over the river of death to receive her reward. Sister Stewart was the daughter of Mr. and Mrs. J. R. Steiner. On July 18, 1903 she was married to Mr. M. M. Stewart. To this union was born three children, two girls and one boy. Sister Stewart has been a member of the M. E. Church, South for fifteen years. She was devoted to Methodism and a consistent Christian. She was fully prepared to go when the angel came for her. Just before passing out she told her husband to meet her in heaven and to rear the children up for the Lord. She told her brother and sisters to meet her in heaven, and told all that were in the home that she was going to heaven. The funeral was conducted by the writer to a large congregation at the home. Dear husband and friends weep not as those who have no hope. Look ever to Jesus, for he has said I will never leave thee alone. Dear little children, remember your mother as just over the river. She will be waiting for you. Let us all keep Jesus with us; he will guide us all through and lead us home at last.

J. M. Hughes.

HALLEY.—Samuel Fletcher Halley passed to his final reward January 23, 1912 at the home of his sister, Mrs. Mary Francis McGehee, McGehee, Ark. He was born August 8, 1844, in Pike county, Ala. He leaves four children, two sisters, two brothers and a host of friends and relatives to mourn his departure. He lived to a good, ripe old age, enjoying the respect and love of those who knew him. He suffered much the past few months of life but he bore his sufferings with patience and Christian fortitude as becomes a child of God. He had been a member of the Methodist church for many years and was faithful and consistent to the end. The writer visited him during his last illness and found him kind, patient and trusting in God. He knew death was near but there was nothing to fear. Death had no terrors for this faithful soldier. He loved the fellowship of God's people and longed for the fellowship of the saints above. He talked about his departure with perfect calm perfect calmness and even made some arrangements concerning his funeral and selected some of his choice hymns to be used on that occasion. We buried Brother Halley at Halley, Ark. May God bless all who mourn.

J. B. Sims, Pastor.
McGehee and Arkansas City.

THOMPSON.—Mrs. Sarah E., was born Feb. 13, 1844, age 68 years, 2 months and 10 days. She has been a member of the M. E. Church, South, 53 years. She passed away peacefully April 23, 1912, at the home of her son, Mack Thompson, near Bingen, Ark. Her membership was never anywhere except at Bingen. She was true to her church and to her preacher. She was the oldest member of Bingen church, that is, she had been a member longer than any one at time of her death. A

large congregation attended her funeral, Wednesday afternoon at 2 p. m., April 24. Services conducted by her pastor. Sister Thompson lost her husband nearly twenty years ago, and has raised a large family of children, six of whom survive her. She had many true friends who know where to find her, for she left the testimony that she was ready to die. "Blessed are the dead which die in the Lord: that they may rest from their labors." Rev. 14:13. The storms of life are all over. She is at rest from the trials and the conflicts of this troublesome world, and has gone where "the wicked cease from troubling; and the weary be at rest." Job 3:17.

Look up, children and grandchildren, through your tears with shining faces, and strong faith, in the resurrection. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel 12:3. She was one of the wise who shall shine as the stars forever and ever.

J. H. Callaway.

GILLILAND.—Mrs. M. F. Gilliland, wife of J. K. P. Gilliland and subject of this notice, was born in White county, Tennessee, September 26, 1847. She was the daughter of James and Leah Officer. She professed religion in 1867 and joined the Methodist Episcopal Church, South, and remained an honored and useful member until her death. She was married to J. K. P. Gilliland, then of Overton county, Tenn., March 1, 1870. They settled in Clay county, Tenn., soon after their marriage and she was a charter member of the Lillydale Methodist church where her work as a Christian was crowned with great success.

Hers was a simple, sincere and beautiful life. She has been a sister and mother in the church for forty-five years. The Methodist preachers of the Tennessee Conference, many of them, will recall her abiding interest in their work and remember her kindness and Christian hospitality. She was furthermore a friend to all. No one, irrespective of color or caste, was ever turned away from her door in want.

She died in great peace at her home in Mangum, Oklahoma, April 2, 1912 at 5:30 p. m., and was buried from the Methodist church at 2:30 p. m., April 3rd. During her last illness she had the constant attendance and attention of her husband and four children, all of whom survive her, and a large host of friends. She met death without a doubt or fear. She knew her days were few and so prepared for the end. She had the clothes made in which she wished to be buried and selected her pall-bearers, selected the minister she wished to hold the services and the hymns to be used. No soldier ever went forth to battle or pilgrim on a journey with a calmer nerve or better preparation than did she as she walked down into the valley and shadow of death. She walked with God while she lived and before her death had the testimony that she pleased God and so had nothing to fear.

Her husband and daughter, Mrs. Mary E. Ritter, live at Mangum, Oklahoma, two of her sons, J. L. and Herbert, live at Hollis, Oklahoma, and her other son, Carl, lives at Hereford, Texas.

May the providence of a kind Father deal tenderly with her devoted husband, who like a ripe sheaf lingers behind, and may rich blessings attend her noble boys and faithful daughter. We know where to find her.

Her pastor,
J. W. Sims.

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.)

WHAT HERO GAVE TO DAVIE.

By Ruth Carr.

Davie's little white railing bed had been moved out of his mama's room—he didn't know why, but he must now sleep in his own room all by himself. He felt afraid at first and hid his yellow head under the cover, but the door stood open and he heard his mother talking so he wasn't afraid any more and soon went to sleep.

He didn't wake a single time till the sun was shining in his face next morning, then Maggie, the nurse came in and bathed and dressed him.

"Run out and play, now, till breakfast is ready," said she.

"No, I want to go to see my mama."

"But you mustn't go in there now; go out on the lawn and watch the little birds gather sticks and grass to build their nests."

Davie went slowly down the steps and sat down on the low bench under the myrtle tree. He hadn't seen his mama since last night and now nurse wouldn't even let him go in her room. He wished his mama would come out on the lawn for he was so lonely he didn't know what to do.

"If I only had some one to play with me it wouldn't be so bad."

But there wasn't a single boy on the street near enough for Davie to call; there was a little girl over the way, but he didn't like girls much, 'cause they didn't know how to play soldier and cow boy and Indian.

"I wish I had a little brother to play with me; we could do heaps of things; we could march and I'd let him beat my drum and we could ride the pony and Uncle Ned would take us in his automobile, and we—we—but I haven't any little brother, and I haven't any mama."

Davie had two big tears in his pretty blue eyes and they kept him from seeing the big shaggy dog that crossed the lawn and walked slowly up to the bench and laid his soft head on Davie's knee.

My! how Davie jumped when he saw a big dog close to him!

"I won't hurt you," said the dog, "My name's Hero, and I've come to play with you."

"I'm so glad you've come, 'cause I was so lonely."

"Haven't you anybody to play with you?"

"No, but I wish I had a brother, so I wouldn't ever get lonely any more, and wouldn't have to sleep by myself."

"How would you like for me to be your brother?"

"You're a dog."

"But I could be a boy if I wanted to."

"O, I wish you would—I'd like it just fine; say, won't you come?"

"Have you got a papa and a mama?"

"Yes, but nurse won't let me get in there and that's what makes me so lonely."

"Well you won't be lonely any more, for I'm going to be your little brother," said Hero, as he waved his long white tail that looked like the plume in the show man's hat.

"O, Davie, come here quick, I have something for you," called his father from the front door.

Davie forgot all about his friend, Hero, and sprang across the lawn to see what his father had.

"Don't make a bit of noise—tip-toe ever so lightly," said the man as he took Davie by the hand and led him toward his mama's room.

Over in the corner Davie saw a little white cradle where his own little bed had been, and to this his father led him and turned down the warm flannel. There lay the tiniest little bit of a baby—all red faced and squirming; he

didn't have a bit of hair on his head, and when he opened his little round mouth Davie didn't see a single tooth.

"It's your little brother, and he's come to stay with you all the time, and when he gets a little larger he can sleep with you in your little bed."

"I know all about it—'cause Hero told me."

"Who is Hero?" asked his father.

"He's that big woolly dog on the lawn—I'll go and get him," and Davie dashed out to hunt for his friend.

After searching everywhere and failing to find him Davie returned to the house.

"Of course he can't be a dog and be a boy too, I ought to have known that, but I'd rather have a brother than a dog."

Davie hurried back to the side of the cradle to look at the little red baby again.

"I know what his name is," said he to his mother.

"What?"

"Hero."

"No, you guessed wrong this time, it is Joseph Malcolm Sims, but we will call him 'Dearie' for short."

Malvern, Ark., Mar. 22, 1912.

Dear Miss Katherine and Cousins: I have written twice and only once has my letter been published. They say the third time is the charm. I will answer S. J. Baker's riddle—it is a tick. C. J., I know you. I have read In His Steps, Alice in Wonderland and so many others I just couldn't tell you. Miss Katherine, how I wish I could see you and talk to you. I know you can't guess my name can you? I am afraid Mr. Waste-basket will be at home. I will close by asking a riddle. "The beginning of eternity, the end of time and space. The beginning of every end and the end of every place." How many cousins can guess this?

Your Cousin,

* * *

Dillon, Ark.

Miss Katherine and Cousins: Will you let another Arkansas boy in your happy band? I have just read the Children's Page. For pets I have one, and it is a little pony. I will let some one guess my age? It is between 7 and 15. I will answer Vivian Clark's riddle. It is a bed. I have two sisters. I guess I had better close.

Your new cousin,
Daly Hompton.

* * *

Ola, Ark., March 19.

Dear Miss Katherine and Cousins: Will you admit another Arkansas girl into your happy band? We have Sunday school every Sunday. I belong to the church. I joined two years ago. Our preacher's name is Brother Bumpass. We like him fine. Julian Priddy I will guess your riddle to be a well. Am I right? I live right close to school. My brother-in-law will be our teacher. We had a singing convention there last Sunday. It certainly was fine. I will close by asking a riddle, "What is it that is as crooked as a rain bow and has teeth like a cat?" I hope somebody will answer this.

Your new cousin,
Luella Watson.

* * *

Shoal, Okla.

Dear Miss Katherine and Cousins: Will you let another Oklahoma boy join your happy band? I am thirteen years old and am in the seventh grade at school. I wrote once before but did not see my letter in print. I go to church every time I can. How many of you cousins like to go to school? I do. Our school will be out soon. I will be glad. My teacher's name is Miss Jessie Rogers. Your new cousin,

George Hibben.

* * *

Rhea, Okla.

Dear Miss Katherine and Cousins: Will you admit a little Arkansas girl in

your happy band of cousins? I am a little girl nine years old. I am going to school now. I am in the sixth grade at school. Ruby Holt is my desk mate at school. I have been helping my papa in the store. I have a brother dead, and three brothers living. My mother is dead and I live with my grandma. We take the Western Methodist. Well as my letter is growing long I will close, hoping to see this in print. Your new cousin,

N. A. Rhea.

* * *

Grand, Okla.

Dear Miss Katherine and Cousins: How are you all getting along? Come on Oklahoma boys and girls, don't let the Arkansas boys and girls get ahead of us. I will let you cousins guess my age. It is between ten and fourteen. My birthday is the first day of April. I have two sisters and two brothers. I have one sister fifteen years old and another sister three years old. I have one brother ten years and two months old. How many of you cousins go to school? My school is out. It was out last week. How many of you cousins go to Sunday school? Our Sunday school will start in April. Well it is getting late now and I must stop.

Your cousin,

Melvin Gossett.

* * *

Fayetteville, Ark.

Dear Miss Katherine and Cousins: How are you all? I am all right. As I saw my letter in print I thought I would write again. Our school is out now. I never have read much but I will tell you some of the books I have read. I have read Black Beauty, Summer Joys, Cinderella and the Glass Slipper, Tiny and Her Vanity, Red Riding Hood, and Little People in Japan. Well I will close as my letter is getting long. Your cousin,

Ruth Rieff.

* * *

Weeks, Ark.

Dear Miss Katherine and Cousins: I will write for my second time. I went to school most every day till school was out. I just missed five days in the term. How many of you cousins have birthdays in the month of June. Mine is. I will guess Virginia Kell-ogg's age to be eleven years. Am I right? I will guess Beulah Knight's age to be twelve years. I hope I am right. I will guess Julian Priddy's riddle: "Round as an apple, deep as a cup, the king and all his horses can't pull it up." I will also guess his age to be nine years. I will guess Rita Corbitt's riddle: "Can you tell a phone from a street car?" No; you can't telephone from a street car, the car goes too fast. I will close by asking a riddle: "Why does a deer go over a ridge?" Hoping Mr. Wastebasket is out walking, I close.

Your affectionate cousin,

Ona Anderson.

* * *

Bingen, Ark.

Dear Miss Katherine and Cousins: Here comes another Arkansas girl. I am going to school to Prof. Chandler and his wife. I like them fine. I am eight years old and am in the fourth grade. I go to Sunday school, too. Mrs. Willard is my teacher. We live in a new parsonage. My papa is the pastor. I have been playing lessons and can play some and will get an organ soon. Well as this is my first time to write I will close.

Your cousin,

Irene Callaway.

* * *

Gassville, Ark.

Dear Miss Katherine and Cousins: I have never written to this page. I thought I would write. I go to Sunday school every Sunday I can. Our preacher's name is Brother Steele. I like him fine. How many of you cousins like to go to school? I do. School is out now. My papa died two years ago the 26th of last March. I

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have three brothers and one sister, all younger than I. Mama takes the Methodist and I like to read the Children's Page. I will answer Pearl Skagg's riddle: "East, West, North, South, ten thousand teeth and not a mouth." It is a pair of cotton cards. Am I right? I guess her age to be eight years. Am I right. If I see this in print I will write again.

I am your cousin,

Elmer Robertson.

This was the only letter in this lot that had no mistakes.

Miss Katherine.

* * *

DeVall's Bluff, Ark., May 9, 1912.

Dear Cousins: Will you allow another little Arkansas girl to join your happy band? I read the Western Methodist and like it fine. I guess all you cousins go to school don't you? I do. My teacher is Miss Erma Richardson. I like her fine, and think every one else does. I go to Sunday school every Sunday I can. My Sunday school teacher is Mrs. J. G. Thweatt. Our pastor's name is Brother Glass. My age is between ten and fifteen. I will guess Tempie McMullen's riddle. "Hickamore, hackamore on the king's kitchen door; all the king's horses and all the king's men cannot drive hickamore hackamore away from the king's kitchen door." It is the sun. Come on Arkansas boys and girls, don't let the Oklahoma boys and girls beat us. How many of you cousins like Ruth Carr's stories? I do. I wish she would write them more often. I will close. I hope Mr. Wastebasket has gone somewhere to eat strawberries and my letter will get in.

Your cousin,

Blanche Carrick.

* * *

Vinson, Okla.

Dear Miss Katherine and Cousins: Will you admit another Oklahoma girl into your happy band?

I am fourteen years old and in the seventh grade at school. My teacher is Miss Ina Miller and my Sunday school teacher is Mrs. McCauley. I like them both fine. Julian Priddy I will guess your age to be nine. Am I right? Our pastor is Brother Sivilly; we all think lots of him. Well as this is my first time to write I will close, hoping to see this in print.

Your loving cousin,

Ruby Brookman

* * *

Shoals, Okla.

Dear Miss Katherine: Will you admit another little Oklahoma girl into your happy band? How many of you cousins go to school? I do for one. I will let you cousins guess my age; it is between eight and ten. Do any of you cousins have my birthday? It is the 9th of April. Come on Oklahoma boys and girls; don't let the Arkansas girls and boys beat us. I hope Mr. Wastebasket is asleep.

Your new cousin,

Gertrude Hibben.

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 effective form. For grown people and children, 50c.

DISTRICT MEETING WOMAN'S
MISSIONARY SOCIETY.

To Be Held at Carlisle, June 19, 20, 21.

Wednesday, 8 P. M.

Devotional Service.

Organization:

- (a) Enrolling Delegates.
- (b) Appointing a Secretary.
- (c) Appointing Committees.

Music.

Address of Welcome—Mrs. H. L. Robertson.

Response—Mrs. R. E. Overman.

Music.

Recitation—"Thanksgiving Ann."

Adjournment.

Thursday, 9:30 A. M.

Devotional Service.

Roll Call and Minutes.

Today and Tomorrow in Missions, Mrs. Vaughn.

The Bible Study Class:

- (a) Need of Systematic Study—Mrs. Alice Hazen.
- (b) Advancement in Knowledge Through the Holy Spirit and Influence of the Bible.
- (c) Plans for Bible Study—Mrs. Z. N. Maxwell.
- (d) Experience of Delegates in Bible Study Classes.

Music—Mesdames Alley and Barrett.

Social Christianity—Mrs. W. H. Lark.

Problems:

- 1. The Mission Study Class—Mrs. B. Stanley.
- 2. Administration—Delegates.
- 3. Literature—Mrs. C. G. Miller.

Adjournment.

Thursday, 8 P. M.

Song and Devotion.

Reading—Selected.

The Life Worth While—The Life of Service—Mrs. J. H. Glass.

Vocal Solo—Mrs. R. E. Overman.

Echoes from Missionary Council—Mrs. George Thornburgh.

Music.

Adjournment.

Friday, 9:30 A. M.

Devotional Service "Work"—Mrs. J. H. Harrell.

Roll Call and Reading of Minutes.

India—Mrs. J. R. Wells.

Tithing—Miss Eva Shoppach.

Discussion—What We Owe and Why We Owe It.

Music.

Quiz on Finances—Mrs. George Thornburgh.

Symposium: The Child of Today—Leader, Mrs. Wm. Callahan.

(a) The Alien Child and the Home—Mrs. J. K. Brodie.

(b) The Negro Child and the School—Mrs. Kate Morris.

(c) Need of Sanitary Conditions and of Moral Purity in Schools—Mrs. Ben High.

(d) Need of Good Reading for Children—Mrs. J. Gray.

(e) The Orphan Child—Mrs. Bonner.

Adjournment.

Friday, 2:30 P. M.

Devotional Service "Give" Mrs. Ellis.

Our Young People—How to Interest Them in Missions?—Mrs. E. C. Walker.

Why Have Missions—Mrs. T. B. Goldsby.

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Keep your liver and bowels regulated. The best remedy is

One Bond's Pill

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

Sold by all druggists, 25c.

Social Service—Round Table.
Delegates Hour—What I Might Do For Missions This Year.
Administration in Missions.
The Prayer Life—Mrs. J. C. Haynes.
Song, "God Be With You Till We Meet Again."
Mrs. A. R. Stover.

REVIVAL AT ADA.

We have just closed a three weeks' campaign for righteousness in First Church, Ada, which netted 72 conversions and reclamations and 49 additions to the church. The good accomplished in other respects can never be known this side the judgment. There was a general uplift among the members of the church and a spiritual quickening which will mean a better church life for the people of Ada.

Rev. Lovick P. Law, of Siloam Springs, Arkansas, led the campaign. To say that he did his work faithfully and well is only to pay him the tribute that is his due. Against tremendous odds he waged the battle like a hero of the cross. He has rendered me the very best service I have ever had. There is none of the sentimental about him. He preaches the gospel straight as he understands it, and stands uncompromisingly for the altar. He invests every energy of his being in his work. On the streets, in the stores, at the city hall, wherever he can get the ear of lost men, he tells of the power of Christ to save.

He was assisted in his work by his accomplished wife and Rev. James C. Curry—both great assets in an evangelistic campaign. Mrs. Law is rarely endowed. The range of her voice is wonderful and she sings the gospel with great power. One man said to me, "I would walk four miles through the rain to hear her sing." Of Curry be it said that he is the best director of a choir that I have ever seen. He is a master. He gets them all to sing. He organized a children's choir of about 100 and they simply "split their throats." Curry is great. Mrs. Curry was also with us and assisted at the piano and in personal work.

The evangelists all stayed at the parsonage and completely won the hearts of the preacher and his family, particularly Mrs. Law, whose devotion to our baby was beautiful. They made many friends in Ada. May the blessings of heaven be upon them continually. Chas. L. Brooks, Pastor.

BRAGGS, OKLA.

We are glad to be able to report this morning that every indication is in our favor in regard to the interest of the general outlook for the cause of our Master here. There is quite a change in the looks of our church since it has been papered and painted on the inside. It is good to look at now and is the most inviting place. The ladies are busy all the time in church work and the truth is that I believe they are going to get a move on the rest of us, especially since Brother Walter Clinton, of Ozark, has moved in among us. Brother Clinton addressed the congregation Sunday night in regard to the Laymen's Movement and those present appreciated his talk.

The only thing we are short on is finance, but I think it will come across yet. We are new here and our brethren are all new in the work and it takes a little time to start all, so I think that we will come up in full by conference, hope to at any rate.

The Sunday school is moving nicely and the prayer meeting is good. The interest is growing especially among the young folks. The fathers and mothers are not coming to prayer meeting much, but they are here because the children are here to vouch for them. We have 19 subscribers to the Western Methodist here, while there is room for a few more and all those who are getting the paper are

pleased with it and are glad when the time comes for their paper to arrive. May the Western Methodist continue to grow.
W. M. Grose.

A NEEDY CASE.

If you will allow me space to speak to your readers it will bring much needed help to one who has been doing hard work in a hard field. After three years of drought which has made it hard for all to do anything much in support of the church, Rev. J. M. L. Hoyle, our pastor at Erick, Okla., although a cripple, has been very busy all the year. He and his people planned early in the year to put up a parsonage, and have it now so he can live in it, but to do this he had to spend the last dollar, and his people are not able to refund that, or pay him his salary. He is in actual want, I am told. Any pastor who can send him a little aid will be doing as good a work as any one who has helped the flood sufferers. This is as that, a case of faultless need. He is an untiring and uncomplaining servant of the Master. He has now to go in debt for all he and his family eat and wear. He needs now, I am told, \$150 to get out. Will every man and woman feel an interest in show a feeling in the name of Christ. Help now. Send direct to him at Erick, Okla.

J. S. Long.

NOTICE.

The first session of the Arkadelphia District Conference will be held Tuesday afternoon July 9, beginning at 2:30. The opening sermon will be preached Tuesday night by Dr. Riggins. The Dalark train leaves Daleville 12:20, and we get to Dalark about one o'clock. We will assemble at the church at 2:30 and organize. The conference will close Friday at noon thus giving all the preachers time to reach their Sunday appointments. The morning trains, north and south, the "short" trains, make connection with the Dalark train. J. R. Dickerson will take the place of C. W. Drake on the committee for orders and admission on trial. Let the preachers see to it that their quarterly conference records are present. Don't depend on the Recording Steward to send it. All local preachers are expected to attend, but if any one can not, they must send a written report. T. D. Scott, P. E.

HOLLY GROVE AND MARVELL.

We closed our meeting at Holly Grove Thursday night, June 6, and the people say it was the best meeting held here in years. The preaching was done by Rev. L. H. Howell, pastor of our church at Clarendon, and his part of the work was done well indeed. He fears not to denounce sin in all its forms, nor yet does he fail to give expression to the hope of glory for those whose lives are given to God. The people with almost one accord say that they heard some of the very best revival preaching they ever heard. Fourteen members were received into the Methodist church, and we confidently expect others to join one or the other of the churches.

Fred H. Peebles, Pastor.

SHE STAYED IN BED.

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



Now look here, Mr. and Mrs. Spectacle-wearer!
You are about the only solitary weak-eyed human being in your county who has not yet commenced using my wonderful "Perfect Vision" glasses—and I am therefore going to do everything in my power to get you to give them just one trial.
You see, I have absolute confidence that just one tryout on your part will make you a permanent booster for my famous "Perfect Vision" spectacles, and I am therefore going to send you a pair of my latest improved glasses absolutely free of charge.

AND THE REASON IS

—Because these "Perfect Vision" glasses of mine will enable you to read the very finest print in your Bible, thread the smallest-eyed needle, shoot the smallest bird off the tallest tree-top, distinguish a horse from a cow as far as the eye can reach, and at the same time they will be actually protecting and preserving your eyes and keep them from getting weaker while doing it—
Now you certainly do want a pair of these wonderful "Perfect Vision" glasses, and I surely want to give you a pair absolutely free—without even asking you to pay me one penny for them, now and never.

So let's get together right now on this very generous advertising proposition.
You, on your part, just write me your name and address at once—and I, to fulfill my part of the contract, will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you, absolutely free of charge, to a brand new pair of my wonderful "Perfect Vision" glasses, which will again enable you to enjoy your reading, sewing and hunting just as much as you ever did in your younger days. Address:—

DR. HAUX—The Spectacle Man—ST. LOUIS, MO.

NOTE:—The above house is perfectly reliable.

NOTICE.

I have a tent 40x60 feet and desire to do evangelistic work. My wife, who is an organist, will travel with me and render great service to the meeting. Those wishing my service should make dates at once. Address,

J. E. Snell,
Quitman, Ark.

LAND TO EXCHANGE.

I have some land in Oklahoma I want to exchange with parties for land in Arkansas. I desire to have some land listed for sale and trade in any part of Arkansas, provided, the land is well located and quality good. My land here is good. Any one interested write,
G. S. Whicker,
Olustee, Oklahoma.

Churches need money to defray necessary expenses. Our plan will secure it. Send stamp for reply. New Idea Co., 717 Locust Street, St. Louis, Mo.

EAST OKLAHOMA CONFERENCE

CHOCTAW-CHICKASAW DISTRICT (Third Round.)

Rufe Ct., at Frazier's Chapel... June 22, 23
Kullitukto Ct., at Bokchito... June 23, 24
Hugo Ct., at Elis Chapel... June 28, 29
Bennington Ct., at White Sand... June 29, 30
Bethel Ct., at Towali... July 28
Atoka Ct., at Pine Hill... Aug. 9, 10
La Flore Ct., at Good Springs... Aug. 16, 17
Chickasaw Ct., at Vertum's Chapel... Aug. 24, 25
Washita Ct., at Burris Chapel... Aug. 25, 26
District Conference will convene at Towali, July 24-28. Opening sermon will be preached by A. S. Williams, July 23 at 8 p. m.
ORLANDO SHAY, P. E.

ADA DISTRICT (Third Round.)

Earlsboro, at Johnson... June 15, 16
McCloud Sta. ... June 16, 17
Roff and Mill Creek, at R... June 22, 23
Ada, Ashbury... June 23, 24
Ada, First Church... July 6, 7
Ada Miss., at Maxwell... July 7, 8
Yanoss Ct., at U. C... July 8, 9
Union Chapel, at U. C... July 13, 14
Shawnee Ct., at Acme... July 14, 15
Wauette, at Mount Zion... July 20, 21
Moral, at Hill's Chapel... July 21, 22
Welectka Sta. ... July 27, 28
Wetumpka Sta. ... July 28, 29
Asher Ct. ... August 3, 4
The date of the District Conference is hereby changed from June 27-30 to June 20-23. Bishop J. S. Key will hold the District Conference. The first session will commence Thursday, June 20, at 10:30 a. m. Don't forget the change of date. Rev. O. L. Brooks will preach the opening sermon, Thursday evening. The committees are as follows:

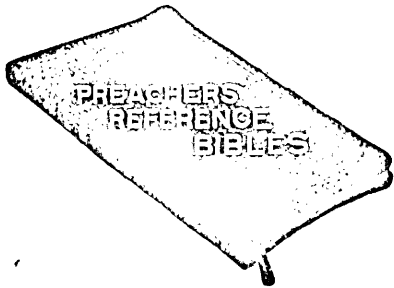
Licenses to Preach—J. D. Rogers, L. R. Jones and B. F. Stegall.
Admission and Readmission—T. F. Roberts, A. M. Dupree and B. L. Williams.
Deacons Orders—W. L. Blackburn, E. S. Harris and J. E. Vick.
Elders Orders—E. H. Oresay, M. C. Hays and R. K. Triplett.
N. L. LINEBAUGH, P. E.

COL. MORGAN MAGNESS AND
FOUR METHODIST
PREACHERS.

My little daughter often asks me this question, "Now, Daddy, is this a so-story, or just a tale, or plain story?" This, now, is a so-story. Col. Morgan Magness was an old time settler of the long years ago. My most accurate information is that he came to Arkansas in 1817 and pitched his tent on the banks of the limpidly blue White River. He owned a goodly

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

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Specimen of Type.
28 ¶ And the rest of the people, the priests, the Lēvites, the porters, the singers, the Nēth'i-nims, and all

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

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Little Rock, Ark.

number of negroes, and soon began the opening up of a large farm in the rich river bottom. He built a large handsome brick residence, and it stands yet as a monument to his energy and thrift. He was known as a hospitable and generous man, but not religious. His wife, I think, belonged to the Christian church, and was a fine woman. His home was situated on the old military road, or when this road crossed the White River, and the crossing was, and is known to this good day, as Magness ferry. This road led to Little Rock and other points of interest south. The occasion I am relating was an annual conference at Little Rock or some other Southern town, and our four heroic men were on their way to conference. Night coming on, they called at the Colonel's for lodging and were admitted.

The usual customs of supper, conversation and talk in general soon led up to bedtime. Mrs. Magness said, "Colonel, we must have these men to read, sing and pray before retiring to bed." He consented, and got Bible and hymn book, and gave to one of the preachers who read, sang and prayed, but prayed only for things in general, and did not mention the Magness family. Prayer over, the Colonel passed the books to No. 2, who went through the order of service, and did not pray for the Magness family. The Colonel passed the books to No. 3, who repeated the service, and warmed up a little for the Magness family, but not to the Colonel's taste, and No. 4 was called on, and he thinking the Colonel was getting interested, prayed fervently for the Magness family, and the Colonel in particular, and thus ended the meeting as to prayers, songs and readings. The four ministers were shown their beds and were soon in dreamland.

Next morning, when all was ready for going, No. 1. says, "What do I owe you, Colonel?" "\$1.00, sir." No. 2 followed suit. "\$1.00, sir." No. 3 did likewise. "1.00, sir." No. 4 said, "And what do I owe you, Colonel?" "Nothing, sir, but I feel that a man who has prayed for me and my family like you did should be paid, and here is three dollars," taking the three dollars paid by the three preachers who failed to pray for him and his.

I may add to this, I knew the Colonel and all his family. He has a noble son and daughter living now at Magness, a small town on the White River railroad, Mr. W. D. Magness, and Mrs. Lizzie Waldrup. I am indebted, I think, to Dr. H. W. Vaughan, of Sulphur Rock for this reliable story. Who the preachers were I do not know, but I guess the next time Nos. 1, 2 and 3 got to a chance to pray "off a bill" they made use of it.

Jas. F. Jernigan.
FIRST CHURCH, SHAWNEE, OKLA.

On Sunday, May 19, we began revival services in our church with Evangelist D. L. Coale, of Fort Worth, Texas, and his singer, Prof. Robert E. Huston, of Wolfe City, Texas, and closed last Sunday, June 2.

It was one of the best revivals ever held in Shawnee. Our church was greatly blessed, many who were cold or indifferent were revived, and new life has been given to the church.

There were seventy five conversions and reclamations by actual count, with many others reclaimed whose names we did not get. We received forty-four into the church last Sunday, who will come in perhaps next Sunday. Other churches were greatly blessed also, several of them will receive a number of members as a result of the meeting. These are only some of the visible results, the meeting reached all parts of the city and eternity alone will reveal the results.

Our church being too small, we had to go to Convention Hall, where we

Constipated? Go To Your Doctor

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

J. C. Ayer Co., Lowell, Mass.

MONTHLY REPORT, HARRISON DISTRICT.									
June 1, 1912.									
	Number Sunday Schools	Number Leagues	Number Woman's Societies	Number Infants Baptized	Number Conversions	Number Accessions	Number Members Lost	Amount Paid for Support of Ministry	Amount Paid in Cash on Claims
Forward				18	224	708	506	\$3,027.23	\$360.65
Eureka Springs.....	1	3	1						
Berryville Station.....	1	1	1			2		26.35	47.33
Berryville Circuit	3					1		3.00	
*Cabinal Circuit								6.05	
Kingston Circuit	2							1.90	
Osage Circuit	2	1	1					20.00	18.40
Green Forest	1			2		9		14.75	1.00
Alpena Circuit								78.42	32.00
Harrison	1	1	2		1	1	1	62.00	3.00
Bellefonte Circuit	4	1	1			4		25.93	3.90
Valley Springs Circuit..	2	1	1		4		2	2.00	7.70
Marshall	4	2	1					37.00	5.00
Leslie	1	2	1			23		8.00	
Dennard Circuit	4								
**Edgemont Circuit									
Clinton Circuit	4		1						
Lead Hill Circuit.....	2								
Yellville Station	1	2	1					12.00	10.00
Yellville Circuit	4								
Cotter Circuit	4	1	2			4		23.00	
Mt. Home	3	1	1					16.75	
Totals.....	44	15	16	20	229	752	506	\$3,364.38	\$488.98
June 1, 1911.....					95	194		2,669.99	383.61
Gain over one year ago...					134	558		\$694.39	\$105.37

In this we hear from each other. Be sure to send your report on the 1st of each month.
*Combined with Berryville.
**Combined with Dennard.

had great crowds at every service.
Our church, as a result of the meeting, is in better condition for work than at any time during my pastorate. Evangelist Coale and Huston, are, I believe, the best help I ever had in a revival, and I can, without hesitation, recommend them to any of our brethren, anywhere, as absolutely safe and sane in all their work.
Brother Coale is a fine pastor's helper and leaves the church in splendid condition. Our people want him again. The members and pastors of other churches were delighted with Coale. There was not a discordant note, everybody feeling good. Prof. Huston is a splendid choir director and soloist, a young man of fine spirit, whose life is consecrated to the work.
Get them, brethren, if you can, they will do your church good.
J. H. Ball.

HOT SPRINGS METHODISM.
Present at the Preacher's Meeting at Central Monday morning, C. O. Steel, J. R. Dickerson, S. K. Burnett, Forney Hutchinson, O. H. Keadle, W. H. McLeod, local preacher of Florida, and R. M. Laing, local preacher of Tigert Memorial Church. After singing, "Must Jesus Bear the Cross Alone and All the World Go Free," McLeod led in prayer and reports were made as follows:
Hutchinson, good prayer meeting Wednesday night, good Children's Day program Sunday morning, splendid collection, street service afternoon, good congregations and one infant baptized.
Burnett, good prayer meeting, 114 in Sunday school, good League in afternoon, reasonably fair congregations at all the services.
Keadle, at Oak Lawn in the morning with average collections, splendid congregations at Tigert Memorial at night and Sunday school in fine condition.
Dickerson, good prayer meeting Wednesday night, 191 in Sunday school, fairly good congregations with seven accessions by letter.
Keadle.

SHILOH

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CENTRALIA CHARGE.
We are planning to begin a camp meeting, July 10, on our charge, one mile south, two miles east of Miles post office, on Cabin Creek at Brother Southerland's picnic ground, a good well of water and nice pecan grove. The meeting will be self-sustaining, and yet there will be no expenses. The camp ground will be free. Come and bring your camping outfit. A tent will be on the ground for the preachers and singer. I am expecting George Frazier of Tahlequah to lead the singing. The presiding elder, E. M. Sweet, Jr., will be with us part of the time. Also other brethren of the district. The invitation is to all. We are expecting a great time. Pray for us that the Lord may give us many souls.
J. A. Grimes, P. C.
June 3, 1912.

FETTERS OF BRASS.
A Lecture on Sexual Relations and Social Purity.
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FROM OUR FIELD EDITOR.

Rev. D. J. Weems.

Claremore, Okla.

At the crossing of two trunk lines in Rogers County, we find Claremore. Population three thousand or more. The famous Radium wells are here. Their chief virtue is helping those who are afflicted with eczema and rheumatism. They report some wonderful cures. The town has broad streets, brilliantly illuminated by electricity. There are ten blocks of business houses, many of them two and three stories high. Three banks, two district and one State Normal School. Plenty of churches. We have desirable property both in parsonage and church. The Sunday school and Epworth League are well attended. This is Rev. A. S. Cameron's second year. He is an excellent preacher and zealous worker. He and his lovely family are in great favor with their congregation. They were extra nice to me. With his aid we shaped up most of the old and secured four new subscribers. Hon. H. L. Lynch, Hon. A. H. Myer, Dr. A. N. Lerskov and Brother J. A. Marsh. We had a helpful service Sunday night. The pastor and the Presbyterian minister exchanged pulpits in the morning. I was pleased to meet Judge Sam Robins and family and to enjoy the hospitality of Brother Lee Settle, one of the county officials.

Ft. Gibson.

Stopping off a few hours at Ft. Gibson, I did business with several of the old subscribers. Rev. A. N. Averyt, the pastor, had a funeral, and could not be with me much; however, an excellent vegetable dinner was enjoyed with them. Brother and Sister Averyt has trained some excellent children. Rev. A. N., Junior, is in the Conference and doing well. Ft. Gibson is well located near the rich river lands. Has two railroads, two banks, a good supply of business houses, excellent public school and the school for the blind. Rev. O. W. Stewart is giving great satisfaction as superintendent of the Blind School. We have excellent property in a neat new parsonage and new brick church, well located. If they can keep Brother Averyt four years he will build up a strong church. They seem to be doing well and hopeful of success.

Muskogee.

The city of East Oklahoma is Muskogee. The cry of hard times does not seem to have reached Muskogee. They keep building sky-scrapers, and many beautiful cottages. They have plenty of oil and gas all about them and the pure water of the Grand river; they have five railroads, a fine farming country. This is an excellent location for factories and public works.

First church is being served by Dr. C. H. McGhee. They have had an excellent meeting; every department of church work prospers. He is a pol-

ished gentleman, a strong preacher and is blessed with a cultured family. Dr. A. E. Bonnell is the Lay Leader and enthusiastic worker. This church has a large and excellent official board.

St. Paul's, located on the west side, is perhaps the strongest church in this part of the city. They have a large brick church which is filled every favorable Sunday both for preaching and the Sunday school. The cry has already gone up, we need more room. Dr. O. E. Goddard has accomplished a great work in providing for the old debt. His people have confidence in his leadership; they are delighted with his preaching. His church is well organized and every department is at work. His Christian wife and daughters delight in helping on this good work.

Rev. A. N. Averyt, Jr., has charge of Augusta Avenue, the mission field. While his work is difficult he and his wife are both so well equipped by nature and culture they are sure of success. In their case if the time limit were removed they could build a self-sustaining charge in a few years. With the pastor's aid we shaped up the old and secured eight new subscribers: A. J. Campbell, J. W. Hughes, C. E. Shannon, L. B. Harris, A. W. Bedell, J. E. Winans, N. E. Russell, Judge R. W. Stoutz, Hon. A. S. Purvine.

I was glad to meet my old Arkansas friend, J. B. McDonald, and to enjoy the hospitality of his lovely home. McDonald has many friends in Muskogee. A pleasant night was spent at the home of Brother and Sister E. J. Lawrence with the young people.

Rev. S. F. Goddard is hopeful of success with the new college at Muskogee. They have a most beautiful location in easy reach of the city. This college is needed and will command liberal patronage from the eastern half of Oklahoma. They are planning to open September, 1913. He and his good wife were very kind to me.

Muskogee District conference.

A day and night were spent at Checotah where the Muskogee District Conference held a delightful session. Rev. W. M. Wilson presided with intelligence and firmness. His addresses were well matured and full of suggestive thought. Brother H. L. Sanders, the secretary, has promised to report the proceedings. The meeting was spiritual, the hospitality overflowing. All were in deep sympathy with Brother and Sister R. T. Blackburn in their recent afflictions. Sister Blackburn was able to attend the Conference, and their son was on the way to health.

Muldraw.

A half day and the first half of a night were spent in Muldraw, shaping up the old and securing four new subscribers: Prof. Alonzo Miller, Mrs. M. M. Daily, J. T. Blaylock, and J. W. Coker, with whom I enjoyed a good supper. We had an interesting service with a nice congregation. Prof. W. W. Mills was especially helpful to me. He goes to Vian next year. They regret losing him from Muldraw. Brother Dowel, the pastor, lives in Sallisaw. His people speak well of him. Muldraw is a nice town. Good business point. Some most excellent citizens. We have desirable property in both church and parsonage.

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. Summers, Box 205, South Bend, Ind.

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

Searcy, Ark.

J. M. WILLIAMS, Pres.

KEMP CHARGE.

The Kemp charge as it now exists, is a new work, this being the second year of its existence. Last year it was served by Rev. L. M. Dale, formerly of the Little Rock Conference, now stationed at Antlers, Okla. I came to the charge about the middle of last November and found no parsonage fit for a preacher and his family to occupy.

The charge had bought a lot with an old house on it, for parsonage purposes, and the good people of Kemp went to work at once and in good earnest, and in due time had a very comfortable five room house ready for us. The charge is composed of five preaching places, all of them school houses but two, and we have church organizations at each place. We have built one new church, or rather moved, rebuilt and enlarged an old one, making it very neat and commodious.

We have good Sabbath schools at three of the churches, and a union school at one other place.

There are two right good weekly prayer meetings. Congregations are good and attention to the preached word splendid.

Rev. T. P. Turner, our beloved presiding elder, and one of the best in the entire connection, has only been able to be with us in our second quarterly meeting and then under unfavorable circumstances, owing to the heavy rains, but he favored us with three splendid sermons at two different places. Our third quarterly meeting is just one month off, embracing the first Sunday in July at which time we expect to begin our revival campaign, which we hope may result gloriously. The outlook for the charge we regard as quite encouraging and the possibilities for a good strong work are good. This is my first regular pastorate for a number of years, and I am enjoying the work, and in love with my people, and have reason to believe that they reciprocate heartily. We have some splendid people, and when the charge is fully developed and thoroughly organized it will be a very desirable work. Friends pray for us.

Fraternally,

Chas. M. Keith, P. C.

PORTIA, ARK.

A lack of time has prevented us from writing up our great meeting at Portia ere this; but knowing that something will be expected from the P. C. I will pen a short note, endorsing what has been previously written by my co-laborer, Brother Jernigan. The meeting was a great one and enjoyed by all that attended. We had the old-fashioned mourner's bench; no objections were offered to it. Convictions were so deep, that penitents thought it the proper attitude, and they did not remain long until happy shouts were heard. We did not tell them they were converted. "They knew it for themselves, and not for another." They went to work in the church, along the streets and at their homes. One man had saved \$2.50 to buy whisky with, came to church, was converted, and

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spill. The gold pen
being always moist, the
ink flows at the first touch
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used the money to buy a Bible. A gambler came out one night, was deeply convicted, walked in front of the altar, facing the congregation, he said: "I want everybody to pray for me." He was soon converted. A number of decks of cards went up in smoke and ashes.

Truly it can be said: "The Lord has wrought a great work in our midst." About fifty have joined our church. Some have joined other churches.

Brother Jernigan is one of the best and most agreeable helpers we've ever had. We expect him to be with us at Hoxie. Pray that our meeting there will be as great, if not more so, than Portia.
Yours,
S. F. Brown.

Black Rock, Ark., June 7, 1912.

A DAY OF FASTING AND PRAYER.

Friday, June 7 will be a day of fasting and prayer that God may pour out His Spirit mightily upon the Annual Missionary Meeting at Booneville, June 11-14.

Miss Millar, an evangelist of wonderful power, will conduct the Bible Hour at 11:30 and all the ministers are cordially invited to be present.

Miss Nellie Denton.
Mrs. F. M. Tolleson.



ANNUAL MEETING OF WOMAN'S MISSIONARY SOCIETY, EAST OKLAHOMA CONFERENCE.

The first meeting of the Missionary Societies of East Oklahoma Conference was held in Boston Avenue Methodist church, Tulsa, May 22-26. It was a very pleasant and helpful meeting.

The sessions of conference were presided over by the president, Mrs. W. R. Greer. Miss Dasie Davies, Field Secretary of the Woman's Missionary Council, was present and did splendid work, and made a lasting impression upon the people. Reports from the officers for the past year were encouraging, though we did not accomplish all we should, still there was advancement.

Reports from Council as given by Mesdames Spaulding, Fowler, Greer, Goddard and Hester, were full of the proceedings of that most important meeting.

The business sessions of Thursday, Friday and Saturday were well attended and full of helpful discussions about the work. The importance of Social Service, Mission Study, the Press Work, and the Forward Movement, were all stressed.

The report of the committee on Extension of Work which was adopted, contained the following recommendation: That we look to the placing of a missionary or deaconess in the mining fields at McAlester.

That we appropriate one hundred dollars for a room in the Virginia K. Johnson Home and one hundred and sixty dollars for Brevard Institute.

The Pledge for the Foreign Department by districts and auxiliaries was \$991; for Home Department, \$741.

Miss Dasie Davies made an Honorary Life Member of the Conference by the delegates and visitors present.

Saturday afternoon from three to four the ladies were given a delightful ride in autos over the city. At four o'clock Mr. Chas. Page, a wealthy philanthropist, gave the ladies transportation over the Interurban to visit his Orphanage and Park. There are fifty-five children in the Home supported solely by his generosity.

A picnic lunch prepared by the Boston Avenue ladies was spread in the park at seven o'clock and we returned to our homes full of praise for Tulsa hospitality.

Sunday was a full day. Miss Davies used the Sunday school hour talking to the children, and giving them many interesting illustrations of the missionary work.

At eleven Miss Davies addressed the Tigert Memorial congregation and at six thirty talked to the Young People at Boston Avenue and again addressed a large audience at the same place at the evening service. She reviewed the work the women have done and are doing in the home and foreign land. She made a strong plea for the women in the church who have not been reached—the uninterested women.

Forward Movement meetings are planned for each district in the near future. The slogan for the new year is, "Double our membership, our offerings and prayer-life."

Rev. Knickerbocker preached the annual sermon for the conference at eleven o'clock Sunday.

A delightful luncheon was served each day of the business sessions in the Sunday school room of the church. All went away declaring that never before had they seen such hospitality and kindness as had been shown them. The next meeting goes to Wagoner.

The following officers were elected for the year: President, Mrs. S. F. Greer; first vice president, Mrs. S. F. Goddard, Muskogee; second vice president, Mrs. W. E. Chastain, Tulsa; third vice president, Mrs. George A. Truett, Ada; fourth vice president, Mrs. C. M. Coppedge, McAlester; recording secretary, Miss Mollie Jernigan, Shawnee; corresponding secretary Home Missions, Mrs. J. C. Fowler, Henryetta; corresponding secretary Foreign Missions, Mrs. H. J. Fowler, Poteau; treasurer Home and Foreign, Mrs. J. A. Mercer, McAlester; District secretaries: Ada district, Mrs. R. K. Triplett, Holdenville; Durant district, Mrs. M. E. Mackey, Durant; McAlester district, Mrs. Eva Crowl, Eufaula; Choctaw-Chickasaw district, Mrs. Ruth McCurtain, Hodges; Muskogee district, Mrs. A. N. Averytt, Jr., Muskogee; Tulsa district, Mrs. K. W. Rowe, Broken Arrow; Vinita district, Mrs. C. E. Castle, Wagoner; Creek-Cherokee, Mrs. Childress, Broken Arrow; superintendent supplies, Mrs. Frank Naylor, McAlester; superintendent press and literature, Mrs. A. Ernsberger, Tulsa.

Mrs. M. E. Mackey.
Durant, Okla.

TEXARKANA DISTRICT CONFERENCE.

The Texarkana District Conference convened at Ashdown Thursday, May 30, at 7:30 p. m., with Rev. J. A. Henderson, P. E., in the chair. Thursday night was given to the Women's work conducted by Mrs. J. C. Ware and Mrs. James Thomas of Texarkana and Mrs. Moffett Rhodes of DeQueen. The women of Texarkana District are doing a great work, and the service was enjoyed by all. Friday was a Sunday School Institute lasting all day. The opening service was a sun-rise prayer meeting conducted by Rev. W. R. Harrison, well attended and a very spiritual meeting. At 9 o'clock Rev. W. W. Christie opened the discussion. Mrs. Moffett Rhodes spoke on the New Graded Lessons. It was unanimously declared that Mr. A. L. Durham of DeQueen made the greatest talk of the day. His subject was: "How to make a Country Sunday School go." He spoke of his own experience as a Sunday school superintendent and the results of many years work, and left this impression very strongly upon the Conference: "Entire Consecration," is what it takes to make it go. Rev. James Thomas preached the 11 o'clock sermon, a very helpful service. Among the speakers of the afternoon were three laymen, W. H. Mosier, S. C. Reynolds and R. M. Mann, who made splendid talks that were instructive as well as interesting. The evening session was occupied by Rev. J. H. Cummins on the "Organized Adult Bible Class" and Rev. James Thomas on "The Sunday School as an Evangelical Force." Saturday was given to the reports of the preachers and other business of the Conference. These reports show the preachers have not been idle the past six months, some gracious revivals and many additions to the church. Among the many improvements on the district, one of the greatest is the district parsonage built by Brother Henderson of Texarkana. It has been completed some time and is a

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well equipped modern building. The preachers' reports covered everything, but brief and to the point. Rev. W. F. Evans representing Henderson-Brown College preached at the 11 o'clock hour. Saturday evening was given to the Epworth League and was a great service. Brother Henderson preached Sunday at 11; after which the Sacrament was taken and it was a very spiritual service. Sunday afternoon was given to the Laymen's Missionary Movement which closed the Conference. Some helpful talks were made and Judge Steel was re-elected Lay Leader for the district and Mr. J. A. Lewis, Vice Lay Leader. Rev. J. J. Mollard filled the pulpit at the evening hour and did justice to the occasion. The Presbyterian pulpit was filled both morning and evening by our preachers. James Franklin Simmons was licensed to preach and he and Columbus Franklin Messer were recommended to the Annual Conference for Admission on Trial.

We heard more than one of the older men say that it was one of the best district conferences they had ever attended. No debates or wrangles, but a very sweet spirit characterized the movements of the Conference, and the fact that the preachers made their reports in one day goes to show that Brother Henderson had the Conference well in hand. Every preacher was present except one and thirty-seven of the eighty Lay Delegates were present.

Mena was selected for the next District Conference.

The Conference was royally entertained by Brother Hundley and the good people of Ashdown, who looked after our every want.

S. T. Baugh, Sec'y.

MANGUM DISTRICT MEETING WOMAN'S MISSIONARY SOCIETY.

Although it is rather late, I will send, by request, an account of the District Meeting held in Hollis, Okla., April 23-24, 1912. Because of the change in the rail road time table the meeting had to be condensed some, and this was very much regretted by all. The evening train arrived about eight o'clock in Hollis and the delegates were met and conducted in vehicles to the church where we enjoyed a good session opened by Rev. J. W. Sims. Morning session opened at nine o'clock, April 24, with devotions after which was enrollment of delegates and reports of auxiliaries. Of the fifteen auxiliaries in the district eight sent delegates. The entire morning was spent in hearing the reports and discussing plans for the betterment of the work. At the noon hour we were all invited to a bountiful dinner served in the hall. We returned to the church at 1:30 much refreshed. Rev. T. C. Jones conducted the devotions for the afternoon session and read for the lesson the seventeenth chapter of St. John. Mrs. Winburn of Mangum was re-elected chairman of the district parsonage

committee and wishes the committee of the past year to work with her, namely, Mrs. B. G. Smith, of Hollis; Mrs. Shelton of Hobart; and Mrs. Perrie, of Duke. Mrs. T. M. Robinson of Altus, gave a good talk on the duties of the fourth vice president.

Mrs. W. S. Bradshaw's paper on the conditions of women in the foreign countries was so well written it caused the ones that had neglected the foreign department of the society to realize their mistake.

Mrs. J. D. McCollister gave a good foreign mission talk. By request, Rev. F. C. Jones sang, "Nobody told me of Jesus." The entire program was good, but space forbids mentioning each individuality, but will beg to mention that Mrs. C. F. Mitchell conducted a very, very good devotional service impressing us to give our best to the Lord as did the woman with the alabaster box of ointment.

Blair and Mangum each extended an invitation for the District Conference to be held there in 1912 and as Mangum withdrew, the next conference will be held at Blair. We hope to see one and all at Blair next year.

At 4:30 p. m. the auxiliary of Hollis entertained the visiting auxiliaries at a reception.

The night session opened with a short song service and a prayer by Mrs. C. F. Clay, after which the Brigade and Baby Roll rendered a delightful program. Mrs. Sims, our District Secretary, read a message of encouragement and gave a report of the work while she has had it. Miss Cross rendered a beautiful solo, and what is more uplifting than the voice in song of praise? Next was an address by our district fourth vice president, Mrs. Robinson, urging us to more and better work. Thus closed the good meeting at Hollis. We were all glad and thankful to have been able to attend and each one returned home with new ideas for their auxiliary.

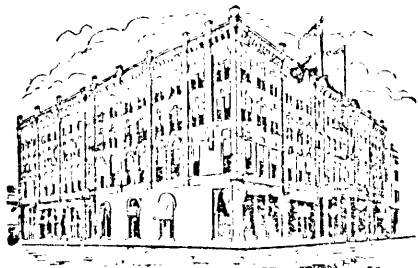
A Delegate,
Mrs. S. R. Loud.

Hendrix College, May 29, 1912.
To the Readers of the Western Methodist:

I will soon begin my summer work in revivals. I have been for the past two or three years, making a collection of gospel songs suitable to use as solos in religious services. I need more to complete my collection. Do you know of a song that can be used effectively? Can you get hold of it? If you will go to the trouble to clip one or more good songs from the book in which they are published and send them to me, you will greatly assist me in my work and will do much good for many are saved under the influence of a good song. By going to a little trouble in this matter you may save a soul. It makes no difference whether the song be old or new if only it be effective.

Thanking you for a ready response to this call I am, Yours,

J. Abner Sage.



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OBITUARIES.

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

DEATH OF MRS. B. M. BURROW.

Mrs. Jennie Burrow, wife of Rev. B. M. Burrow, pastor of Alma circuit, Arkansas Conference, died at the home of her father, Dr. J. O. A. Sullivan, Waldron, Arkansas, May 14, 1912.

She was born, reared and educated in Waldron, Scott county, Arkansas. She was twenty-six years of age. After completing the course of study in the Waldron High School she taught several years.

At the age of fourteen she was converted and joined the Methodist Episcopal Church, South. Her conversion was so thorough that it marked a decided epoch in her life. Ever afterwards, she had a distinct and satisfactory religious experience. Here was indeed a most beautiful life. As a child, innocent, trusting, obedient; as a teacher, earnest, careful, efficient; as a Christian, devout, earnest, sympathetic, and self-sacrificing. Refined and unselfish, she won the esteem of all who knew her, and the love of those who knew her well.

On the 24th of May, 1911, she gave her heart and hand to Rev. B. M. Burrow in marriage. They went at once to Alma, Arkansas where Brother Burrow was the pastor of the Methodist church. In their little parsonage, they were devout and happy, but their happiness was to continue but a few brief months.

Her death was sudden, though it seemed not unexpected to her. She seemed to have a premonition of her death. She spoke of it in a cheerful way, as if going on a journey. She was in her usual health on the day of her death in a cheerful way, as if going on a journey. She was in her usual health on the day of her death until 11 o'clock, when she had a convulsion. This passed off, but in the afternoon another came, and she died in a few minutes. Thus passed away one of the purest and noblest women of earth.

This blow falls heavily on all; most heavily on Brother Burrow. His home is broken up and his heart is saddened. But he is sustained by Him who said "My grace is sufficient for you." Her going was so sudden that she was not able to say one word to him at the last. But he will hear her voice again, singing a new song in the city of God. May we all be permitted to join her there.

F. S. H. Johnston.

SINQUEFIELD.— Brother Moses Sinquefield was born in Dallas County, Arkansas, December 31, 1848; died at Holly Springs, Arkansas, March 23, 1912. This good man lived all of his lifetime in this immediate vicinity, and was never at any time accused of being anything other than an honorable and upright citizen, a loving and patient father, a true and devoted husband, and a worthy and loyal member of the Methodist church to which he belonged from his early boyhood.

His death was very unexpected to his relatives and friends, but he being prepared to meet it, could say with the apostle Paul, "O death, where is thy sting? O grave, where is thy victory?"

He leaves behind a widowed mother, a fatherless daughter (Mrs. Grace Shankles), and a number of other relatives, together with a host of friends to await the time with patience when their summons shall come to join that happy band of which Brother Sinquefield is a jubilant member.

His pastor,
T. F. Hughes.

BRINKLEY STATION.

This excellent station is moving along nicely this year. Since Conference we have received more than thirty members into the church. The attendance at Sunday school has increased fully one hundred per cent, and the congregation at the preaching services quite as much. The prayer meetings are well attended, and the church life in general improved in the same ratio. The Woman's Home Mission Society is fully alive and doing a wonderfully good work. The church choir under the efficient leadership of Prof. T. J. Black is assuming an excellence that is equal to any in the State. And under the splendid work of Esq. R. M. Henderson, we have raised the last nine hundred dollar debt on our pretty new church building, and we now have it ready for dedication.

Notwithstanding all this, the pastor's ill health has kept him from doing much real service. He had la-grippe all the winter, and as spring opened up, it settled in the form of neuritis, till he had to go to Hot Springs for three weeks' heroic treatment, and on his return, the 6th inst. he found the good ladies of his charge with a corps of workmen, busy repapering and repainting the parsonage till the whole church plant, consisting of church and parsonage presents a brand new appearance.

W. F. Walker.

AN APPRECIATION.

It is seldom that a more thoroughly interesting or readable book is given to the public than Mrs. Virginia Carroll Pemberton's "Letters From Italy, Switzerland and Germany."

These letters were not written apparently, with a view to publication, which adds to their charm. They take us over main traveled roads but the writer has a young heart, an unjaded eye, a kindly humor and gentle wisdom, and so contrives to invest even the familiar with new interest.

For compactness and beauty of description, as well as for certain crisp freshness which catches and absorbingly retains interest of the reader, we have found nothing of like character that equals it. Power in description is not always linked with power in character study, but both are shown here, while the unusually beautiful illustrations add much to the charm of the book. These speak to the women of the Little Rock Conference, who know and love the author so well, in gentlest tones of love. For the success in our work as a Missionary Society, we are made to realize anew that much of it has been due to her gentle leadership, her confidence in untired workers and her sympathetically interpreting our frailest efforts.

Mrs. V. S. McLellan.

Pine Bluff, Ark.

CAMARGO, OKLA.

Dear Methodist: We are having a good time at Camargo and Taloga. The people at both places are taking good interest in the work. We have been almost out of doors at Camargo ever since last December, but in about ten more days we will have our church house up and then we will have a place of our own to worship God in. When our church is completed we will have one of the best churches that there is in this part of the country. I have most all of my conference collections secured in good subscriptions. I have one of the best Woman's Missionary Societies in the district. They have just been organized but they know how to work and they are doing some good work. Our third quarterly conference will meet Friday and then we go to the district conference soon. Well I will close by asking you to send the Western Methodist to Mr. S. H. Whittenberg at Taloga, Okla.

Yours in Christ,
W. P. Meador, P. C.

HAILEYVILLE, OKLA.

Rev. D. A. Shaw of Canadian, Okla., closed a successful meeting at Haileyville, Okla., last Sunday night.

The meeting was begun by the pastor. Brother W. A. Lewis of Kiowa did a week's fine preaching. The spiritual state of the church is much improved. There will be about twelve members added to the church. Organized a fine little Sunday school. The prospect for Haileyville Methodism is very good.

Brother Shaw is one of the best evangelists I have ever been in a meeting with. He is a good speaker; his sermons are logical and clear, he is orthodox in every point and above all he is full of religion and believes in people getting the real article. He can expose sin and fight the devil as hard as any man I ever saw. Pastors desiring help will do well to write him at once.

E. P. Eubanks.

THIS BOOK SELLS WELL.

"Letters From Italy, Switzerland and Germany."

By Virginia Carroll Pemberton.

Besides those from various points in Arkansas, orders for the book have come from Oklahoma, North Carolina, Virginia, Mississippi, Tennessee, Kentucky, Texas and New Jersey. In Pine Bluff fifteen copies were soon sold; and from a little town in North Carolina, where the author is not known, a friend writes: "Am delighted with the book. Have done a little soliciting among my friends and have sold twelve copies."

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

BROTHER CASSIDY REPORTS.

I have held four meetings since I last reported. God has in a very special and gracious way honored his word. I would like very much to give a full report of these meetings but have not the time. I begin a meeting at Weleetka Sunday. Will go from there to Ft. Towson, beginning July 21. I have an open date for the first half of July. I want to return to Cotter, Ark., in August and from there to Haskell, Okla., in September. Blessings on all.

M. A. Cassidy.

Ada, Okla., May 30.

CAMDEN DISTRICT CONFERENCE.

May I ask the pastors and delegates expecting their wives to attend the Camden District Conference to be held at El Dorado, July 10, to please let me know as soon as possible that entertainment may be provided for them.

W. A. Steel.

El Dorado, Ark.

MIGHT NOT BE ALIVE.

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living today, if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. ingfywpwkw builds up the nerves, builds strength. Try it. At your druggist's.

MARRIED.—At the M. E. Parsonage at 4 p. m. June 2, Miss Grace G. Munse, daughter of Rev. J. D. Z. Munse, pastor of Grand Valley circuit to Mr. Ban B. Blocker of Fort Worth, Texas, who is a traveling salesman. The ceremony was performed by Rev. T. S. Johnson, P. C. Woodward, Okla.

HOLMAN INDIA PAPER

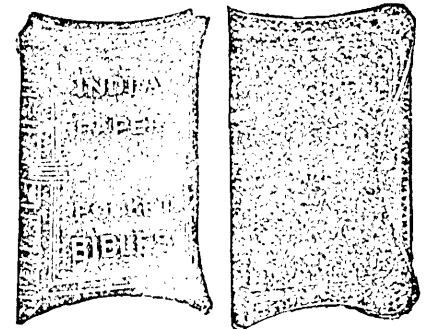
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POCKET TEXT BIBLE

MINION 24mo. SELF-PRONOUNCING
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Specimen of Type.
19 ¶ And Babylon, the glory kingdoms, the beauty of the Chaldees' excellency, shall be as when

No. 1316X. 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.)

Bryant Ct., at White Rock	June 15, 16
DeValls Bluff & Hazen at D B.	June 19
Benton Ct., at Mt. Carmel	June 22, 23
Capitol View, P. M.	June 26
Bauxite Ct., at Cross Roads	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
London Station, P. M.	July 10
Mablevale Ct., at Mablevale	July 13, 14

ALONZO MONK, P. E.

CAMDEN DISTRICT.

(Third Round.)

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.)

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 10
Vandervoort Miss., at Old Potter	July 13, 14
Patmos Ct.	July 20, 21
Lockesburg Ct.	July 27, 28
Bright Star Ct., at Concord	August 3, 4
Horatio Ct., at Chapel Hill	August 10, 11
Umpire Mission	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.)

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

R. W. McKAY, P. E.

PRESCOTT DISTRICT.

(Third Round.)

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
Emmett, 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 27, 28
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. 8
Harmony	Sept. 8

W. C. HILLIARD, P. E.

PINE BLUFF DISTRICT.

(Third Round.)

Stuttgart	June 15, 16
De Witt Ct.	June 22, 23
De Witt Station	June 23, 24
Gillette Ct.	June 26
Grady Ct.	June 29, 30
Rison Ct.	July 6, 7
Edinburg Ct.	July 13, 14
First Church	July 21, 22
Lake Side	July 21, 22
Carr Memorial	July 28, 29
Hawley Memorial	July 28, 30
Roe Ct.	Aug. 3, 4
Sheridan Ct.	Aug. 6, 7
Redfield Mission	Aug. 10, 11
Rowell Ct.	Aug. 17, 18
Altheimer	Aug. 24, 25
Swan Lake	Aug. 24, 28
Humphrey	Aug. 29

Z. D. LINDSAY, P. E.

ARKADELPHIA DISTRICT.

(Third Round.)

Malvern, 11 a. m.	June 16
Benton, 8 p. m.	June 16
Central	June 23
Hot Springs Ct., at Morning Star	July 6, 7
Arkadelphia Ct., at Hart's Chapel	July 6, 7
Friendship, at Curtis Chapel	July 6, 7
Dalark, at Bethlehem	July 13, 14
Arkadelphia Ct., at Hart's Chapel	July 6, 7
Friendship, at Custer's Chapel	July 6, 7
Princeton, at Carthage	July 21, 22
Bear	July 27, 28
Malvern Ave., 8 p. m.	July 28
Ussery, at Grant's Chapel	August 3, 4
Holly Springs	August 10, 11
Traskwood, at Point View	August 17, 18

T. D. SCOTT, P. E.

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.

(Third Round.)

Booneville Ct., at Lyle's Chapel	June 15, 16
Branch Ct., at Love's Creek	June 16-17
Park Circuit at Parks	June 22, 23
Waldron Station	June 23, 24
Waldron Circuit	June 24
Bigelow Station	June 29, 30
Adona Circuit at Casa	June 30, 31
Perry Circuit at Perryville	July 1
Blue Mountain Ct., at S. Home	July 6, 7
Plainview Circuit at Salem	July 12
Gravelly Circuit at Bluffton	July 13, 14
Prairie View Circuit at Eichen's Chapel	July 20, 21

Seranton Circuit at McKendree, July 21, 22
Walnut Tree Circuit at Camilla, July 27, 28
District Conference will convene at Plainview, July 9-10-11-12. Committees on License and Admission: F. E. Dodson, W. B. Wolf, J. R. Ashmore and J. R. Huff. Deacons and Elders Orders: H. Hanesworth, J. C. Weaver, and J. M. McAnally. Opening sermon Tuesday night, July 9, by H. Hanesworth.

W. T. THOMPSON, P. E.

FT. SMITH DISTRICT.

(Third Round.)

Alma and Kibler, at Kibler	June 15, 16
Ft. Smith Ct., at Oak Grove	May 22, 23
Greenwood	June 22, 23
Charleston, at Grand Prairie	June 26
Mulberry, at Shiloh	June 29, 30
Central	July 7, 8
Huntington and Mansfield, at Abbott	July 13, 14
Dodson Ave.	July 17
Midland Heights	July 21, 22
First Church	July 23
Beech Grove, at Mineral Springs	July 25, 26
Ozark Mission, at Grenada's	July 27, 28
Ozark Station	July 28, 29
Van Buren Station	Aug. 4, 5

J. M. HUGHEY, P. E.

MORRILLTON DISTRICT.

(Third Round.)

Clarksville Ct., at Antioch	June 15, 16
Clarksville Station	June 16 (night)
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	July 13, 14
Damascus Ct., at Steel Chapel	July 22, 23
Conway Ct., at Maydower	July 24
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

P. S. H. JOHNSTON, P. E.

FAYETTEVILLE DISTRICT.

(Third Round.)

Winslow 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 13, 14
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.)

Berryville Sta.	June 15, 16
Harrison Sta.	June 17, 18
Kingston Ct., at Shiloh	June 22, 23
Osage Ct., at Rule	June 29, 30
Marshall Station	July 5
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 23, 24
Cotter Ct., at Gassville	July 23, 24
Lead Hill Ct., at Eros	July 27, 28
Yellville Station	July 28, 29
Eureka Springs Station	July 31

WHITE RIVER CONFERENCE.

SEARCY DISTRICT.

(Third Round.)

Paughburn Ct., at Oak Grove	June 15, 16
Judsonia and Kensett, at J.	June 22, 23
Searcy Ct., at Gum Springs	June 29, 30
Searcy, First Church	June 30-July 1
Heber Springs	July 6, 7
Beche and Austin, at Austin	July 13, 14
McRae Ct., at Antioch	July 20, 21
Vilonia Ct., at Cypress Valley	July 27, 28
Auvergne and Weldon, at Tupelo	Aug. 3, 4
Newport Station	Aug. 4, 5
West Point Ct., at Griffithville	Aug. 10, 11
Augusta Ct., at Fitzhugh	Aug. 17, 18
Augusta Station	Aug. 18, 19
Cabot and Jacksonville, at Cabot	Aug. 24, 25
Cato Ct., at Antioch	Aug. 30
Dye Memorial	Aug. 31-Sept. 1
Gardner Memorial	Sept. 1, 2
Bradford and Bald Knob	Sept. 7, 8

A. F. SKINNER, P. E.

HELENA DISTRICT.

(Third Round.)

Colt Ct., at Smith's Chapel	June 15, 16
La Grange Ct., at Oak Forest	June 22, 23
Marianna Station	June 23, 24
Helena Station	June 30
Mellwood Ct., at Mellwood	June 30
Brinkley Station	July 6, 7
Hickory Ridge at Fisher	July 7, 8
Holly Grove and Marvel at M.	July 13, 14
Clarendon Station	July 14, 15
Cotton Plant Station at Ebenezer	July 20, 21
Howell and Deyview at Grays	July 27, 28
Hamlin Ct., at Ellis' Chapel	Aug. 3, 4
Wynne Station	Aug. 4, 5
Parkin Station	Aug. 10, 11
McCrory at Fake's Chapel	Aug. 17, 18
Council Ct.	Aug. 24, 25

J. K. FARRIS, P. E.

JONESBORO DISTRICT.

(Third Round.)

Trinity at Union Grove	June 15, 16
Jonesboro, Fisher St. and Pleasant Grove, at Fisher St.	June 16, 17
Nettleton and Truman at T.	June 22, 23
Gilmore and Hafer at Gilmore	June 23, 24
Marked Tree & Tyronea at Lepanto	June 29, 30
Brookland at New Haven	July 6, 7
Bay	July 7, 8
Monette & Macey at Leachville	July 13, 14
Lake City at Lake View	July 14, 15
Blytheville Ct., at Promised Land	July 20, 21
Manila and Dell at Dell	July 21, 22
Blytheville	July 27, 28
Harrisburg Ct., at Clauch's	July 30, 31
Earle	Aug. 3, 4
Vandale at Marvin	Aug. 6, 7
Luxora and Rozelle at Rozelle	Aug. 10, 11
Barfield at Clear Lake	Aug. 11, 12
Osceola	Aug. 17, 18
Kollar and Forrest at Carmel	Aug. 20, 21
Wilson	Aug. 24, 25
Barkstown at Louisa	Aug. 25, 26
Crawfordsville and Marion at M.	Aug. 31-Sept. 1

W. L. OLIVER, P. E.

PARAGOULD DISTRICT.

(Third Round.)

East Side, Paragould	June 16, 17
Gainesville Ct.	June 22, 23
Boydsville Ct.	June 29, 30
Paragould Ct.	July 6, 7
Rector Ct.	July 9, 10
Walnut Station	July 13, 14
Old Walnut Ridge Ct.	July 15, 16
Knoble Ct.	July 20, 21
Paragould, First Church	July 27, 28
St. Francis	July 30, 31
Piggott and Nemmons	Aug. 3, 4
Corning Station	Aug. 10, 11
Mammoth Spring and Hardy	Aug. 17, 18
Imboden	Aug. 20, 21
Ravenden Springs Ct.	Aug. 24, 25
Black Rock, Portia and Hoxie	Sept. 1, 2
Reyno Ct.	Sept. 7, 8
Pocahontas Station	Sept. 10, 11
Maynard Ct.	Sept. 14, 15
Pocahontas Ct.	Sept. 17, 18
Lorado Ct.	Sept. 21, 22
New Liberty Ct.	Sept. 24, 25

M. M. SMITH, P. E.

BATESVILLE DISTRICT.

(Third Round.)

Bexar Mis'n, at Wesley's Chapel	June 10, 11
Vioa Mission, at Viola	June 12, 13
Salem Station Mission	June 15, 16
Camp Mission, at Camp	June 16, 17
Ash Flat Ct., at Ash Flat	June 22, 23
Sulphur Rock Ct., at Lee's Chapel	June 29, 30
Smithville Mission, Rany's Chapel	July 6, 7
Jacksonport Ct., Dowell's Chapel	July 13, 14
Tuckerman Station	July 20, 21
Swifton Ct., at Alicia	July 27, 28
Charlotte Mission, Oak Ridge	August 3, 4
Newark Station	August 4, 5
Marcella Mission, Chalchate	August 10, 11
Salido, Rosie	August 17, 18
Bethesda and Desha, Jamestown	Aug. 18, 19
Calico Rock, Iuka	Aug. 22, 23
Mt. View and Guion, Mt. View	Aug. 24, 25
Wolf Bayou	Aug. 31-Sept. 1
Powhattan, Arbor Grove	Sept. 7, 8

B. L. WILFORD, P. E.

WEST OKLAHOMA CONFERENCE.

CHICKASHA DISTRICT.

(Third Round.)

Ryan	June 8, 9
Duncan	June 9, 10
Lindsay	June 15, 16
Maysville, at Randolph	June 16, 17
Cement and Fletcher at Cyril	June 22, 23
Alex and Verden at Verden	June 23, 24
Tuttle and Amber, at Pleasant V.	June 29, 30
Chickasha	June 30-July 1
Rush Spring and Ninnekah at Wash.	July 6, 7
Marlow	July 7, 8
Et. Cobb at Valley View	July 13, 14
Anadarko	July 14, 15
Erin Springs at Purdy	July 20, 21
Banner at Bethel	July 27, 28
Cramer at Dibble	Aug. 3, 4
Velma at Woodlawn	Aug. 10, 11
Suggden and Addington, at Banner	Aug. 17, 18
Waurika and Terral, at Waurika	Aug. 18, 19
Comanche at Oak Grove	Aug. 24, 25
Wallville at Carter S. H.	Sept. 8

L. L. JOHNSON, P. E.

CLINTON DISTRICT.

(Third Round.)

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
Burmah, 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 27, 28
Tangier	July 28, 29
Mutual, 8:30 p. m.	July 30

MOSS WEAVER, P. E.

OKLAHOMA CITY DISTRICT.

(Third Round.)

Noble, at Willow V.	June 15, 16
Lexington	June 16, 17
Moore, at Bethel	June 19
Stratford and Byars	June 22, 23
Purcell	June 23, 24
Paul's Valley	June 29, 30
Capital Hill	June 30, July 1
Paoli, 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
Arcadia	August 17, 18
Sunday School and League Conference, St. John's, June 7.	

O. F. SENSABAUGH, P. E.

ARDMORE DISTRICT.

(Third Round.)

Hickory at Fletcher	June 15, 16
Woodford at Poolville	June 22, 23
Thackerville at Martin's Chapel	June 29, 30
Wardmore Miss. at Mt. Washington	July 6, 7
Fornish at Loco	July 13, 14
Berwyn at Dougherty	July 20, 21
One Grove at Hewitt	July 27, 28
Marietta	Aug. 4
Broadway	Aug. 4
Wardmore, Carter Avenue	Aug. 21
Our slogan—Assessments in full and one thousand additions.	

W. U. WITT, P. E.

MANGUM DISTRICT.
(Third Round.)

Duke	June 15, 16
Martha Station	June 22, 23
Vinson Ct. at Union Grove	June 29, 30
Brinkman & Deer Creek at McKizick	Jul 6, 7
Pleasant Hill & Gould at P. H.	July 13, 14
Arnegie & Bois at Bois	July 20, 21
Cloud Chief Ct. at Sapington Ch	July 27, 28
Mt. View & Gatebo at Gatebo	July 28, 29

WOODWARD CHARGE.

When my name was read out at the Annual Conference for this church I was entirely ignorant of such a place existing. Before leaving the Conference floor I was told that this charge at that time was the most difficult in the State, and flattered me by the remark that the Bishop considered me the right man for the place. Upon arriving I found the statements to be true in regard to church affairs. First, we only found twenty-four members who had been scattered and discouraged by a church trial of one of the most prominent members of the church which caused a number of the influential members to withdraw from the church.

Second, we have a M. E. Church within two blocks of ours with a membership of over 250. It is doubly hard to create an interest under such conditions as the trend of human nature is to go with the crowd.

Third, I only had half time at this church, the other half being given to Tangier.

At once I saw how futile it was to try to build up a church in this town of nearly 3,000 inhabitants with a plan of a charge like that. We as preachers and members agitated the proposition of full time at this place. The matter was laid before the P. E., Brother Moss Weaver, who had this church made a station.

The weather from the time we arrived, November 22 to December 22, was ideal and we were delighted with town, people, water, and the lovely climate. But from December 22 for nearly four months, this section of the State was visited by the most severe winter known to this section, which made church work very difficult under the most favorable conditions.

Our P. E. at this time, Brother Baird, resigned and the District was without a P. E. for a number of weeks. It was over five months after our arrival before we received an official visit from a P. E. of Guymon District to succeed Brother Baird. All of what was then Guymon District was put into Clinton District except the three counties north of Texas, Beaver, Texas and Cimaron.

On the 2nd day of April my father, Dr. C. W. Johnson of Elk Garden, Va., died suddenly of heart failure. I was called home by telegram and was absent from my work four weeks, but with all these things, which naturally seem a hindrance, we are now in a very pleasant field of labor. Unity has been established in the church. We have received nine members with others to follow. The Sunday school has more than doubled in interest and attendance. We have organized both Baraca and Philathea classes. We also organized a Missionary Society which is doing nice work. The Leagues are

to be organized at an early date. We are also encouraged by our mid-week prayer meeting. While our membership is small they are perfectly loyal to the church interests.

We are establishing in worship and in all departments of church work the Methodist plan. To my idea there is no better than is laid down in the Methodist Hymnal of which we have just received a shipment. At this time the members and friends of the M. E. Church, South are not ashamed of their identity as all the churches and citizens of the town hold our church in high respect. We now have a prestige not known before.

Woodward is now fast becoming a railroad center. We now have the Katy, the Sante Fe, and soon one is to come in from Oklahoma City. It is our honest opinion that Woodward will soon be the center of a district of the M. E. Church, South.

The Children's Day program which was rendered Sunday, June 2, at 8 p. m., would have been an honor to any church and held spell-bound the crowded house, and many were turned away for lack of standing room. During the Cradle Roll reception three children were baptized which was very impressive.

From the 17th to the 26th we were honored by a visit from my wife's youngest brother, Mr. J. T. Thornton, a clothing merchant of Bluefield, W.

Va., who is on a three months' vacation in the Western States including the points of interest on the Pacific Coast. He recently returned from Cuba, where he witnessed the burial of the Maine.

This letter may be a little long but as it is my first since Conference I thought to make up for lost time. Be careful that it doesn't find its way to the waste basket. Fraternally,

T. S. Johnson, P. C.

HOLISSO HOLITOPA AI IMMA.

Dear Methodist: Itibapishi li ah-leha ma, anonti Holisso Holitopa ai imma ka anompa kanomosi ka holissochi la chiske, Holisso Holitopa ya kanchi la chi hosh tikba kash achi li tok, atuk osh himak a mayuma micha himakno Ulhti talaya ilappa moma ka aya la chi hosh sabbak fohka, yohmi kia Ulhti Ittanaha takla hokano kaniot at ayat hlopulli la he keyu ahoba amba aia chukmak hokmat hasi tuchina Ittanaha alhpisa yammamo Ulhti pehlichu ya awant aya li Ulhti Ittanaha ya ai ona he ahni li amba yamma ont ia hokma yohma he yoba hokma American Bible Society yat ai am anukfili tuk a mahaya sabanna hakinli hoke. Yohmi hoka okla hat holisso holitopa banna hokma naksika kanimma pit hachik ahoyo hosh amba anompa et issama hokma ahayuchi la hinla hoke. Yohmi hokma yammak okla il itapela ha hinla hoke. Chahta anompa micha nahullo anompa aiena kat am asha hoke, iksam iksho hokmat ahayuchi la hinla hoke, himakno okla hat Holisso Holitopa abanna hokma im athli la he yammak osh am atoksali yoke. Nitak hullo holisso pisa yat Chahta Testiman a pe hannah ka ona ho isha hinla hokma tali holisso achaffa ka sint pokoli tuklo kat akania ho ima la hinla hoke. Epworth League osh banna homa ittilwai hoke.

Pe hassalahha hokmano ona la chi hakinli hoke, Chihowa hat si apelanhi hokma. Chahta Penituk at himakno \$90 oke, Testament himona yato 45c, akma Choshwi at 45c akma atalowa holisso hato 12c oke. Yohmi kia holisso ammona tuchina yamma holisso ai ittula yo fohkat chim ona chi hokma sent pokoli ka hash aieninchi hokmak ahinli hoke, yammak holisso achaffat ai kak o achi li hoke. American Bible Society at Holisso holitopa yat hash kanimma kia ik hachim iksho hosh hiela he a ahni keyu hatuk osh isht hachim ona hi a ahni hoke, yamma kanchi kak osh iskali ya isht ai ikbi hosh yohmi keyu, yohmikma yammak kania kak o isht ai am alhtoba hosh hash chumpak bano ahni li fehna ho keyu. Ayali hokmat kaniot a hachi apelanhi la he takkalikmat siamolma he ai ahni li hakinli hoke. A. S. Williams.

CLINTON DISTRICT CONFERENCE.

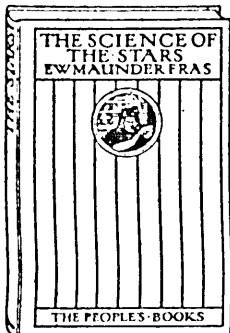
The Local Preachers of Clinton District, West Oklahoma Conference, will be expected to appear before the committee on Local Preachers, at District Conference in Elk City, Okla., Wednesday, June 19, 1912, and report to this committee their development in Christian life, their progress in literary and theological studies, and their progress in Christian work. (See Discipline, Page 44, Par. 75, 1910 edition.)

Each Local Preacher in the district will be expected to make through this committee, a written report to the Conference. I do earnestly urge each Local Preacher in the district to attend District Conference.

Fraternally,
Moss Weaver, P. E.

DR. W. S. MAY.

Eye, Ear, nose and throat. Office rooms 14 and 15, Masonic Temple. Hours: 9:00 to 1:00, and 2:00 to 5:00; Sunday, 9:00 to 11:00. Little Rock, Ark.



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